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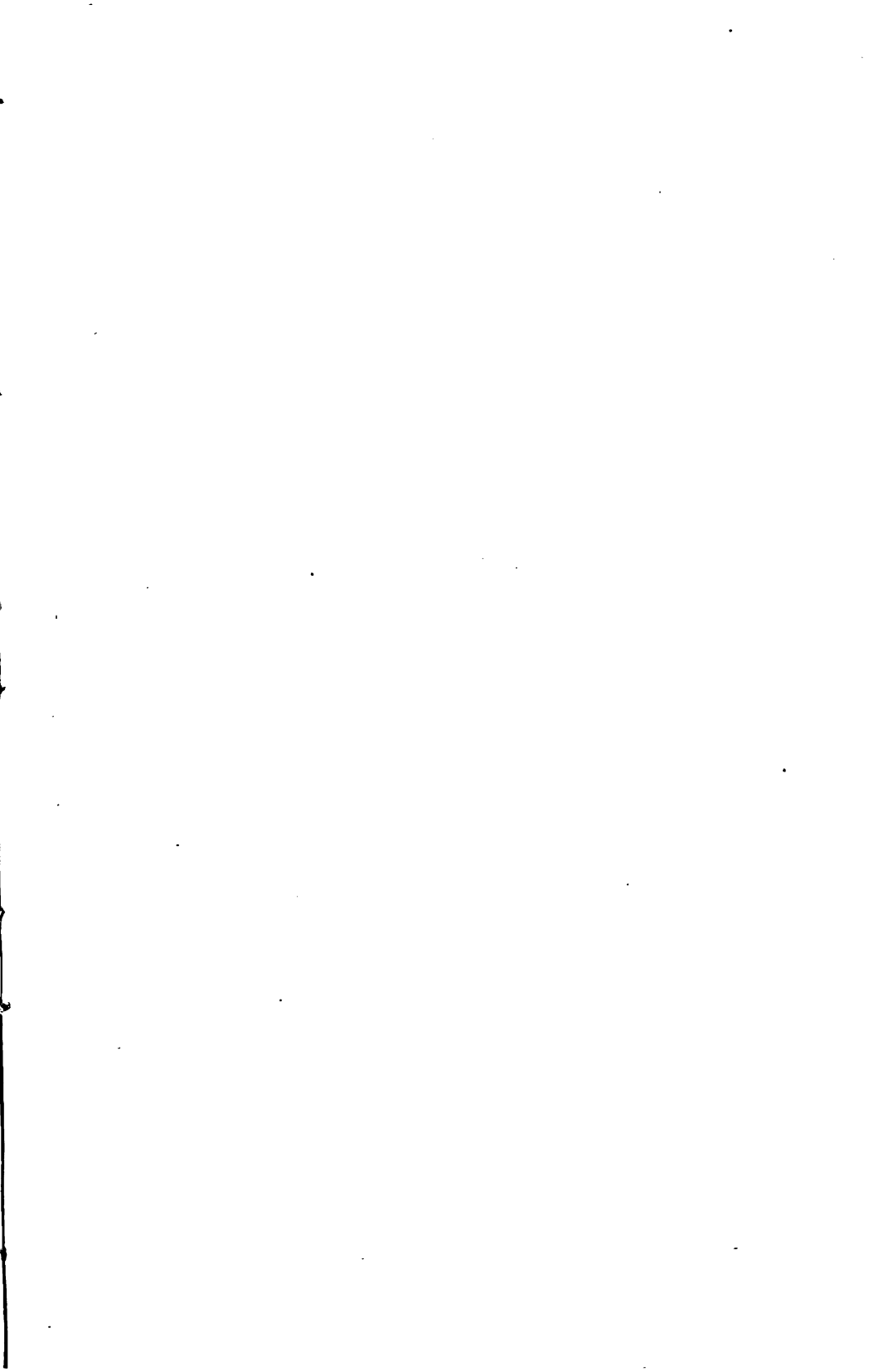
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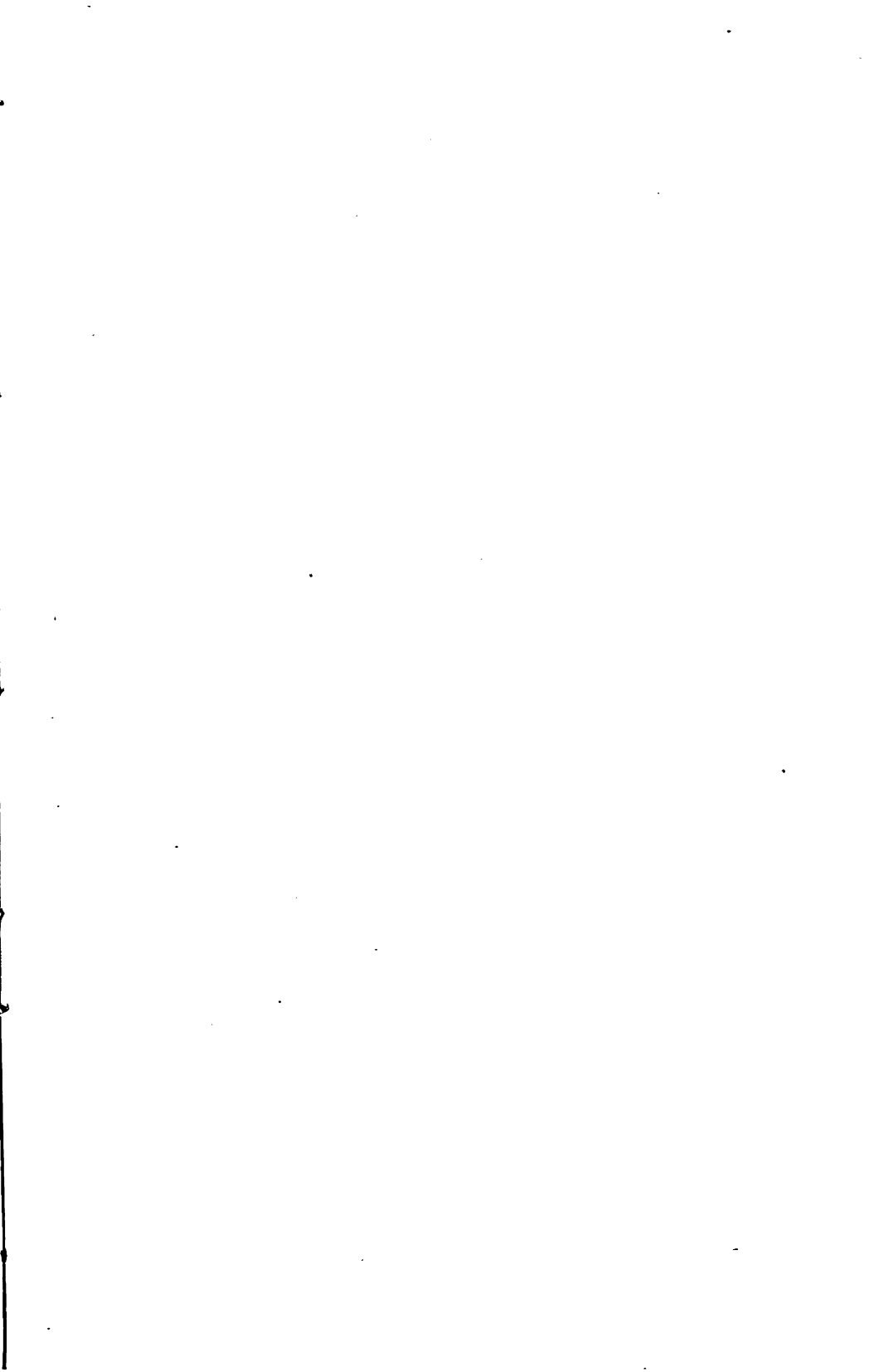
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CEREMONIES AND PROCESSIONS
OF
THE CATHEDRAL CHURCH
OF
SALISBURY.

**London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
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EDITED

From the fifteenth century MS. No. 148, with additions from the Cathedral Records,
and Woodcuts from the Sarum *Processionale* of 1502,

BY

CHR. WORDSWORTH, M.A.,

MASTER OF ST NICHOLAS' HOSPITAL, SARUM.

Cambridge:
AT THE UNIVERSITY PRESS.
1901.

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**PRINTED BY J. AND C. F. CLAY,
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PREFACE.

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In 1228 Pope Gregory IX. had heard of the fame of Osmund's Institutions¹, and it was averred by a Roman Catholic writer in 1608, that "in ancient tymes the Catholicke Bishops of *Salisbury* obtayned the Titles of the *Pope's* Maister of the Cerimonyes, and had their places alwayes assigned them in the Pope's Chappell and other solemnities at *Rome*, according to that dignity²." And in the Provincial Episcopal College of the Abp of Canterbury, when the Primate of All England is solemnly celebrating Divine Service, the Bishop of Salisbury, according to antient custom, rules the choir as Precentor³. The Church of Salisbury in successive generations maintained its preeminence:—'*insignis ac preclara*,' '*insignis ac inter occiduos nominatissima*,' were epithets constantly applied to it by the printers of its Service-books; and recourse was had to members of the Chapter, as experts in the Rubrick and the Ordinal, by those who were in doubt and perplexity thereabout, in the thirteenth and following centuries. In 1256 Bp Giles de Bridport had maintained⁴ that 'among the churches of the whole world, the Church of Sarum hath shone resplendent, like the sun in his full orb, in respect of its divine service, and its ministers'; and after the introduction of printing (to judge from the catalogue of the British Museum) few Churches, if any, had a larger number of editions of their service-books printed between the years 1475 and 1558, than this unpretentious city in Wiltshire.

That an interest in "Sarum Use" has not altogether died out in modern times, we may infer from the fact that so many

¹ *Osmund Register*, ii. 88.

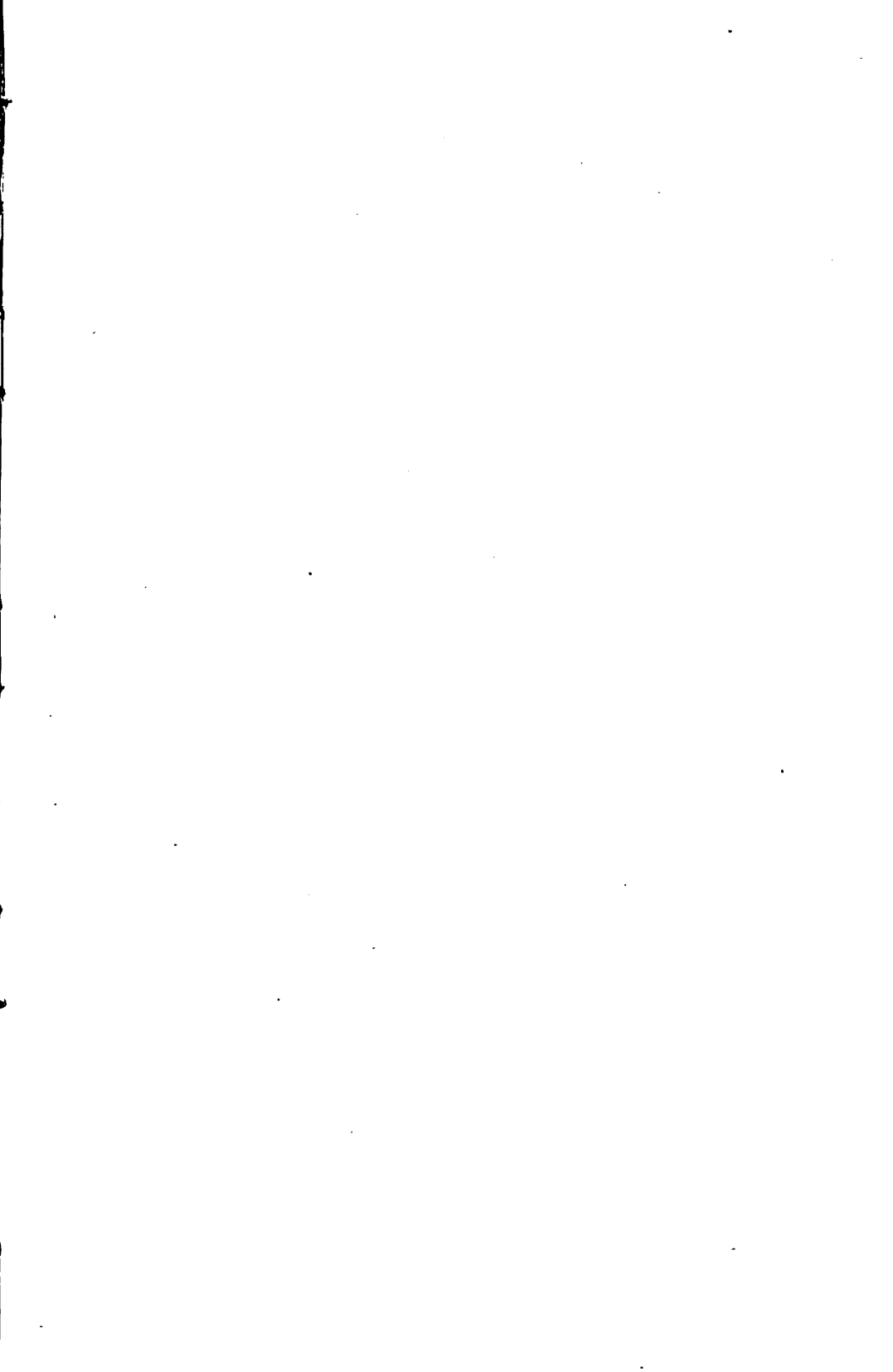
² Wilson's (or Watson's) *English Martyrology*, ed. 1608, p. 194.

³ Lyndwode, *Provinciale*, lib. ii. tit. 3.

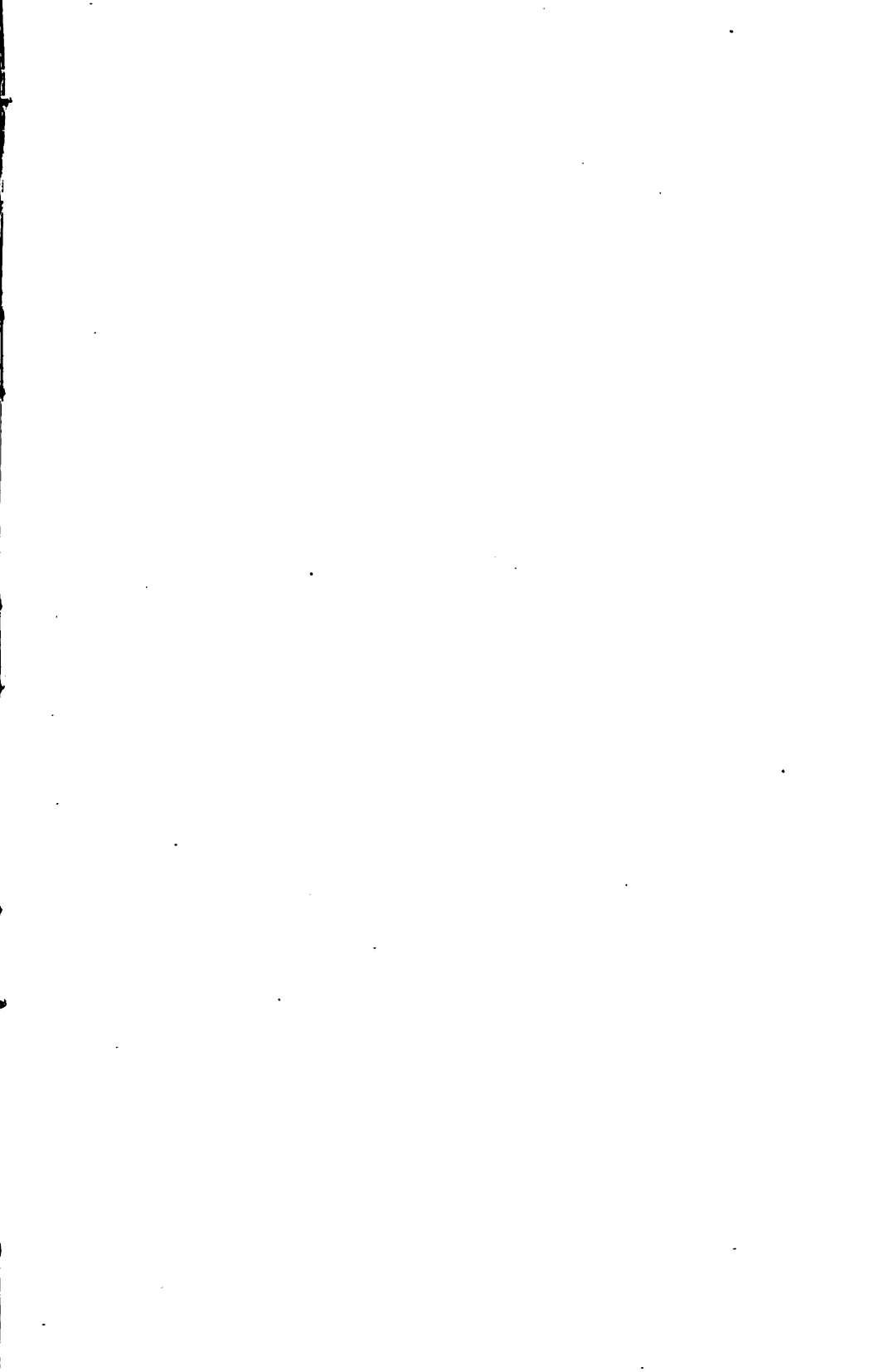
⁴ *Statuta Eccl. Cathedr. Sarum*, ed. 1883, p. 54. *Statutum Egidii* (cited by Roger de Mortival in 1319).

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of its service-books have been reprinted for archæologists and liturgical students. In 1844-46 Mr Maskell edited portions of the Missal (twice) and of the Manual (and some Pontificals), as well as the *Horæ beatae Mariæ Virginis*. This last was again edited by him in 1882, and by Mr Littlehales (from another MS.) in 1891. In 1851 some portions of the *Hymni cum notis* were produced. The *Missale* was issued complete in 1861-83. The *Manuale* (by collation with that of York), in 1875. The *Breviarium*, in 1879-86. The *Processionale* of 1508, in 1882. The *Graduale*, from a manuscript, in 1892-4 (the rubrick of the printed editions having been collated some years earlier in the edition of the Missal). The *Martiloge* followed in 1893, and now the *Directorium*, or Pye, is approaching its completion, in two volumes. The 'Antiphonale,' 'Legenda' and 'Psalterium,' the 'Diurnale' and 'Expositio Hymnorum et Sequentiarum' still await reprinting. And a substantive edition of the 'Sarum Manual' would still be acceptable to students. But none of these (unless it be the Antiphoner, from the musician's point of view, and the 'Expositio' from that of the schoolmaster) can be said to be entirely unrepresented in a modern form. The *Consuetudinarium* has been printed in 1845-47, in 1853, in 1883 and in 1898. The *Custumarium* also, in 1898; the 'Tracts of Clement Maydestone' called '*Defensorium Directorii*' and '*Crede Michi*,' which illustrate and comment upon "Sarum Use," were reprinted in 1894. The *Ordinale* is about to issue from the Cambridge University Press, having never been in print before. A '*Troparium*' has been printed in 1894; but such books can hardly be included among those of Sarum, as they were, as a species, nearly extinct when that "Use" became developed. The present century may not improbably see a *Collectarius* and *Capitularius* in print, the Antiphoner and Tonal, and possibly some of the other service-books which we have already mentioned. The *Liber Festivalis*, as a book of sermons, would complete the set.

But while there has been a fair supply of books of Sarum Use, there has hardly been one among them which belonged in any special way to the Mother-Church of Salisbury itself.

It is this fact, that our manuscript Processional was used in the Cathedral Church, and had been written for it specially, that gives it a special claim on our attention, and has called for its appearance in a printed form.

C. W.

July, 1901.

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* Woodcut diagram of the Station in Procession (1502, &c.).

§ A few leaves here have been torn out of the Salisbury Ms. 148, probably in order to cancel the ceremonies of the Chorister Boy Bishop. We have attempted to supply what is missing (possibly at greater length than in the original ms. from other sources, viz. the printed *Processionale*, the ms. Sarum Breviary in the Chapter Library at Salisbury, no. 152, and the printed *Breviarium ad usum Sarum*).

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¹ The late Rev. J. R. Lunn was of opinion that St Alban was put into the Anglican Kalendar at June 17th, by a mis-reading of the numeral 'xxii' as 'xvii.' He is however found placed on the 17th in the Sarum *Missale* of 1508, in a Bangor MS., in the *Preces Privatae* of 1568, and in a Psalter of 1617, as well as in the Prayer Book Kalendar of 1662.

² On the date assigned to St Cyprian of Carthage in the Kalendar, see Abp. Benson's *Cyprian, his Life, &c.*, 1897, pp. 610—620.

INTRODUCTION.

THE Sarum *Processionale*, still preserved among the treasures of Salisbury Cathedral (MS. 148 in the Chapter Library), consists of 50 leaves of vellum, numbered recently with pencil, and bound (perhaps in the 17th century) in a smooth vellum cover.

Two fly-leaves of vellum at the beginning contain no old writing, but on the rough leaf which once was attached to the boards some old hand has written 'Cānyngs,' to try a pen, and on the *verso* are two clauses for insertion at the Bidding the Bedes (which see below, p. 24).

Leaf 1 contains the list of prebends, with the daily psalms attached. Leaf 2 is ruled, possibly for an ornamental title, but these leaves are not part of the original book. Leaves 3—8 contain the kalendar in blue, red, and black. The text of the processional begins on leaf 10, line 3 (after the select gospels, which run from leaf 9 to the top of 10).

In its original state it consisted of six eight-leaf quires, or 48 leaves of vellum. Of these the whole of the third quire is lost (fo. 17—24), as well as the first and last leaves of the fourth quire (fo. 25, 32). Thus the book now wants all from the second week in Advent to the middle of the Ash Wednesday services, and again part of the Maundy Thursday service. The original book was written about 1445. In my reprint, the missing portion has been to a considerable extent supplied from other sources.

On the other hand the original manuscript at Salisbury has certain insertions or additions, viz.: four leaves at the beginning, on the third of which (now numbered 1^a) is a list of psalms appropriated to the Prebends: two leaves (now numbered 13, 14) inserted in the second quire as a revised list of names for commemoration at Bidding the Bedes: a four-leaf quire near the end of the book to hold

documents relating to the Dean and Chapter (now 43—46): and four (formerly six) other leaves (now 47—50), which last quire may have formed a blank sheet at the end of the original volume, and now has only one or two documents entered near the end.

Although the Salisbury MS. has many passages in common with the ordinary '*Processionale ad usum Insignis et preclare ecclesie Sarum*' as it was printed by Pynson, in 1502¹, and by others, and reprinted under Dr Henderson's editorship in 1882, yet it is in reality a different book in some noticeable particulars.

The printed *Processionale* is much concerned with *Antiphonae* '*ad processionem*,' and with those '*in introitu chori*' and '*in redeundo*': but our manuscript takes no account of them. Its language invariably is '*post introitum chori*,' '*finita processione*' or '*peracta processione*.' It picks up the processions at their concluding stage. It has neither of the litanies, no service '*ad fontes*,' no '*Exultet*,' no '*Salve festa dies*'; and it gives very few antiphons in full.

In fact it presupposes the existence of an antiphoner, and also (as it seems to me) of an ordinary processional, and undertakes merely to supplement those service-books.

It is a book, in the first place, to be taken up or used *post introitum chori*, when the chief part of the procession is ended. At the same time it supplies directions for certain ceremonies which were to be performed at the altar, or at subordinate altars, or in the parochial or

¹ A copy of Pynson's *Processionale* 1502 is in the Library of St John's College, Oxford. It is a few years earlier than the edition used by Dr Henderson.

² HENRY BRADSHAW made an interesting observation that "the Morning and Evening Anthems in our 'Prayer-Book' do not correspond to one another so closely as might at first sight appear to be the case. The Morning Anthem comes immediately before the Litany, which precedes the Communion Service, and corresponds to the Processional Anthem or Respond sung at the churchyard procession before Mass. The Evening Anthem, on the other hand, follows the third Collect, and corresponds to the Processional Anthem or Respond sung '*eundo et redeundo*,' in going to, and returning from, some subordinate altar in the church at the close of Vespers." *Memoir of H. Bradshaw*, by G. W. Prothero, Appendix I. p. 424.

monastic churches of the city; and these ceremonies or processions are for the most part different from, or additional to, what we find in the ordinary books.

If I might hazard a conjecture, I should say, that the MS. was originally composed about the time of Bp Aiscough for the use of one of the Senior Canons, the Precentor, or other *principalis persona*, who might from time to time be called upon to execute the principal part of the service in absence of the Bishop and the Dean.

The special interest of the manuscript lies in its containing rites peculiar to the Cathedral Church of Salisbury itself. Such is the form for the Bidding of the Bedes which is here found in three editions (so to call them), the first as written about 1440, the second revised up to date about 1485—90, and the third written out again in the time of Philip and Mary, when the old forms, much corrected and augmented in the margins, had become tiresome to read. Such likewise is the publication of the Relicks by which Salisbury Cathedral was at once privileged and rendered famous. Such again is the order for visiting and washing the altars, which has a local colour quite distinct from the common rule printed for parish churches. The former gives us some information about the internal topography of the Cathedral, which so far as I am aware has been generally overlooked¹. The Maundy *potus caritatis* is dismissed in other books in a single line; but here the curious custom is fully described. The latter part of the volume contains particulars about processions of respect (*causa veneracionis*²), and also forms and oaths for use at enthronizations, installations, and admissions of members of the Chapter in the Cathedral Choir or Chapter House. It is no doubt mainly to the existence of these precedents, which were of practical value, that the manuscript owes its

¹ A plan or ichnography of Salisbury Cathedral has been printed more than once in past years, but with certain blank spaces which the rubrics of this MS. would help to fill. I have attempted to give a fuller diagram (at p. 73) in accordance with the lists of altars &c. which I have given at pp. 213, 214—216.

² Something of the kind is given (but of necessity in a meagre form for parish churches) in the printed *Processionale*, p. 169.

survival through the period when 'monuments of superstition' were destroyed in a wholesale manner.

On the other hand the fear of superstition, or some other cause, has deprived the MS. of several pages of the *proprium de tempore*, which have been torn away and lost. Among other things the services for the Chorister Bishop, or *Episcopus Puerorum*, and the Reconciliation of the Penitents have been abstracted, and I have had recourse to other MSS. and to the printed service books, to supply the gap (pp. 49—64, 69, 70). The reader will observe that I have not been content to attempt to imitate the brevity of the MS. in its more meagre passages, but I have thought it better on the whole to be somewhat liberal in my extracts, as the original sometimes is.

The manuscript contains some entries and additions with reference to proceedings of the Dean and Chapter. These were made at various dates up to the time of Queen Elizabeth, and there are two or three notes in a seventeenth century hand.

The reader will notice at once the series of thirteen rude woodcuts on pp. 18, 49, 63, &c. They do not occur in the MS. itself, but appear in several printed editions of the Sarum *Processionale* from 1502 to 1530, and a second type from 1519 to 1558. The colophon of the Antwerp edition of 1523, printed by F. Byrckman, for Chr. Endovienensis, thus refers to the woodcuts; "*Processionale, cum bonis notulis et bonis ligaturis: atque cum stationibus picturatis infra appositis.*" And in the book itself the reference '*ut patet in pictura, vel in statione que sequitur*' occurs in our extract on p. 90. (See also pp. 84, 87.)

Dr W. G. Henderson, the Dean of Carlisle, to whom liturgical students are so deeply indebted, printed copies of these diagrams in 1882, in his privately printed text of the Sarum *Processionale* of 1508, and, his book being now rather scarce, he very kindly allowed us the use of his woodcut-blocks. I have revised them by the woodcuts in the processionals of 1502, 1519, &c., pointing out the principal deviations of the second type from the earlier one, and I have added the arabic numerals in each diagram and the key subjoined to each of them, so that they will, I hope, be

easily intelligible. They were not, of course, intended to be in any sense finished drawings, but rough charts to indicate the relative positions of the various ministers and personages in a procession or a station. Thus a verge or baton (on p. 49) shows the sacrist or verger leading the procession and turning off to the left hand, a water-bucket and 'strinkell' shows that the *aquaebajulus*, or boy with holy-water, follows him, three crosses indicate the positions of three crucifers, and the shaven crowns tell that they are acolites. The other shavelings are subdeacon, deacon, and priest, the last being distinguished by the indication of a cope¹; and so forth. The fire (p. 82) and the triple taper, or *hasta*, on pp. 82, 84 will be noticed; so will the tau-shaped staves of the *rectores chori* on p. 90, the conventional amices on p. 96, *leo* and *draco* on p. 93, the palms and the other boughs on p. 67, and the bundles of tapers on p. 99.

The Kalendar prefixed to the volume is of the ordinary Sarum character; but the addition of '*nova festa*,' in a slightly different hand, is noteworthy.

The entry of the *Dedicacio Ecclesie Cathedralis Sarum* on the last day of September is, I believe, almost unique². Having been sadly smudged at some time, probably when K. Henry VIII. in 1536 (anticipating in some measure the policy of Napoleon) ordered that the feasts should be kept upon a Sunday throughout the realm, this entry has long been forgotten³.

¹ The clearest set of woodcuts (twelve in number) is found in the editions of 1502, 1508, 1528 (Ruremund), and these we have copied in twelve instances, merely indicating the principal variations of the later set by dotted lines or the like. We give one specimen of the other set of thirteen (which occurs in 1519, 1523, 1525, 1530, N. Prevost, 1531, 1544, 1545, and 1558) at the Service for Christmas Day, p. 49, which had no prototype in the earlier set. The later set, though generally indistinct in execution, has shown more care taken in depicting the copes of the priests and rulers of the choir. Regnault's edition of 1530 contains 13 diagrams, but these are rather more elaborate than those of the later set. The editions of 1517, 1554—57 contain no diagrams.

² It is found here, so far as I can learn at present, in the Syon MS. *Martilogium* (Latin), and in Ri. Whytford's English compilation '*the Martiloge*, p. 154 (ed. Dewick and Procter).

³ The entry of the Feast of the Dedication was discovered by the Rev. S. M. Lakin, M.A., Librarian of the Cathedral, and was deciphered by him with the help of my brother, the Bishop of Salisbury. When the sun is shining all the letters come out plainly in the original MS.

A Suffrage in honour of St Osmund has been added at the foot of one of the leaves (28^b) circ. 1465.

The original part of the MS. certainly cannot be earlier than 1434—5, the date of the special 'Form of the Greater Cursing' then provided for Cathedrals in a Convocation of the clergy (p. 44, fo. 19^b); and reference is made near the end (p. 113, fo. 39^b, 40^a) to the *Statutum super Thesauro* of 1440 as 'de novo editum.' On the other hand, it was written earlier than 1471, as the obit of Henry VI. is an insertion a little later than the original drafting, and for a similar reason I should place it after the death of Bishop Chandler, but before the murder of Bishop Aiscough, 29 June 1450. Thus we may conclude that the book was written about 1441—50.

After the Kalendar¹, the book opens with a set of four liturgical Gospels. These are, in the Sarum use, the lections proper, (1) for the Mass *Rorate* (of the Blessed Virgin) and likewise for Lady Day, (2) for Epiphany, (3) for Ascension Day, and (4) for the third Mass on Christmas Day.

The Salisbury Custom-Book (cap. 35) prescribed that the Bishop (if present) should be the celebrant at the last-named mass, and that the Gospel should be read by the first canon on the roll (*matricula*). The like would happen for the Gospel on Ascension Day (cap. 36) when the roll was begun *de novo*, and on the other feasts the Gospel was to be read by a Canon in the order of the roll (*ibid.*).

The Christmas Gospel ('*In principio*'), as is well known, was said on other days at the end of mass, and had, I believe, an indulgence attached to its use. As the other select gospels find a place also in some of the *Horae* (see below, p. 17 *n.*) they may have had a devout, if not a superstitious value attached to them.

A list of prebendal Psalms prefixed to the volume, and printed at p. 129 below, has suggested to me that I should include in this volume some lists of prebends in the order

¹ A second kalendar, containing an Obit-list, will be found at pp. 231—242.

of places in the Chapter House (pp. 137, 269) and of Stalls in Choir (pp. 269—73). I have also reprinted (in a fuller form than that in which recent editors of services from the Sarum *Manuale* have given it), the general sentence of excommunication.

A few other miscellanea from the Episcopal and Capitular Records have been added. As will be seen by reference to our Table of Contents, these relate to Indulgences, the Cathedral Confraternity, Bp Richard Beauchamp's Visitation in 1475, Inventories of Jewels, Vestments and Ornaments at Salisbury from 1536 to 1222, back to Old Sarum in 1214 and 1090, the Chantries, and the Obit Kalendar, and the sites of Chapels, Altars, &c. in Salisbury Cathedral Church. To this last-named topic I have devoted my attention for several years, and, with the help of information contributed by Mr A. R. Malden, I had proposed to print a dissertation on the subject with a set of illustrative notes. Owing to some carelessness on my part my notes were printed from an old draught and not from a fuller collection which I had made, and, though errors were corrected in the press, it was not until the sheets had gone too far that I observed that many notes which I had intended to include were missing.

The consequence is that I must ask the reader's pardon for giving him, besides the preliminary dissertation on the Cathedral topography (pp. 187—205) and its supplement (pp. 217—223) on rival theories, a double set of illustrative notes, on pp. 206—216, and pp. 277—307, respectively.

The Statute on Vicars Choral (1472), not included in the collection of *Statuta* edited by Dayman and Jones in 1883, and the documents on the Services of St Gabriel (1451) and St Raphael (1456), with the Treasurer's complaint in 1452 on the burthen imposed on him by the institution of additional festivals, will I hope prove acceptable.

The documents relating to the services by Bp Lacy of Exeter in honour of the Archangels, give us some insight into the method by which such offices were introduced.

For these, as well as for the list of Chorister Bishops, and for many of the notes relating to the sites of the altars

and other subjects, we have to thank Mr Arthur Russell Malden, who is doing much to make available to students the muniments at Salisbury, which are partly in his custody.

Dr J. Wickham Legg has looked over several of the sheets, and has kindly made a few suggestions, but is in no way responsible for the details or arrangement of the book.

For frequent help in matters relating to the topography of Salisbury Cathedral I have to thank Mr George Freemantle, Verger, Church Sexton and Clerk of Salisbury, who combines with the enthusiasm of his predecessor William Dodsworth¹, the minute accuracy, the local knowledge, and the refined and ready courtesy of my old friend Mr Logsdail of Lincoln.

To complete the history of Salisbury Commemorations of Benefactors (see pp. 24—31, 183—4, 229—42) I have included the form which is at the present time in use (pp. 308, 309—18).

For this, and for some other prayers in English, I have to thank my Brother, the Bishop of Salisbury; and I wish also to record my grateful acknowledgements to the late Dean of Salisbury, the Very Reverend George David Boyle, M.A., a kind friend and genial scholar, who was ready in every manner possible to forward the present work.

The Arms of the Church of Salisbury, shown upon the binding of this book, are from the design of Mr J. Arthur Reeve, 1886.

CHR. WORDSWORTH.

¹ William Dodsworth, born in Salisbury in 1760, died 7 Aug. 1826, and was buried in the Cloister, just outside the entrance to the Chapter House, according to his own desire, near Mr Francis Price the architect, who had died in 1753. Dodsworth was for upwards of forty-nine years Verger of Salisbury Cathedral Church. In 1814 *An Historical Account of the Episcopal See and Cathedral Church of Sarum or Salisbury* was published by subscription, with engravings, pp. xx + 240, imperial quarto, really written by Mr Hatcher, but in the latter portion from information supplied by Dodsworth, bears the latter's name. He had written a smaller guide to the Cathedral Church, which went through six editions between 1792 and 1800.

KALENDARIUM
E PROCESSIONALI
ECCLESIE CATHEDRALIS SARESBURIENSIS
ANNO DOMINI CIRCITER 1445 CONSCRIPTO.

W. S. C.

I

Library
of the
University of Wisconsin

CEREMONIES AND PROCESSIONS
OF
THE CATHEDRAL CHURCH
OF
SALISBURY.

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CEREMONIES
AND
PROCESSIONS
OF
THE CATHEDRAL CHURCH
OF
SALISBURY

EDITED

From the fifteenth century MS. No. 148, with additions from the Cathedral Records,
and Woodcuts from the Sarum *Processionale* of 1502,

BY

CHR. WORDSWORTH, M.A.,

MASTER OF ST NICHOLAS' HOSPITAL, SARUM.

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1901.

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IN GRATEFUL REMEMBRANCE
OF
GEORGE DAVID BOYLE, M.A.
DEAN OF SALISBURY
1880—1901.

ERRATA.

In the list of Sarum Graduals, on p. 332, the last edition entered in the first column should be A.D. 1532, 6 Kal. Jul. (not 1523).

PREFACE.

EVER since the establishment of the new Cathedral Church at Salisbury in the days of Abp Langton and K. Henry III., if not from the earlier times of Lanfranc and the Norman Conqueror, the "USE OF SARUM" has maintained a certain *prestige* in England, and even in the Church beyond the seas.

In 1228 Pope Gregory IX. had heard of the fame of Osmund's Institutions¹, and it was averred by a Roman Catholic writer in 1608, that "in ancient tymes the Catholicke Bishops of *Salisbury* obtayned the Titles of the *Pope's* Maister of the Cerimonyes, and had their places alwayes assigned them in the Pope's Chappell and other solemnityes at *Rome*, according to that dignity²." And in the Provincial Episcopal College of the Abp of Canterbury, when the Primate of All England is solemnly celebrating Divine Service, the Bishop of Salisbury, according to antient custom, rules the choir as Precentor³. The Church of Salisbury in successive generations maintained its preeminence:—'*insignis ac preclara*,' '*insignis ac inter occiduos nominatissima*,' were epithets constantly applied to it by the printers of its Service-books; and recourse was had to members of the Chapter, as experts in the Rubrick and the Ordinal, by those who were in doubt and perplexity thereabout, in the thirteenth and following centuries. In 1256 Bp Giles de Bridport had maintained⁴ that 'among the churches of the whole world, the Church of Sarum hath shone resplendent, like the sun in his full orb, in respect of its divine service, and its ministers'; and after the introduction of printing (to judge from the catalogue of the British Museum) few Churches, if any, had a larger number of editions of their service-books printed between the years 1475 and 1558, than this unpretentious city in Wiltshire.

That an interest in "Sarum Use" has not altogether died out in modern times, we may infer from the fact that so many

¹ *Osmund Register*, ii. 88.

² Wilson's (or Watson's) *English Martyrology*, ed. 1608, p. 194.

³ Lyndwode, *Provinciale*, lib. ii. tit. 3.

⁴ *Statuta Eccl. Cathedr. Sarum*, ed. 1883, p. 54. *Statutum Egidii* (cited by Roger de Mortival in 1319).

of its service-books have been reprinted for archæologists and liturgical students. In 1844-46 Mr Maskell edited portions of the Missal (twice) and of the Manual (and some Pontificals), as well as the *Horæ beatae Mariæ Virginis*. This last was again edited by him in 1882, and by Mr Littlehales (from another ms.) in 1891. In 1851 some portions of the *Hymni cum notis* were produced. The *Missale* was issued complete in 1861-83. The *Manuale* (by collation with that of York), in 1875. The *Breviarius*, in 1879-86. The *Processionale* of 1508, in 1882. The *Graduale*, from a manuscript, in 1892-4 (the rubrick of the printed editions having been collated some years earlier in the edition of the Missal). The *Martiloge* followed in 1893, and now the *Directorium*, or Pye, is approaching its completion, in two volumes. The 'Antiphonale,' 'Legenda' and 'Psalterium,' the 'Diurnale' and 'Expositio Hymnorum et Sequentiarum' still await reprinting. And a substantive edition of the 'Sarum Manual' would still be acceptable to students. But none of these (unless it be the Antiphoner, from the musician's point of view, and the 'Expositio' from that of the schoolmaster) can be said to be entirely unrepresented in a modern form. The *Consuetudinarium* has been printed in 1845-47, in 1853, in 1883 and in 1898. The *Custumarium* also, in 1898; the 'Tracts of Clement Maydestone' called '*Defensorium Directorii*' and '*Crede Michi*,' which illustrate and comment upon "Sarum Use," were reprinted in 1894. The *Ordinale* is about to issue from the Cambridge University Press, having never been in print before. A '*Troparium*' has been printed in 1894; but such books can hardly be included among those of Sarum, as they were, as a species, nearly extinct when that "Use" became developed. The present century may not improbably see a *Collectarius* and *Capitularius* in print, the Antiphoner and Tonal, and possibly some of the other service-books which we have already mentioned. The *Liber Festivalis*, as a book of sermons, would complete the set.

But while there has been a fair supply of books of Sarum Use, there has hardly been one among them which belonged in any special way to the Mother-Church of Salisbury itself.

It is this fact, that our manuscript Processional was used in the Cathedral Church, and had been written for it specially, that gives it a special claim on our attention, and has called for its appearance in a printed form.

C. W.

July, 1901.

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* Woodcut diagram of the Station in Procession (1502, &c.).

§ A few leaves here have been torn out of the Salisbury ms. 148, probably in order to cancel the ceremonies of the Chorister Boy Bishop. We have attempted to supply what is missing (possibly at greater length than in the original ms. from other sources, viz. the printed *Processionale*, the ms. Sarum Breviary in the Chapter Library at Salisbury, no. 152, and the printed *Breviarium ad usum Sarum*).

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* Woodcut diagram of the Station in Procession (1502, &c.).

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¹ The late Rev. J. R. Lunn was of opinion that St Alban was put into the Anglican Kalendar at June 17th, by a mis-reading of the numeral 'xxii' as 'xvii.' He is however found placed on the 17th in the Sarum *Missale* of 1508, in a Bangor ms., in the *Preces Privatae* of 1568, and in a Psalter of 1617, as well as in the Prayer Book Kalendar of 1662.

² On the date assigned to St Cyprian of Carthage in the Kalendar, see Abp. Benson's *Cyprian, his Life, &c.*, 1897, pp. 610—620.

INTRODUCTION.

THE Sarum *Processionale*, still preserved among the treasures of Salisbury Cathedral (MS. 148 in the Chapter Library), consists of 50 leaves of vellum, numbered recently with pencil, and bound (perhaps in the 17th century) in a smooth vellum cover.

Two fly-leaves of vellum at the beginning contain no old writing, but on the rough leaf which once was attached to the boards some old hand has written 'Cānyngs,' to try a pen, and on the *verso* are two clauses for insertion at the Bidding the Bedes (which see below, p. 24).

Leaf 1 contains the list of prebends, with the daily psalms attached. Leaf 2 is ruled, possibly for an ornamental title, but these leaves are not part of the original book. Leaves 3—8 contain the kalendar in blue, red, and black. The text of the processional begins on leaf 10, line 3 (after the select gospels, which run from leaf 9 to the top of 10).

In its original state it consisted of six eight-leaf quires, or 48 leaves of vellum. Of these the whole of the third quire is lost (fo. 17—24), as well as the first and last leaves of the fourth quire (fo. 25, 32). Thus the book now wants all from the second week in Advent to the middle of the Ash Wednesday services, and again part of the Maundy Thursday service. The original book was written about 1445. In my reprint, the missing portion has been to a considerable extent supplied from other sources.

On the other hand the original manuscript at Salisbury has certain insertions or additions, viz.: four leaves at the beginning, on the third of which (now numbered 1^a) is a list of psalms appropriated to the Prebends: two leaves (now numbered 13, 14) inserted in the second quire as a revised list of names for commemoration at Bidding the Bedes: a four-leaf quire near the end of the book to hold

documents relating to the Dean and Chapter (now 43—46): and four (formerly six) other leaves (now 47—50), which last quire may have formed a blank sheet at the end of the original volume, and now has only one or two documents entered near the end.

Although the Salisbury MS. has many passages in common with the ordinary '*Processionale ad usum Insignis et preclare ecclesie Sarum*' as it was printed by Pynson, in 1502¹, and by others, and reprinted under Dr Henderson's editorship in 1882, yet it is in reality a different book in some noticeable particulars.

The printed *Processionale* is much concerned with *Antiphonae* '*ad processionem*,' and with those '*in introitu chori*' and '*in redeundo*'²: but our manuscript takes no account of them. Its language invariably is '*post introitum chori*,' ' *finita processione*' or '*peracta processione*.' It picks up the processions at their concluding stage. It has neither of the litanies, no service '*ad fontes*,' no '*Exultet*,' no '*Salve festa dies*'; and it gives very few antiphons in full.

In fact it presupposes the existence of an antiphoner, and also (as it seems to me) of an ordinary processional, and undertakes merely to supplement those service-books.

It is a book, in the first place, to be taken up or used *post introitum chori*, when the chief part of the procession is ended. At the same time it supplies directions for certain ceremonies which were to be performed at the altar, or at subordinate altars, or in the parochial or

¹ A copy of Pynson's *Processionale* 1502 is in the Library of St John's College, Oxford. It is a few years earlier than the edition used by Dr Henderson.

² HENRY BRADSHAW made an interesting observation that "the Morning and Evening Anthems in our 'Prayer-Book' do not correspond to one another so closely as might at first sight appear to be the case. The Morning Anthem comes immediately before the Litany, which precedes the Communion Service, and corresponds to the Processional Anthem or Respond sung at the churchyard procession before Mass. The Evening Anthem, on the other hand, follows the third Collect, and corresponds to the Processional Anthem or Respond sung '*eundo et redeundo*,' in going to, and returning from, some subordinate altar in the church at the close of Vespers." *Memoir of H. Brailshaw*, by G. W. Prothero, Appendix I. p. 424.

monastic churches of the city; and these ceremonies or processions are for the most part different from, or additional to, what we find in the ordinary books.

If I might hazard a conjecture, I should say, that the MS. was originally composed about the time of Bp Aiscough for the use of one of the Senior Canons, the Precentor, or other *principalis persona*, who might from time to time be called upon to execute the principal part of the service in absence of the Bishop and the Dean.

The special interest of the manuscript lies in its containing rites peculiar to the Cathedral Church of Salisbury itself. Such is the form for the Bidding of the Bedes which is here found in three editions (so to call them), the first as written about 1440, the second revised up to date about 1485—90, and the third written out again in the time of Philip and Mary, when the old forms, much corrected and augmented in the margins, had become tiresome to read. Such likewise is the publication of the Relicks by which Salisbury Cathedral was at once privileged and rendered famous. Such again is the order for visiting and washing the altars, which has a local colour quite distinct from the common rule printed for parish churches. The former gives us some information about the internal topography of the Cathedral, which so far as I am aware has been generally overlooked¹. The Maundy *potus caritatis* is dismissed in other books in a single line; but here the curious custom is fully described. The latter part of the volume contains particulars about processions of respect (*causa veneracionis*²), and also forms and oaths for use at enthronizations, installations, and admissions of members of the Chapter in the Cathedral Choir or Chapter House. It is no doubt mainly to the existence of these precedents, which were of practical value, that the manuscript owes its

¹ A plan or ichnography of Salisbury Cathedral has been printed more than once in past years, but with certain blank spaces which the rubrics of this MS. would help to fill. I have attempted to give a fuller diagram (at p. 73) in accordance with the lists of altars &c. which I have given at pp. 213, 214—216.

² Something of the kind is given (but of necessity in a meagre form for parish churches) in the printed *Processionale*, p. 169.

survival through the period when 'monuments of superstition' were destroyed in a wholesale manner.

On the other hand the fear of superstition, or some other cause, has deprived the MS. of several pages of the *proprium de tempore*, which have been torn away and lost. Among other things the services for the Chorister Bishop, or *Episcopus Puerorum*, and the Reconciliation of the Penitents have been abstracted, and I have had recourse to other MSS. and to the printed service books, to supply the gap (pp. 49—64, 69, 70). The reader will observe that I have not been content to attempt to imitate the brevity of the MS. in its more meagre passages, but I have thought it better on the whole to be somewhat liberal in my extracts, as the original sometimes is.

The manuscript contains some entries and additions with reference to proceedings of the Dean and Chapter. These were made at various dates up to the time of Queen Elizabeth, and there are two or three notes in a seventeenth century hand.

The reader will notice at once the series of thirteen rude woodcuts on pp. 18, 49, 63, &c. They do not occur in the MS. itself, but appear in several printed editions of the Sarum *Processionale* from 1502 to 1530, and a second type from 1519 to 1558. The colophon of the Antwerp edition of 1523, printed by F. Byrckman, for Chr. Endovienensis, thus refers to the woodcuts; "*Processionale, cum bonis notulis et bonis ligaturis: atque cum stationibus picturatis infra appositis.*" And in the book itself the reference '*ut patet in pictura, vel in statione que sequitur*' occurs in our extract on p. 90. (See also pp. 84, 87.)

Dr W. G. Henderson, the Dean of Carlisle, to whom liturgical students are so deeply indebted, printed copies of these diagrams in 1882, in his privately printed text of the Sarum *Processionale* of 1508, and, his book being now rather scarce, he very kindly allowed us the use of his woodcut-blocks. I have revised them by the woodcuts in the processionals of 1502, 1519, &c., pointing out the principal deviations of the second type from the earlier one, and I have added the arabic numerals in each diagram and the key subjoined to each of them, so that they will, I hope, be

easily intelligible. They were not, of course, intended to be in any sense finished drawings, but rough charts to indicate the relative positions of the various ministers and personages in a procession or a station. Thus a verge or baton (on p. 49) shows the sacrist or verger leading the procession and turning off to the left hand, a water-bucket and 'strinkell' shows that the *aquaebajulus*, or boy with holy-water, follows him, three crosses indicate the positions of three crucifers, and the shaven crowns tell that they are acolites. The other shavelings are subdeacon, deacon, and priest, the last being distinguished by the indication of a cope¹; and so forth. The fire (p. 82) and the triple taper, or *hasta*, on pp. 82, 84 will be noticed; so will the tau-shaped staves of the *rectores chori* on p. 90, the conventional amices on p. 96, *leo* and *draco* on p. 93, the palms and the other boughs on p. 67, and the bundles of tapers on p. 99.

The Kalendar prefixed to the volume is of the ordinary Sarum character; but the addition of '*nova festa*,' in a slightly different hand, is noteworthy.

The entry of the *Dedicacio Ecclesie Cathedralis Sarum* on the last day of September is, I believe, almost unique². Having been sadly smudged at some time, probably when K. Henry VIII. in 1536 (anticipating in some measure the policy of Napoleon) ordered that the feasts should be kept upon a Sunday throughout the realm, this entry has long been forgotten³.

¹ The clearest set of woodcuts (twelve in number) is found in the editions of 1502, 1508, 1528 (Ruremund), and these we have copied in twelve instances, merely indicating the principal variations of the later set by dotted lines or the like. We give one specimen of the other set of thirteen (which occurs in 1519, 1523, 1525, 1530, N. Prevost, 1531, 1544, 1545, and 1558) at the Service for Christmas Day, p. 49, which had no prototype in the earlier set. The later set, though generally indistinct in execution, has shown more care taken in depicting the copes of the priests and rulers of the choir. Regnault's edition of 1530 contains 13 diagrams, but these are rather more elaborate than those of the later set. The editions of 1517, 1554—57 contain no diagrams.

² It is found here, so far as I can learn at present, in the Syon ms. *Martilogium* (Latin), and in Ri. Whytford's English compilation '*the Martiloge*, p. 154 (ed. Dewick and Procter).

³ The entry of the Feast of the Dedication was discovered by the Rev. S. M. Lakin, M.A., Librarian of the Cathedral, and was deciphered by him with the help of my brother, the Bishop of Salisbury. When the sun is shining all the letters come out plainly in the original ms.

A Suffrage in honour of St Osmund has been added at the foot of one of the leaves (28^b) circ. 1465.

The original part of the MS. certainly cannot be earlier than 1434—5, the date of the special 'Form of the Greater Cursing' then provided for Cathedrals in a Convocation of the clergy (p. 44, fo. 19^b); and reference is made near the end (p. 113, fo. 39^b, 40^a) to the *Statutum super Thesauro* of 1440 as 'de novo editum.' On the other hand, it was written earlier than 1471, as the obit of Henry VI. is an insertion a little later than the original drafting, and for a similar reason I should place it after the death of Bishop Chandler, but before the murder of Bishop Aiscough, 29 June 1450. Thus we may conclude that the book was written about 1441—50.

After the Kalendar¹, the book opens with a set of four liturgical Gospels. These are, in the Sarum use, the lections proper, (1) for the Mass *Rorate* (of the Blessed Virgin) and likewise for Lady Day, (2) for Epiphany, (3) for Ascension Day, and (4) for the third Mass on Christmas Day.

The Salisbury Custom-Book (cap. 35) prescribed that the Bishop (if present) should be the celebrant at the last-named mass, and that the Gospel should be read by the first canon on the roll (*matricula*). The like would happen for the Gospel on Ascension Day (cap. 36) when the roll was begun *de novo*, and on the other feasts the Gospel was to be read by a Canon in the order of the roll (*ibid.*).

The Christmas Gospel ('*In principio*'), as is well known, was said on other days at the end of mass, and had, I believe, an indulgence attached to its use. As the other select gospels find a place also in some of the *Horae* (see below, p. 17 *n.*) they may have had a devout, if not a superstitious value attached to them.

A list of prebendal Psalms prefixed to the volume, and printed at p. 129 below, has suggested to me that I should include in this volume some lists of prebends in the order

¹ A second kalendar, containing an Obit-list, will be found at pp. 231—242.

of places in the Chapter House (pp. 137, 269) and of Stalls in Choir (pp. 269—73). I have also reprinted (in a fuller form than that in which recent editors of services from the Sarum *Manuale* have given it), the general sentence of excommunication.

A few other miscellanea from the Episcopal and Capitular Records have been added. As will be seen by reference to our Table of Contents, these relate to Indulgences, the Cathedral Confraternity, Bp Richard Beauchamp's Visitation in 1475, Inventories of Jewels, Vestments and Ornaments at Salisbury from 1536 to 1222, back to Old Sarum in 1214 and 1090, the Chantries, and the Obit Kalendar, and the sites of Chapels, Altars, &c. in Salisbury Cathedral Church. To this last-named topic I have devoted my attention for several years, and, with the help of information contributed by Mr A. R. Malden, I had proposed to print a dissertation on the subject with a set of illustrative notes. Owing to some carelessness on my part my notes were printed from an old draught and not from a fuller collection which I had made, and, though errors were corrected in the press, it was not until the sheets had gone too far that I observed that many notes which I had intended to include were missing.

The consequence is that I must ask the reader's pardon for giving him, besides the preliminary dissertation on the Cathedral topography (pp. 187—205) and its supplement (pp. 217—223) on rival theories, a double set of illustrative notes, on pp. 206—216, and pp. 277—307, respectively.

The Statute on Vicars Choral (1472), not included in the collection of *Statuta* edited by Dayman and Jones in 1883, and the documents on the Services of St Gabriel (1451) and St Raphael (1456), with the Treasurer's complaint in 1452 on the burthen imposed on him by the institution of additional festivals, will I hope prove acceptable.

The documents relating to the services by Bp Lacy of Exeter in honour of the Archangels, give us some insight into the method by which such offices were introduced.

For these, as well as for the list of Chorister Bishops, and for many of the notes relating to the sites of the altars

and other subjects, we have to thank Mr Arthur Russell Malden, who is doing much to make available to students the muniments at Salisbury, which are partly in his custody.

Dr J. Wickham Legg has looked over several of the sheets, and has kindly made a few suggestions, but is in no way responsible for the details or arrangement of the book.

For frequent help in matters relating to the topography of Salisbury Cathedral I have to thank Mr George Freemantle, Verger, Church Sexton and Clerk of Salisbury, who combines with the enthusiasm of his predecessor William Dodsworth¹, the minute accuracy, the local knowledge, and the refined and ready courtesy of my old friend Mr Logsdaile of Lincoln.

To complete the history of Salisbury Commemorations of Benefactors (see pp. 24—31, 183—4, 229—42) I have included the form which is at the present time in use (pp. 308, 309—18).

For this, and for some other prayers in English, I have to thank my Brother, the Bishop of Salisbury; and I wish also to record my grateful acknowledgements to the late Dean of Salisbury, the Very Reverend George David Boyle, M.A., a kind friend and genial scholar, who was ready in every manner possible to forward the present work.

The Arms of the Church of Salisbury, shown upon the binding of this book, are from the design of Mr J. Arthur Reeve, 1886.

CHR. WORDSWORTH.

¹ William Dodsworth, born in Salisbury in 1760, died 7 Aug. 1826, and was buried in the Cloister, just outside the entrance to the Chapter House, according to his own desire, near Mr Francis Price the architect, who had died in 1753. Dodsworth was for upwards of forty-nine years Verger of Salisbury Cathedral Church. In 1814 *An Historical Account of the Episcopal See and Cathedral Church of Sarum or Salisbury* was published by subscription, with engravings, pp. xx + 240, imperial quarto, really written by Mr Hatcher, but in the latter portion from information supplied by Dodsworth, bears the latter's name. He had written a smaller guide to the Cathedral Church, which went through six editions between 1792 and 1800.

KALENDARIUM
E PROCESSIONALI
ECCLESIE CATHEDRALIS SARESBURIENSIS
ANNO DOMINI CIRCITER 1445 CONSCRIPTO.

ERRATA.

In the list of Sarum Graduals, on p. 332, the last edition entered in the first column should be A.D. 1532, 6 Kal. Jul. (not 1523).

PREFACE.

EVER¹ since the establishment of the new Cathedral Church at Salisbury in the days of Abp Langton and K. Henry III., if not from the earlier times of Lanfranc and the Norman Conqueror, the "USE OF SARUM" has maintained a certain *prestige* in England, and even in the Church beyond the seas.

In 1228 Pope Gregory IX. had heard of the fame of Osmund's Institutions¹, and it was averred by a Roman Catholic writer in 1608, that "in ancient tymes the Catholicke Bishops of *Salisbury* obtayned the Titles of the *Pope's* Maister of the Cerimonyes, and had their places alwayes assigned them in the Pope's Chappell and other solemnityes at *Rome*, according to that dignity²." And in the Provincial Episcopal College of the Abp of Canterbury, when the Primate of All England is solemnly celebrating Divine Service, the Bishop of Salisbury, according to antient custom, rules the choir as Precentor³. The Church of Salisbury in successive generations maintained its preeminence:—'*insignis ac preclara*,' '*insignis ac inter occiduos nominatissima*,' were epithets constantly applied to it by the printers of its Service-books; and recourse was had to members of the Chapter, as experts in the Rubrick and the Ordinal, by those who were in doubt and perplexity thereabout, in the thirteenth and following centuries. In 1256 Bp Giles de Bridport had maintained⁴ that 'among the churches of the whole world, the Church of Sarum hath shone resplendent, like the sun in his full orb, in respect of its divine service, and its ministers'; and after the introduction of printing (to judge from the catalogue of the British Museum) few Churches, if any, had a larger number of editions of their service-books printed between the years 1475 and 1558, than this unpretentious city in Wiltshire.

That an interest in "Sarum Use" has not altogether died out in modern times, we may infer from the fact that so many

¹ *Osmund Register*, ii. 88.

² Wilson's (or Watson's) *English Martyrology*, ed. 1608, p. 194.

³ Lyndwode, *Provinciale*, lib. ii. tit. 3.

⁴ *Statuta Eccl. Cathedr. Sarum*, ed. 1883, p. 54. *Statutum Egidii* (cited by Roger de Mortival in 1319).

of its service-books have been reprinted for archæologists and liturgical students. In 1844-46 Mr Maskell edited portions of the Missal (twice) and of the Manual (and some Pontificals), as well as the *Horæ beatæ Mariæ Virginis*. This last was again edited by him in 1882, and by Mr Littlehales (from another MS.) in 1891. In 1851 some portions of the *Hymni cum notis* were produced. The *Missale* was issued complete in 1861-83. The *Manuale* (by collation with that of York), in 1875. The *Brevi-arium*, in 1879-86. The *Processionale* of 1508, in 1882. The *Graduale*, from a manuscript, in 1892-4 (the rubrick of the printed editions having been collated some years earlier in the edition of the Missal). The *Martiloge* followed in 1893, and now the *Directorium*, or Pye, is approaching its completion, in two volumes. The 'Antiphonale,' 'Legenda' and 'Psalterium,' the 'Diurnale' and 'Expositio Hymnorum et Sequentiarum' still await reprinting. And a substantive edition of the 'Sarum Manual' would still be acceptable to students. But none of these (unless it be the Antiphoner, from the musician's point of view, and the 'Expositio' from that of the schoolmaster) can be said to be entirely unrepresented in a modern form. The *Consuetudinarium* has been printed in 1845-47, in 1853, in 1883 and in 1898. The *Customarium* also, in 1898; the 'Tracts of Clement Maydestone' called '*Defensorium Directorii*' and '*Crede Michi*,' which illustrate and comment upon "Sarum Use," were reprinted in 1894. The *Ordinale* is about to issue from the Cambridge University Press, having never been in print before. A '*Troparium*' has been printed in 1894; but such books can hardly be included among those of Sarum, as they were, as a species, nearly extinct when that "Use" became developed. The present century may not improbably see a *Collectarius* and *Capitularius* in print, the Antiphoner and Tonal, and possibly some of the other service-books which we have already mentioned. The *Liber Festivalis*, as a book of sermons, would complete the set.

But while there has been a fair supply of books of Sarum Use, there has hardly been one among them which belonged in any special way to the Mother-Church of Salisbury itself.

It is this fact, that our manuscript Processional was used in the Cathedral Church, and had been written for it specially, that gives it a special claim on our attention, and has called for its appearance in a printed form.

C. W.

July, 1901.

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* Woodcut diagram of the Station in Procession (1502, &c.).

§ A few leaves here have been torn out of the Salisbury Ms. 148, probably in order to cancel the ceremonies of the Chorister Boy Bishop. We have attempted to supply what is missing (possibly at greater length than in the original ms. from other sources, viz. the printed *Processionale*, the ms. Sarum Breviary in the Chapter Library at Salisbury, no. 152, and the printed *Breviarium ad usum Sarum*).

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¹ The late Rev. J. R. Lunn was of opinion that St Alban was put into the Anglican Kalendar at June 17th, by a mis-reading of the numeral 'xxii' as 'xvii.' He is however found placed on the 17th in the Sarum *Missale* of 1508, in a Bangor MS., in the *Preces Privatae* of 1568, and in a Psalter of 1617, as well as in the Prayer Book Kalendar of 1662.

² On the date assigned to St Cyprian of Carthage in the Kalendar, see Abp. Benson's *Cyprian, his Life, &c.*, 1897, pp. 610—620.

INTRODUCTION.

THE Sarum *Processionale*, still preserved among the treasures of Salisbury Cathedral (MS. 148 in the Chapter Library), consists of 50 leaves of vellum, numbered recently with pencil, and bound (perhaps in the 17th century) in a smooth vellum cover.

Two fly-leaves of vellum at the beginning contain no old writing, but on the rough leaf which once was attached to the boards some old hand has written 'Cānyngs,' to try a pen, and on the *verso* are two clauses for insertion at the Bidding the Bedes (which see below, p. 24).

Leaf 1 contains the list of prebends, with the daily psalms attached. Leaf 2 is ruled, possibly for an ornamental title, but these leaves are not part of the original book. Leaves 3—8 contain the kalendar in blue, red, and black. The text of the processional begins on leaf 10, line 3 (after the select gospels, which run from leaf 9 to the top of 10).

In its original state it consisted of six eight-leaf quires, or 48 leaves of vellum. Of these the whole of the third quire is lost (fo. 17—24), as well as the first and last leaves of the fourth quire (fo. 25, 32). Thus the book now wants all from the second week in Advent to the middle of the Ash Wednesday services, and again part of the Maundy Thursday service. The original book was written about 1445. In my reprint, the missing portion has been to a considerable extent supplied from other sources.

On the other hand the original manuscript at Salisbury has certain insertions or additions, viz.: four leaves at the beginning, on the third of which (now numbered 1*) is a list of psalms appropriated to the Prebends: two leaves (now numbered 13, 14) inserted in the second quire as a revised list of names for commemoration at Bidding the Bedes: a four-leaf quire near the end of the book to hold

documents relating to the Dean and Chapter (now 43—46): and four (formerly six) other leaves (now 47—50), which last quire may have formed a blank sheet at the end of the original volume, and now has only one or two documents entered near the end.

Although the Salisbury MS. has many passages in common with the ordinary '*Processionale ad usum Insignis et preclare ecclesie Sarum*' as it was printed by Pynson, in 1502¹, and by others, and reprinted under Dr Henderson's editorship in 1882, yet it is in reality a different book in some noticeable particulars.

The printed *Processionale* is much concerned with *Antiphonae* '*ad processionem*,' and with those '*in introitu chori*' and '*in redeundo*': but our manuscript takes no account of them. Its language invariably is '*post introitum chori*,' ' *finita processione*' or '*peracta processione*.' It picks up the processions at their concluding stage. It has neither of the litanies, no service '*ad fontes*,' no '*Exultet*,' no '*Salve festa dies*'; and it gives very few antiphons in full.

In fact it presupposes the existence of an antiphoner, and also (as it seems to me) of an ordinary processional, and undertakes merely to supplement those service-books.

It is a book, in the first place, to be taken up or used *post introitum chori*, when the chief part of the procession is ended. At the same time it supplies directions for certain ceremonies which were to be performed at the altar, or at subordinate altars, or in the parochial or

¹ A copy of Pynson's *Processionale* 1502 is in the Library of St John's College, Oxford. It is a few years earlier than the edition used by Dr Henderson.

² HENRY BRADSHAW made an interesting observation that "the Morning and Evening Anthems in our 'Prayer-Book' do not correspond to one another so closely as might at first sight appear to be the case. The Morning Anthem comes immediately before the Litany, which precedes the Communion Service, and corresponds to the Processional Anthem or Respond sung at the churchyard procession before Mass. The Evening Anthem, on the other hand, follows the third Collect, and corresponds to the Processional Anthem or Respond sung '*cundo et redeundo*,' in going to, and returning from, some subordinate altar in the church at the close of Vespers." *Memoir of H. Bradshaw*, by G. W. Prothero, Appendix I. p. 424.

monastic churches of the city; and these ceremonies or processions are for the most part different from, or additional to, what we find in the ordinary books.

If I might hazard a conjecture, I should say, that the MS. was originally composed about the time of Bp Aiscough for the use of one of the Senior Canons, the Precentor, or other *principalis persona*, who might from time to time be called upon to execute the principal part of the service in absence of the Bishop and the Dean.

The special interest of the manuscript lies in its containing rites peculiar to the Cathedral Church of Salisbury itself. Such is the form for the Bidding of the Bedes which is here found in three editions (so to call them), the first as written about 1440, the second revised up to date about 1485—90, and the third written out again in the time of Philip and Mary, when the old forms, much corrected and augmented in the margins, had become tiresome to read. Such likewise is the publication of the Relicks by which Salisbury Cathedral was at once privileged and rendered famous. Such again is the order for visiting and washing the altars, which has a local colour quite distinct from the common rule printed for parish churches. The former gives us some information about the internal topography of the Cathedral, which so far as I am aware has been generally overlooked¹. The Maundy *potus caritatis* is dismissed in other books in a single line; but here the curious custom is fully described. The latter part of the volume contains particulars about processions of respect (*causa veneracionis*²), and also forms and oaths for use at enthronizations, installations, and admissions of members of the Chapter in the Cathedral Choir or Chapter House. It is no doubt mainly to the existence of these precedents, which were of practical value, that the manuscript owes its

¹ A plan or ichnography of Salisbury Cathedral has been printed more than once in past years, but with certain blank spaces which the rubrics of this MS. would help to fill. I have attempted to give a fuller diagram (at p. 73) in accordance with the lists of altars &c. which I have given at pp. 213, 214—216.

² Something of the kind is given (but of necessity in a meagre form for parish churches) in the printed *Processionale*, p. 169.

survival through the period when 'monuments of superstition' were destroyed in a wholesale manner.

On the other hand the fear of superstition, or some other cause, has deprived the MS. of several pages of the *proprium de tempore*, which have been torn away and lost. Among other things the services for the Chorister Bishop, or *Episcopus Puerorum*, and the Reconciliation of the Penitents have been abstracted, and I have had recourse to other MSS. and to the printed service books, to supply the gap (pp. 49—64, 69, 70). The reader will observe that I have not been content to attempt to imitate the brevity of the MS. in its more meagre passages, but I have thought it better on the whole to be somewhat liberal in my extracts, as the original sometimes is.

The manuscript contains some entries and additions with reference to proceedings of the Dean and Chapter. These were made at various dates up to the time of Queen Elizabeth, and there are two or three notes in a seventeenth century hand.

The reader will notice at once the series of thirteen rude woodcuts on pp. 18, 49, 63, &c. They do not occur in the MS. itself, but appear in several printed editions of the Sarum *Processionale* from 1502 to 1530, and a second type from 1519 to 1558. The colophon of the Antwerp edition of 1523, printed by F. Byrckman, for Chr. Endovienensis, thus refers to the woodcuts; "*Processionale, cum bonis notulis et bonis ligaturis: atque cum stationibus picturatis infra apposis.*" And in the book itself the reference '*ut patet in pictura, vel in statione que sequitur*' occurs in our extract on p. 90. (See also pp. 84, 87.)

Dr W. G. Henderson, the Dean of Carlisle, to whom liturgical students are so deeply indebted, printed copies of these diagrams in 1882, in his privately printed text of the Sarum *Processionale* of 1508, and, his book being now rather scarce, he very kindly allowed us the use of his woodcut-blocks. I have revised them by the woodcuts in the processionals of 1502, 1519, &c., pointing out the principal deviations of the second type from the earlier one, and I have added the arabic numerals in each diagram and the key subjoined to each of them, so that they will, I hope, be

easily intelligible. They were not, of course, intended to be in any sense finished drawings, but rough charts to indicate the relative positions of the various ministers and personages in a procession or a station. Thus a verge or baton (on p. 49) shows the sacrist or verger leading the procession and turning off to the left hand, a water-bucket and 'strinkell' shows that the *aquaebajulus*, or boy with holy-water, follows him, three crosses indicate the positions of three crucifers, and the shaven crowns tell that they are acolites. The other shavelings are subdeacon, deacon, and priest, the last being distinguished by the indication of a cope¹; and so forth. The fire (p. 82) and the triple taper, or *hasta*, on pp. 82, 84 will be noticed; so will the tau-shaped staves of the *rectores chori* on p. 90, the conventional amices on p. 96, *leo* and *draco* on p. 93, the palms and the other boughs on p. 67, and the bundles of tapers on p. 99.

The Calendar prefixed to the volume is of the ordinary Sarum character; but the addition of '*nova festa*,' in a slightly different hand, is noteworthy.

The entry of the *Dedicacio Ecclesie Cathedralis Sarum* on the last day of September is, I believe, almost unique². Having been sadly smudged at some time, probably when K. Henry VIII. in 1536 (anticipating in some measure the policy of Napoleon) ordered that the feasts should be kept upon a Sunday throughout the realm, this entry has long been forgotten³.

¹ The clearest set of woodcuts (twelve in number) is found in the editions of 1502, 1508, 1528 (Ruremund), and these we have copied in twelve instances, merely indicating the principal variations of the later set by dotted lines or the like. We give one specimen of the other set of thirteen (which occurs in 1519, 1523, 1525, 1530, N. Prevost, 1531, 1544, 1545, and 1558) at the Service for Christmas Day, p. 49, which had no prototype in the earlier set. The later set, though generally indistinct in execution, has shown more care taken in depicting the copes of the priests and rulers of the choir. Regnault's edition of 1530 contains 13 diagrams, but these are rather more elaborate than those of the later set. The editions of 1517, 1554—57 contain no diagrams.

² It is found here, so far as I can learn at present, in the Syon MS. *Martilogium* (Latin), and in Ri. Whytford's English compilation '*the Martiloge*, p. 154 (ed. Dewick and Procter).

³ The entry of the Feast of the Dedication was discovered by the Rev. S. M. Lakin, M.A., Librarian of the Cathedral, and was deciphered by him with the help of my brother, the Bishop of Salisbury. When the sun is shining all the letters come out plainly in the original MS.

A Suffrage in honour of St Osmund has been added at the foot of one of the leaves (28^b) circ. 1465.

The original part of the MS. certainly cannot be earlier than 1434—5, the date of the special 'Form of the Greater Cursing' then provided for Cathedrals in a Convocation of the clergy (p. 44, fo. 19^b); and reference is made near the end (p. 113, fo. 39^b, 40^a) to the *Statutum super Thesauro* of 1440 as 'de novo editum.' On the other hand, it was written earlier than 1471, as the obit of Henry VI. is an insertion a little later than the original drafting, and for a similar reason I should place it after the death of Bishop Chandler, but before the murder of Bishop Aiscough, 29 June 1450. Thus we may conclude that the book was written about 1441—50.

After the Kalendar¹, the book opens with a set of four liturgical Gospels. These are, in the Sarum use, the lections proper, (1) for the Mass *Rorate* (of the Blessed Virgin) and likewise for Lady Day, (2) for Epiphany, (3) for Ascension Day, and (4) for the third Mass on Christmas Day.

The Salisbury Custom-Book (cap. 35) prescribed that the Bishop (if present) should be the celebrant at the last-named mass, and that the Gospel should be read by the first canon on the roll (*matricula*). The like would happen for the Gospel on Ascension Day (cap. 36) when the roll was begun *de novo*, and on the other feasts the Gospel was to be read by a Canon in the order of the roll (*ibid.*).

The Christmas Gospel ('*In principio*'), as is well known, was said on other days at the end of mass, and had, I believe, an indulgence attached to its use. As the other select gospels find a place also in some of the *Horae* (see below, p. 17 *n.*) they may have had a devout, if not a superstitious value attached to them.

A list of prebendal Psalms prefixed to the volume, and printed at p. 129 below, has suggested to me that I should include in this volume some lists of prebends in the order

¹ A second kalendar, containing an Obit-list, will be found at pp. 231—242.

of places in the Chapter House (pp. 137, 269) and of Stalls in Choir (pp. 269—73). I have also reprinted (in a fuller form than that in which recent editors of services from the Sarum *Manuale* have given it), the general sentence of excommunication.

A few other miscellanea from the Episcopal and Capitular Records have been added. As will be seen by reference to our Table of Contents, these relate to Indulgences, the Cathedral Confraternity, Bp Richard Beauchamp's Visitation in 1475, Inventories of Jewels, Vestments and Ornaments at Salisbury from 1536 to 1222, back to Old Sarum in 1214 and 1090, the Chantries, and the Obit Kalendar, and the sites of Chapels, Altars, &c. in Salisbury Cathedral Church. To this last-named topic I have devoted my attention for several years, and, with the help of information contributed by Mr A. R. Malden, I had proposed to print a dissertation on the subject with a set of illustrative notes. Owing to some carelessness on my part my notes were printed from an old draught and not from a fuller collection which I had made, and, though errors were corrected in the press, it was not until the sheets had gone too far that I observed that many notes which I had intended to include were missing.

The consequence is that I must ask the reader's pardon for giving him, besides the preliminary dissertation on the Cathedral topography (pp. 187—205) and its supplement (pp. 217—223) on rival theories, a double set of illustrative notes, on pp. 206—216, and pp. 277—307, respectively.

The Statute on Vicars Choral (1472), not included in the collection of *Statuta* edited by Dayman and Jones in 1883, and the documents on the Services of St Gabriel (1451) and St Raphael (1456), with the Treasurer's complaint in 1452 on the burthen imposed on him by the institution of additional festivals, will I hope prove acceptable.

The documents relating to the services by Bp Lacy of Exeter in honour of the Archangels, give us some insight into the method by which such offices were introduced.

For these, as well as for the list of Chorister Bishops, and for many of the notes relating to the sites of the altars

and other subjects, we have to thank Mr Arthur Russell Malden, who is doing much to make available to students the muniments at Salisbury, which are partly in his custody.

Dr J. Wickham Legg has looked over several of the sheets, and has kindly made a few suggestions, but is in no way responsible for the details or arrangement of the book.

For frequent help in matters relating to the topography of Salisbury Cathedral I have to thank Mr George Freemantle, Verger, Church Sexton and Clerk of Salisbury, who combines with the enthusiasm of his predecessor William Dodsworth¹, the minute accuracy, the local knowledge, and the refined and ready courtesy of my old friend Mr Logsdail of Lincoln.

To complete the history of Salisbury Commemorations of Benefactors (see pp. 24—31, 183—4, 229—42) I have included the form which is at the present time in use (pp. 308, 309—18).

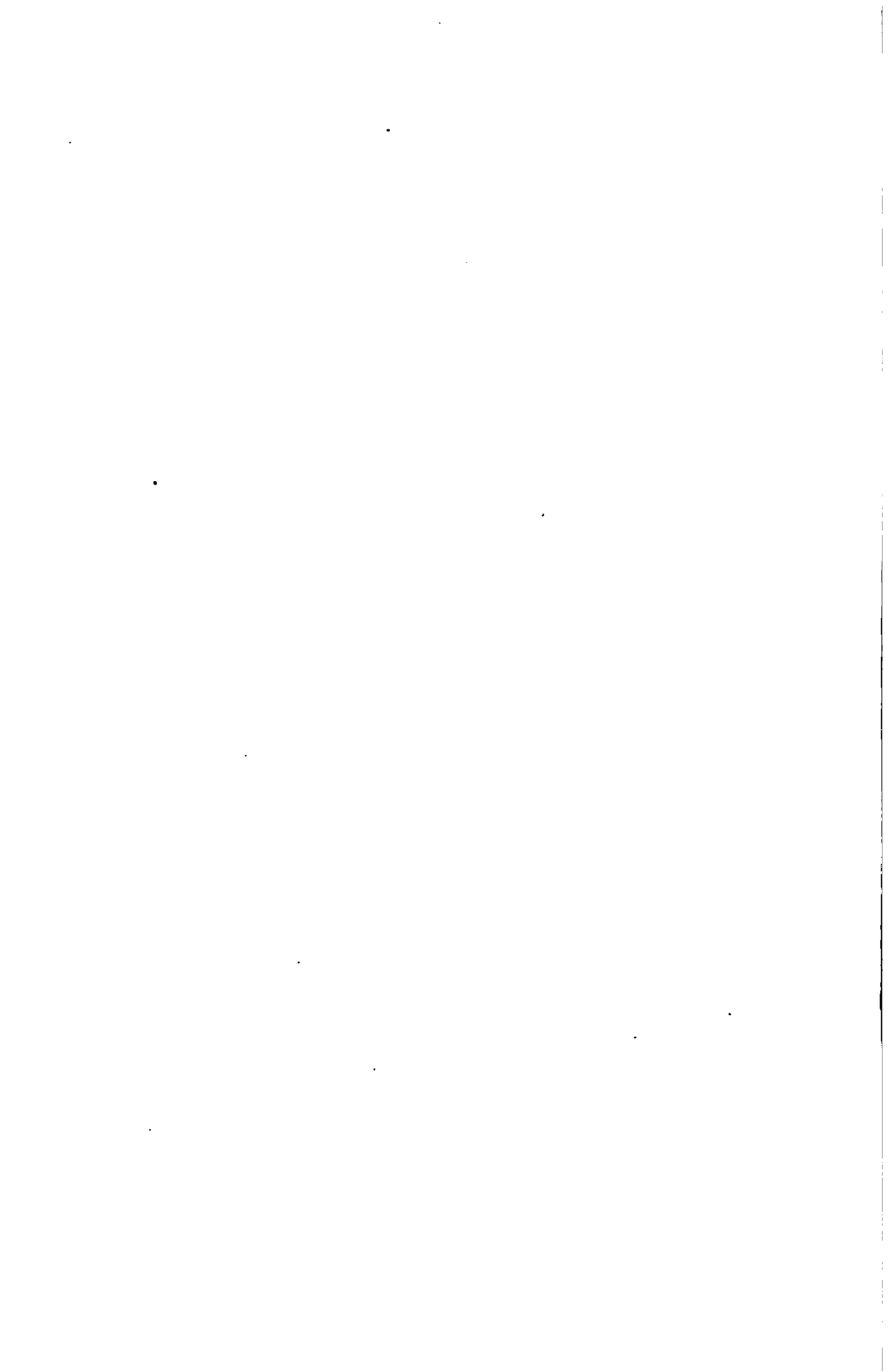
For this, and for some other prayers in English, I have to thank my Brother, the Bishop of Salisbury; and I wish also to record my grateful acknowledgements to the late Dean of Salisbury, the Very Reverend George David Boyle, M.A., a kind friend and genial scholar, who was ready in every manner possible to forward the present work.

The Arms of the Church of Salisbury, shown upon the binding of this book, are from the design of Mr J. Arthur Reeve, 1886.

CHR. WORDSWORTH.

¹ William Dodsworth, born in Salisbury in 1760, died 7 Aug. 1826, and was buried in the Cloister, just outside the entrance to the Chapter House, according to his own desire, near Mr Francis Price the architect, who had died in 1753. Dodsworth was for upwards of forty-nine years Verger of Salisbury Cathedral Church. In 1814 *An Historical Account of the Episcopal See and Cathedral Church of Sarum or Salisbury* was published by subscription, with engravings, pp. xx + 240, imperial quarto, really written by Mr Hatcher, but in the latter portion from information supplied by Dodsworth, bears the latter's name. He had written a smaller guide to the Cathedral Church, which went through six editions between 1792 and 1800.

KALENDARIUM
E PROCESSIONALI
ECCLESIE CATHEDRALIS SARESURIENSIS
ANNO DOMINI CIRCITER 1445 CONSCRIPTO.



KL.

JANUARIUS.

<i>iiij</i> 1 A		<i>Circuncisio dñi ix lc'.</i>
2 b	<i>iiij Non.</i>	Oct. sci stephani iij lc'.
<i>xi</i> 3 c	<i>iiij Non.</i>	Oct. sci Joh'is iij lc'.
4 d	<i>ij Non.</i>	Oct. scor' Innocentiū iij lc'.
<i>xix</i> 5 e	Non.	(<i>'Oct. sci Thome' erased</i>) Sci Edwardi regis et mar. Vig.
<i>viiij</i> 6 f	<i>viiij Id.</i>	Epyphania dni. ix lc'.
7 g	<i>vij Id.</i>	
<i>xvi</i> 8 A	<i>vij Id.</i>	Sci luciani. socior' eius Mr'. me. tm.*
v 9 b	v Id.	
10 c	<i>iiij Id.</i>	
<i>xiiij</i> 11 d	<i>iiij Id.</i>	
<i>ij</i> 12 e	<i>ij Id.</i>	
13 f	Idibus.	<i>Oct. epyphanie ix l'. Inuit. d^r. Med lc' de sco Hylario.</i>
x 14 g	<i>xix Kal.</i>	<i>ffebruarij. Sci felicis epi & mris iij lc'.</i>
15 A	<i>xviiij Kal.</i>	Sci Mauri abb'is & conf. iij lc'.
<i>xviiij</i> 16 b	<i>xviij Kal.</i>	Sci Marcelli (<i>'pape' erased</i>) & mris iij lc'.
<i>vij</i> 17 c	<i>xvij Kal.</i>	Sci sulpicij epi & conf. iij lc'.
18 d	<i>xv Kal.</i>	Sce prisce virginis & mris iij lc'.
<i>xv</i> 19 e	<i>xiiiiij Kal.</i>	<i>Sci Wlstani e' & conf. ix lc'.</i>
<i>iiij</i> 20 f	<i>xiiij Kal.</i>	<i>Sci Fabiani et sebastia' mr. ix lc'.</i>
21 g	<i>xij Kal.</i>	<i>Sce Agnetis uirginis & mris ix lc.</i>
<i>xij</i> 22 A	<i>xj Kal.</i>	<i>Sci vincencij mris ix lc'.</i>
i 23 b	x Kal.	
24 c	<i>ix Kal.</i>	
<i>ix</i> 25 d	<i>viiij Kal.</i>	<i>Cōusio^r sci pauli. Inuit l^r. ix lc'. me de sco p̄iecto mre.</i>
26 e	<i>vij Kal.</i>	
<i>xviij</i> 27 f	<i>vij Kal.</i>	Sci Juliani epi & conf. iij lc'. <i>Inuit' dup^r.</i>
<i>vi</i> 28 g	<i>v Kal.</i>	Sce Agnetis scdo iij lc'. <i>Inuit' dup^r.</i>
29 A	<i>iiij Kal.</i>	
<i>xiiij</i> 30 b	<i>iiij Kal.</i>	Sce Batildis r'gine ug ^r non mris iij. lc'.
<i>iiij</i> 31 c	<i>ij Kal.</i>	

KL.

FEBRUAR'.

1 d		Sce Brigide uirg' non mris. iij lc'.
xi 2 e	iiij Non.	<i>Purificatio bē marie uirginis. ix l'.</i>
xix 3 f	iiij Non.	Sci Blasij epi & mris. iij. lc'.
viiij 4 g	ij Non.	
5 A	Nonis	<i>Sce Agathe uirg't's & mris. ix lc.</i>
xvj 6 b	viiij Id.	Scor' Vedasti & amandi epor'. iij. lc.
v 7 c	vij Id.	
8 d	vj Id.	
xiiij 9 e	v Id.	
ii 10 f	iiij Id.	Sancte Scolastice uirginis. iij lc'.
11 g	iiij Id.	
x 12 A	ij Id.	
13 b	Idibus.	
xviiij 14 c	xvj Kal.	<i>Martii.</i> Sci valentini mr. iij. lc'.
vij 15 d	xv Kal.	
16 e	xiiij Kal.	Sce Juliane uirginis & mris. iij lc'.
xv 17 f	xiiij Kal.	
iiij 18 g	xij Kal.	
19 A	xj Kal.	
xij 20 b	x Kal.	
i 21 c	ix Kal.	
22 d	viiij Kal.	<i>Cathedra sci petri. Inuit' l^x. ix lc'.</i>
ix 23 e	vij Kal.	
24 f	vj Kal.	<i>Sci Mathie ap'li. ix lc'.</i>
xviiij 25 g	v Kal.	
vi 26 A	iiij Kal.	
27 b	iiij Kal.	
xiiij 28 c	ij Kal.	

KL.

MARTIUS.

<i>iiij</i>	1 d	<i>Sci David epi. ix lc'.</i>
	2 e	<i>vj Non. Sci Cedde epi. ix lc'.</i>
<i>xj</i>	3 f	<i>v Non.</i>
	4 g	<i>iiij Non.</i>
<i>xix</i>	5 A	<i>iiij Non.</i>
<i>viiij</i>	6 b	<i>ij Non.</i>
	7 c	<i>Non. Scar' perpetue & felicitat' v'g' & Mr'. iij lc'.</i>
<i>xviij</i>	8 d	<i>viiij Id.</i>
	9 e	<i>vij Id.</i>
	10 f	<i>vj Id.</i>
<i>xiiij</i>	11 g	<i>v Id.</i>
	12 A	<i>iiij Id. Sci Gregori ('pape' erased). ix lc'.</i>
	13 b	<i>iiij Id.</i>
	14 c	<i>ij Id.</i>
	15 d	<i>Idibus.</i>
<i>xviiij</i>	16 e	<i>xviij Kal. Aprilis.</i>
	17 f	<i>xvj Kal.</i>
	18 g	<i>xv Kal. Sci edwardi regi' & mris. ix lc'.</i>
<i>xv</i>	19 A	<i>xiiiij Kal.</i>
<i>iiij</i>	20 b	<i>xiiij Kal. Sci cuthberti e' & conf. ix lc'.</i>
	21 c	<i>xij Kal. Sci benedicti abb'is. ix lc'.</i>
<i>xij</i>	22 d	<i>xj Kal.</i>
	23 e	<i>x Kal.</i>
	24 f	<i>ix Kal.</i>
<i>ix</i>	25 g	<i>viiij Kal. Annunciatio dnica. ix lc'.</i>
	26 A	<i>vij Kal.</i>
<i>xviij</i>	27 b	<i>vj Kal. Resurrectio dni.</i>
	28 c	<i>v Kal.</i>
	29 d	<i>iiij Kal.</i>
<i>xiiiij</i>	30 e	<i>iiij Kal.</i>
	31 f	<i>ij Kal.</i>

KL.

APRILIS.

	1 g	
xi	2 A	iiij Non.
	3 b	iiij Non. <i>Sci Brici e' & conf. ix lc'.</i>
xix	4 c	ij Non. <i>Sci Ambrosij e' & doct'. ix lc'.</i>
viiij	5 d	Non.
xvi	6 e	viii Id.
v	7 f	vij Id.
	8 g	vj Id.
xiiij	9 A	v Id.
ij	10 b	iiij Id.
	11 c	iiij Id.
x	12 d	ij Id.
	13 e	Idibus.
xviiij	14 f	xviiij Kal. Maij. <i>Scor' tyburcij & valeriani Mr'. iij lc'.</i>
vij	15 g	xvij Kal.
	16 A	xvj Kal.
xv	17 b	xv Kal.
iiiiij	18 c	xiiiiij Kal.
	19 d	xiiij Kal. <i>Sci alphegi epi & mris. iij. lc'.</i>
xij	20 e	xij Kal.
i	21 f	xj Kal.
	22 g	x Kal.
ix	23 A	ix Kal. <i>Sci Georgij mris. iij lc'.</i>
	24 b	viiij Kal.
xviij	25 c	vij Kal. <i>S'. Marci eu'ngeliste. iij lc. letania maior.</i>
vi	26 d	vj Kal.
	27 e	v Kal.
xiiiiij	28 f	iiij Kal. <i>Sci vitalis mris. iij lc'.</i>
iiij	29 g	iiij Kal.
	30 A	ij Kal.

KL.

MAIUS.

<i>xi</i>	1 b		<i>Aplor' philipi & Jacobi. iij lc'.</i>
	2 c	<i>vj Non.</i>	
<i>xix</i>	3 d	<i>v Non.</i>	<i>Inuenc'o sce crucis. iij lc'.</i>
<i>viiij</i>	4 e	<i>iiij Non.</i>	
	5 f	<i>ij Non.</i>	
<i>xvj</i>	6 g	<i>ij Non.</i>	<i>Sci Joh'is ante portam latinā. iij lc'.</i>
	<i>v</i> 7 A	<i>Non.</i>	<i>Sci Joh'is Beulac'. iij. lc'.*</i>
	8 b	<i>viiij Id.</i>	
<i>xiiij</i>	9 c	<i>vij Id.</i>	
	<i>ij</i> 10 d	<i>vj Id.</i>	<i>Scor' gordiani & epimachi Mr'. iij lc'.</i>
	11 e	<i>v Id.</i>	
<i>x</i>	12 f	<i>iiij Id.</i>	<i>Scor' Nerei & achillei. Mr'. iij lc'.</i>
	13 g	<i>ij Id.</i>	
<i>xviiij</i>	14 A	<i>ij Id.</i>	
	<i>vij</i> 15 b	<i>Idibus.</i>	
	16 c	<i>xvij Kal. Junij</i>	
<i>xv</i>	17 d	<i>xvj Kal.</i>	
<i>iiij</i>	18 e	<i>xv Kal.</i>	
	19 f	<i>xiiij Kal.</i>	<i>Sci Dunstani epi. ix lc'.</i>
<i>xij</i>	20 g	<i>xiiij Kal.</i>	
	<i>i</i> 21 A	<i>xij Kal.</i>	
	22 b	<i>xj Kal.</i>	
<i>ix</i>	23 c	<i>x Kal.</i>	
	24 d	<i>ix Kal.</i>	
<i>xvij</i>	25 e	<i>viiij Kal.</i>	
	<i>vi</i> 26 f	<i>vij Kal.</i>	<i>Sci Augustini e' & conf. ix lc'.</i>
	27 g	<i>vj Kal.</i>	
<i>xiiiij</i>	28 A	<i>v Kal.</i>	<i>Sci germani epi & conf'. iij lc'.</i>
	<i>iiij</i> 29 b	<i>iiij Kal.</i>	
	30 c	<i>iiij Kal.</i>	
			i
<i>xj</i>	31 d	<i>ij Kal.</i>	<i>Sce petronille ug' nō mr. iij lc cu Nō.</i>

* May 7. The name of St John Beverley is entered in a different hand, but early. His festival was observed in Lincolnshire as early as 1377, but it was not till 1416 that Abp Chicheley ordered its celebration (with his Translation, 25 Oct.) in memory of the victory of Agincourt. Wilkins' *Concilia* iii. 379.

KL.

JUNIUS.

	1 e		S'. Nichomedis mris. iij lc'.
xix	2 f	iiij Non.	S' M'rcellini & petri mr'. iij lc'.
viiij	3 g	iiij Non.	
xvi	4 A	ij Non.	
v	5 b	Non.'	Sci bonefacij soc' eius mr'. iij lc'.
	6 c	viiij Id.	
xiiij	7 d	vij Id.	
ij	8 e	vij Id.	Scor' Medardi & gildardi epor'. iij lc'.
	9 f	v Id.	Tñslacio sci edmundi <i>e'</i> . ix lc'.
x	10 g	iiij Id.	
	11 A	iiij Id.	Sci Barnabe <i>apl'i</i> . ix lc'.
xviiij	12 b	ij Id.	S' basilidis cirini & naboris mr'. iij lc'.
vij	13 c	Idus.	
	14 d	xviiij Kal. Julij.	S' basilij <i>e'</i> & cōf. iij lc'.
xv	15 e	xvij Kal.	S' viti & modesti mr'. iij lc'.
iiiiij	16 f	xvj Kal.	Tñslacio sci ric'i <i>e'</i> . ix lc'.
	17 g	xv Kal.	
xii	18 A	xiiij Kal.	S' M'rci & m'rcelliani mr'. iij lc'.
i	19 b	xiiij Kal.	S' geruasij & prothasij mr'. iij lc'.
	20 c	xij Kal.	Tñslacio sci Edwardi <i>r'g'</i> & mris. ix lc'.
ix	21 d	xj Kal.	
	22 e	x Kal.	S' Albani prothom'ris anglor'. ix lc'.
xviiij	23 f	ix Kal.	S' etheldrede ug' nō mris. iij lc' cu N°. Vig.
vi	24 g	viiij Kal.	Natiuitas sci Joh'is bapt'e. ix lc'.
	25 A	vij Kal.	
xiiij	26 b	vij Kal.	S' Joh'is & pauli mr'. iij lc'.
iiij	27 c	v Kal.	
	28 d	iiiiij Kal.	S' Leonis ('pape' <i>erased</i>) & conf. iij. lc'. cū N°. Vig'.
xj	29 e	iiij Kal.	Aplor' petri & pauli. ix lc'.
	30 f	ij Kal.	Commemoracio sci pauli. ix lc'.

KL.

JULIUS.

<i>xix</i> 1 g		Oct sci Joh'is bapt'e iij lc'.
<i>viiij</i> 2 A	<i>vj Non.</i>	S' Processi & martiniani mr'. iij lc'. <i>visitac'o be marie mai' d'x. ix lc'*</i> .
3 b	<i>v Non.</i>	
<i>xvi</i> 4 c	<i>iiij Non.</i>	<i>Tñslacio sci martini e'. ix lc'.</i>
<i>v</i> 5 d	<i>ij Non.</i>	
6 e	<i>ij Non.</i>	<i>Oct' ap'lor' petri & pauli. ix lc'.</i>
<i>xiij</i> 7 f	Non.	<i>Tñslatio sci ('thome mris. iii lc', erased).</i>
<i>ij</i> 8 g	<i>viiij Id.</i>	
9 A	<i>vij Id.</i>	
<i>x</i> 10 b	<i>vj Id.</i>	S' septem frñm mr'. iij lc'.
11 c	<i>v Id.</i>	<i>Tñslat'o sci benedicti abb'is. ix lc'.</i>
<i>xviiij</i> 12 d	<i>iiij Id.</i>	
<i>vij</i> 13 e	<i>ij Id.</i>	
14 f	<i>ij Id.</i>	
<i>xv</i> 15 g	Idus.	<i>Tñslat'o sci Swithini. ix lc'.</i>
<i>iiij</i> 16 A	<i>xvij Kal.</i>	Augusti. <i>Translacio sci osmūdi, mai' d'x. ix lc'†.</i>
17 b	<i>xvj Kal.</i>	Sci kenelmi reg' & mris. iij lc'.
<i>xij</i> 18 c	<i>xv Kal.</i>	S' Amulphi epi & mris. iij lc'.
<i>i</i> 19 d	<i>xiij Kal.</i>	
20 e	<i>xiij Kal.</i>	S' M'rgarete uirginis & mris. ix l'.
<i>ix</i> 21 f	<i>xij Kal.</i>	S' Praxedis uirg' non mris. iij lc'.
22 g	<i>xj Kal.</i>	S' Marie magdalene. ix lc'.
<i>xvij</i> 23 A	<i>x Kal.</i>	S. Apollinarius e' & mris. iij lc'.
<i>vj</i> 24 b	<i>ix Kal.</i>	S' x'pine uirg' & mris. iij lc' cu N°. <i>Vigi.</i>
25 c	<i>viiij Kal.</i>	<i>Sci Jacobi apl'i. ix lc'.</i>
<i>xiij</i> 26 d	<i>vij Kal.</i>	
<i>iiij</i> 27 e	<i>vj Kal.</i>	S' septē dormientium mr'. iij lc'.
28 f	<i>v Kal.</i>	S' Sāpsonis e' & conf. iij lc'.
<i>xi</i> 29 g	<i>iiij Kal.</i>	S' felicis. simplicij fausti & beat'cis mr'. iij lc'.
<i>xix</i> 30 A	<i>ij Kal.</i>	S' Abdon & sennes mr'. iij. lc'.
31 b	<i>ij Kal.</i>	S' Germani epi & conf'. iij lc'.

* July 2. The feast of the Visitation, and likewise

† July 16. the Translation of St Osmund, are in a different hand, but early. The Visitation and St Osmund's *Deposito* in December (with St Frideswide's 19 Octob. and St Etheldreda's 17 Octob.) were recommended to the Primate by the Prolocutor in 1480, having received the pope's sanction. *Concilia* iii. 613.

KL.

AUGUSTUS.

<i>viiij</i> 1 c		Ad vincula sci petri. ix. lc'.
<i>xvij</i> 2 d	<i>iiij Non.</i>	Sci Steph'i ('pape' <i>erased</i>) & mris. iij lc'.
<i>v</i> 3 e	<i>iiij Non.</i>	<i>Inuenio sci steph'i sociorumq; ei' mr'. ix lc'.</i>
	4 f	<i>ij Non.</i>
<i>xiiij</i> 5 g	Non.'	Sci Oswaldi regis & mris. iij lc'.
<i>ij</i> 6 A	<i>viiij Id.</i>	S' Sixti felicissimi & agapiti mr'. iij. lc'.
	7 b	<i>vij Id.</i> Sci Donati epi & mris. iij. lc'.
<i>x</i> 8 c	<i>vij Id.</i>	S' Cyriaci sociorumq; eius mr'. iij lc'.
	9 d	<i>v Id.</i> Sci Romani mris. iij lc' cu N°. <i>vig.</i>
<i>xviiij</i> 10 e	<i>iiij Id.</i>	<i>Sci laurencij mris. ix lc'.</i>
<i>vij</i> 11 f	<i>iiij Id.</i>	Sci Tyburcij mris. iij lc'.
	12 g	<i>ij Id.</i>
<i>xv</i> 13 A	Idus.	Sci ypoliti soc' q eius mr'. iij. lc'.
<i>iiij</i> 14 b	<i>xix Kal.</i>	Septembris. Eusebij p'sbri. iij lc'. cu N°. <i>Vig'.</i>
	15 c	<i>xviiij Kal.</i> <i>Assumpt'o be marie u'g. ix lc'.</i>
<i>xii</i> 16 d	<i>xvij Kal.</i>	
	17 e	<i>xvij Kal.</i> Oct' sci laurencij.
	18 f	<i>xv Kal.</i> Sci agapiti mris.
<i>ix</i> 19 g	<i>xiiij Kal.</i>	Sci Magni mris.
	20 A	<i>xiij Kal.</i>
<i>xviij</i> 21 b	<i>xij Kal.</i>	
<i>vij</i> 22 c	<i>xj Kal.</i>	<i>Oct. sce Marie. ix lc'.</i>
	23 d	<i>x Kal.</i> Sci tymoth'i & appollinaris mr'. iij lc'. <i>Vig'.</i>
<i>xiiij</i> 24 e	<i>ix Kal.</i>	<i>Sci Bartholomei apli. ix. lc'.</i>
<i>iiij</i> 25 f	<i>viiij Kal.</i>	
	26 g	<i>vij Kal.</i>
<i>xi</i> 27 A	<i>vij Kal.</i>	Sci Ruphi mris. iij lc'.
<i>xix</i> 28 b	<i>v Kal.</i>	<i>Sci Augustini e' & doct'. ix lc'.</i>
	29 c	<i>iiij Kal.</i> <i>Decollat'o sci Joh'is bapt'e. ix lc'.</i>
<i>viiij</i> 30 d	<i>iiij Kal.</i>	S' felicis & adaucti mr'. iij lc'.
	31 e	<i>ij Kal.</i> S' Cuthburge v'g' nō mris. iij lc'.

[Observe at Aug. 6—7 the absence of the feasts of the Transfiguration and the Holy Name. These were established in 1457; but not in England until 1480.]

KL.

SEPTEMBER.

<i>xvi</i>	1 f	<i>Sci Egidi abb'is. ix lc'.</i>
<i>v</i>	2 g	<i>iiij Non.</i>
	3 A	<i>iiij Non.</i>
<i>xiiij</i>	4 b	<i>ij Non. Tñslat'o sci cuthberti e'. ix lc'.</i>
<i>ij.</i>	5 c	Nonis. <i>Sci Bertini abb'is. iij lc'.</i>
	6 d	<i>viiij Id.</i>
<i>x</i>	7 e	<i>vij Id.</i>
	8 f	<i>Nativitas gl'iose uig' m'. ix lc'.</i>
<i>xviiij</i>	9 g	<i>v Id. Sci Gorgonij mris.</i>
<i>vij</i>	10 A	<i>iiij Id.</i>
	11 b	<i>iiij Id. Sci prothi & iacinti m'.</i>
<i>xv</i>	12 c	<i>ij Id.</i>
<i>iiij</i>	13 d	<i>Idus.</i>
	14 e	<i>xviiij Kal. Octob'. Exultac'o† sce crucis. ix lc'.</i>
<i>xij</i>	15 f	<i>xvij Kal. Oct' Sce marie. ix. lc'.</i>
<i>i</i>	16 g	<i>xvj Kal. Sce edithe uirg' non mris. ix lc'.</i>
	17 A	<i>xv Kal. Sci Lamberti mris. iij lc'.</i>
<i>ix</i>	18 b	<i>xiiij Kal.</i>
	19 c	<i>xiiij Kal.</i>
<i>xviiij</i>	20 d	<i>xij Kal. Vigilia</i>
<i>vi</i>	21 e	<i>xj Kal. S' Math'i ap'li & eūngeliste. ix lc'.</i>
	22 f	<i>x Kal. Sci Maurici soc q' eius m'. ix lc'.</i>
<i>xiiij</i>	23 g	<i>ix Kal. S' tecl'e uirg' non mris. iij lc' cu No.</i>
<i>iiij</i>	24 A	<i>viiij Kal.</i>
	25 b	<i>vij Kal. Sci firmini epi & mris. iij lc'.</i>
<i>xi</i>	26 c	<i>vij Kal. S' Mr' cipriani epi & Justine u'g'. iij lc'.</i>
<i>xix</i>	27 d	<i>v Kal. S' cosme & damiani fr'm Mr'. iij lc'.</i>
	28 e	<i>iiij Kal.</i>
<i>viiij</i>	29 f	<i>iiij Kal. Sci Michael' archangeli. ix lc'.</i>
	30 g	<i>ij Kal. Sci Jeronimi p'sb'ri ix lc' dup' fm. Dedicac'o eccl'ie Cath'ic Sarum*.</i>

* 30 Sept. *Dedicac'o eccl'ie Cath'ic Sarum.* By a vote of Convocation, 19 July, 1536, ratified by the Royal consent, the first Sunday in October was appointed to be the Feast of the Dedication for every church throughout the realm. Wilkins' *Conc.* iii. 824. Hence this entry in September was expunged.

KL.

OCTOBER.

<i>xvi</i>	1 A		<i>Sci Remigij socq eius mr'. ix lc'.</i>
	v	2 b	<i>vj Non. Sci leodegarij epi & mris. iij lc'.</i>
<i>xiij</i>	3 c		<i>v Non.</i>
	ij	4 d	<i>iiij Non.</i>
	5 e		<i>iiij Non. Sci Raphael'. ix l'c*.</i>
<i>x</i>	6 f		<i>ij Non. Sci Fidis uirginis & mris. iij lc'.</i>
	7 g		<i>Non. S' marci marcelli & apul' mr'. iij lc'.</i>
<i>xviij</i>	8 A		<i>viiij Id.</i>
	vij	9 b	<i>vij Id. S' Dionisi soc' q eius mr'. ix lc'.</i>
	10 c		<i>vj Id. S' Gereonis soc' q ei' mr'. iij lc'.</i>
<i>xv</i>	11 d		<i>v Id.</i>
	iiij	12 e	<i>iiij Id.</i>
	13 f		<i>iiij Id. Tñslacio sci edwardi regis.</i>
<i>xij</i>	14 g		<i>ij Id. Sci Kalixti ('pape' erased) & mris. iij. lc'.</i>
	i	15 A	<i>Idus Sci Wlfranni e' & conf'. ix lc'.</i>
	16 b		<i>xviij Kal. Nouëbr. Sci Michaelis in monte tumba. ix lc'.</i>
<i>ix</i>	17 c		<i>xvj Kal.</i>
	18 d		<i>xv Kal. Sci Luce eu'ngeliste. ix lc'.</i>
<i>xviij</i>	19 e		<i>xiiij Kal.</i>
	vj	20 f	<i>xij Kal.</i>
	21 g		<i>xij Kal. S' vndecim milia v'ginū Mr'. iij lc'.</i>
<i>xiiij</i>	22 A		<i>xj Kal.</i>
	iiij	23 b	<i>x Kal. Sci Romani epi & conf'. iij lc' cū N°.</i>
	24 c		<i>ix Kal.</i>
<i>xi</i>	25 d		<i>viiij Kal. S' Crispini & crispiniani Mr'. iij lc'.</i>
<i>xix</i>	26 e		<i>vij Kal.</i>
	27 f		<i>vj Kal. Vig'.</i>
<i>viiij</i>	28 g		<i>v Kal. Ap'lor' symonis & Iude. ix lc'.</i>
	29 A		<i>iiij Kal.</i>
<i>xvj</i>	30 b		<i>iiij Kal.</i>
	v	31 c	<i>ij Kal. Sci Quintini mris. iij lc' cum N°. Vig'.</i>

* Oct. 5th. The feast of St Raphael is entered in another hand, but early. It was ordered as a simple feast with nine proper lessons for the diocese of Exeter by the Bishop of that See in 1443. Wilkins' *Conc.* iii. 537.

KL.

NOVEMBER.

	1 d		<i>Fm̃ omniũ scor'. ix lc'.</i>
xiiij	2 e	iiij Non.	<i>Commemoratio animar' ix lc'.</i>
ii	3 f	iiij Non.	<i>Scē Wenefride virginis & martiris. ix lcm*.</i>
	4 g	ij Non.	
x	5 A	Non'.	
	6 b	viiij Id.	Sci Leonardi abb'is ix lc'.
xviiij	7 c	vij Id.	
vij	8 d	vj Id.	S' iiiij ^o coronatorum mr'. iij lc'.
	9 e	v Id.	Sci theodori mris. iij lc'.
xv	10 f	iiij Id.	
iiij	11 g	iiij Id.	<i>Sci martini e' & confessoris. ix lc'.</i>
	12 A	ij Id.	
xii	13 b	Idus	Sci brici epi & conf'. iij lc'.
i	14 c	xviiij Kal.	Decembris.
	15 d	xvij Kal.	<i>Sci Machuti e' & conf'. ix lc'.</i>
ix	16 e	xvj Kal.	<i>S' Edmundi archie' & cōf'. ix l'.</i>
	17 f	xv Kal.	<i>Sci Hugonis e' & cōf'. ix lc'.</i>
xviiij	18 g	xiiiij Kal.	Oct' sci m'rtini. iij lc'.
vi	19 A	xiiij Kal.	
	20 b	xij Kal.	<i>S' Edmundi regis & mris. ix lc'.</i>
xiiii	21 c	xj Kal.	
iii	22 d	x Kal.	<i>Sci Cecilie uirginis & mris. ix lc'.</i>
	23 e	ix Kal.	
xi	24 f	viiij Kal.	S' Grisogoni mr'. iij lc'.
xix	25 g	vij Kal.	<i>S' Katherine uirg'is & mris. ix lc'.</i>
	26 A	vj Kal.	Sci lini ('pape' <i>erased</i>) & mris. iij. lc'.
viiij	27 b	v Kal.	
	28 c	iiij Kal.	
xvi	29 d	iiij Kal.	S' saturnini & sisinnij mr'. iij lc. Vig'.
v	30 e	ij Kal.	<i>S' Andree ap'li. ix. lc'.</i>

* 3 Nov. St Winifred is entered in another hand, but early. This was one of the feasts enjoined by Roger Walden, when holding the primacy in 1398, and it was repeated by Chicheley in 1415. Wilkins' *Concilia* iii. 235, 376.

KL.

DECEMBER.

	1 f	
xiiij	2 g	iiiij Non.
ij	3 A	iiij Non.
x	4 b	ij Non. <i>Deposicio sci Osmundi fñ principale. ix lcñ*.</i>
	5 c	Non'.
xviiij	6 d	viiij Id. <i>Sci Nich'i e' & conf'. ix lc'.</i>
vij	7 e	vij Id. <i>Oct. sci andree. iij. lc'.</i>
	8 f	vi Id. <i>Conceptio sce marie. ix lc'.</i>
xv	9 g	v Id.
iiiij	10 A	iiiij Id.
	11 b	iiij Id.
xij	12 c	ij Id.
i	13 d	Idus Id'† <i>Sce Lucie uirg' & mris. ix lc'.</i>
	14 e	xix Kal. Januarij.
ix	15 f	xviiij Kal.
	16 g	xviij Kal. antiphona. <i>O sapiencia.</i>
xviij	17 A	xvj Kal.
vj	18 b	xv Kal.
	19 c	xiiiiij Kal.
xiiiiij	20 d	xiiij Kal. <i>Vigil'.</i>
iiij	21 e	xij Kal. <i>S' thome ap'li. ix lc'.</i>
	22 f	xj Kal.
xj	23 g	x Kal.
xix	24 A	ix Kal. <i>Vigil'.</i>
	25 b	viiij Kal. <i>Natiuitas dni nri ihu x'. ix lc'.</i>
viiij	26 c	vij Kal. <i>S' steph'i prothom'ris. ix. lc'.</i>
	27 d	vj Kal. <i>S' Johi's ap'li & eūgeliste. ix. lc'.</i>
xvj	28 e	v Kal. <i>Scor' innocencium mr'. ix lc'.</i>
v	29 f	iiiij Kal. <i>'Sci thome' archie' & mris. ix lc' struck through.</i>
	30 g	iiij Kal.
xiiij	31 A	ij. Kal. <i>Sci siluestri ('pape' erased) et conf'. ix lc'.</i>

* Dec. 3rd. The Deposicio Osmundi appears to have been entered by another hand, but early. It was one of the four festivals which the Prolocutor in Convocation in 1480 requested the Primaie to enjoin for the whole Province. He undertook to confer with his suffragans. Wilkins' *Conc.* iii. 613.

A PROCESSION BOOK
OF THE
CATHEDRAL CHURCH OF SALISBURY.

CIR. 1445:

WITH WOODCUTS FROM THE OLD PRINTED EDITIONS OF THE
PROCESSIONALE AD USUM SARUM.

[EVANGELIUM.]

* *Secundum Lucam.* In illo tempore ✓ Missus est gabriel * fo. 9.
angelus...uerbum tuum. (i. 26—38.)¹

Secundum Matheum. Cum natus esset Ihesus.....
ualde. *Et intrantes...regionem suam. (ii. 1—12.) * fo. 9^b.

Secundum [Marcum erasure]. In illo tempore ✓ In illo
tempore†. Recumbentibus vndecim...sequentibus signis.
(xvi. 14—20.)

Secundum . Iohannem. In principio erat uerbum....
glo*riam eius ✓ gloriam quasi vnigeniti a Patre. Plenum * fo. 10.
gracie ✓ et ueritatis. (i. 1—14.)

¹ The four gospel lections here given are assigned in the Sarum Missal as follows :—

Missus est Gabriel is the gospel of the Mass *Rorate* appointed for Lady Day, and likewise for the Daily Mass of the Blessed Virgin in her Chapel, and in the Quire when there is High Service ('*plenum seruitium*'), from Advent to Christmas, except on the feast of the Conception of B.V.M. *Missale Sarum*, ed. F. H. Dickinson, pp. 729, 766*.

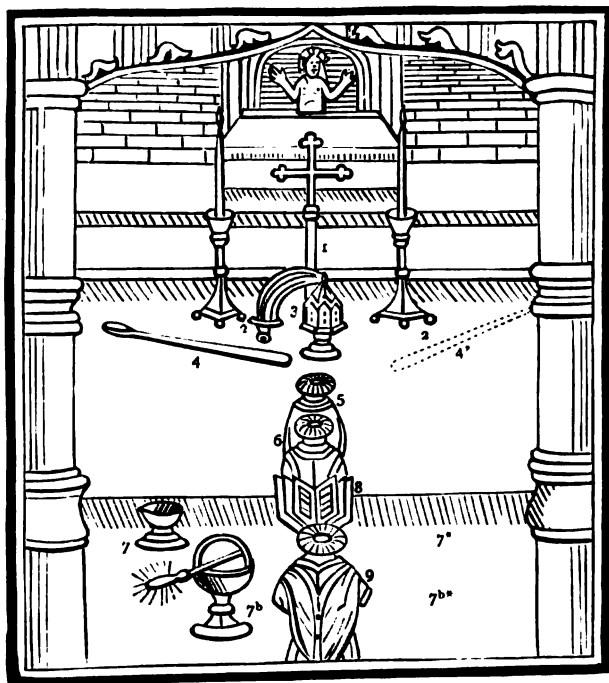
Cum natus is the gospel for Mass of the Epiphany *Ecce aduenit*, *Missale Sar.* p. 86. This is used at Rome as the final gospel at the 3rd Mass of Christmas Day, so as to avoid reciting 'In principio' a second time on that occasion. See Roman Missal, *Rubric. General.* tit. xiii. § 2. The rubric directs further that when a Sunday's proper Mass has to give way to the Mass of a festival, the gospel proper for the Sunday is to be used as the final gospel at Mass. Another gospel *Cum appropinquasset* S. Matt. xxi. from the Blessing of Palms is said in certain votive Masses.

Recumbentibus is the gospel for Ascension Day in the Mass *Viri galilaei*, *ibid.* pp. 414—5.

In principio is the gospel for the third Mass on Christmas Day *Puer natus* (*ibid.* pp. 61—2). It is also commonly said at Salisbury after other Masses in returning from the altar (p. 629). As the Sarum Customs-Book, cap. 35, prescribes that on Christmas Day a Canon shall be 'tabled' *ad Evangelium*, we may perhaps conjecture that this volume was intended to be kept as a text of the Gospels for the use of the Canon ministering on these great festivals. These 'Gospels of the Four Evangelists' are prefixed likewise to *Horæ B. Mariæ V.* of Sarum Use, 4to. Paris, 1535—36; and I find them at the end of the Coutances (and York) MS. *Horæ* in Samuel Hey's library, which he bequeathed to his successors, vicars of Steeple-Ashton, near Trowbridge. On *In principio*, see Mr Cuthbert Atchley's paper on Second Gospel at Mass, in *Transactions of St Paul's Ecclesiological Society*, vol. iv. pp. 161—176.

[BENEDICTIO AQVE

DIEBV5 DOMINICIS.]



[*Statio ad benedicendum aquam diebus dominicis. ex Processionalibus Sar. 1502, 1508, 1530 Regnault.*

1 acolitus crucem deferens. 2, 2 ceroferarii cum albis et amictibus. 3 thuribularius. 4 minister virgam tenens. (4* locus virgae in *edit.* 1523, 1528.) 5 subdiaconus textum deferens. 6 diaconus. 7, 7^b puer, cum sale et aqua. (7*, 7^b* locus aquae, et locus salis, in *edd.* 1523, 1528.) 8 puer hebdomadarius lector, cum libro. 9 sacerdos hebdomadarius.]

OMNIBVS dominicis diebus post primam et capitulum, nisi in duplicibus festis et in dominica ramis palmarum, a sacerdote ebdomadario alba et capa serica induto, cum diacono et subdiacono textum deferente cum turribulario ceroferar'¹ et acolito crucem deferente, omnibus albis indutis et in medio presbiterij ad altare conuersis; et eciam

¹ et duobus ceroferariis: P.

cum duobus pueris, quorum unus, scilicet puer qui ad aquam scribitur in tabula, in sale tenendo et aqua benedicta¹ gestando, alter, scilicet puer ebdomadarius lector ad matutinas², in libro tenendo eidem sacerdoti in superpelliceis ministrent.

¶ *Ad gradum chori fiat benedictio salis et aque hoc modo.*

Exorciso te, creatura salis per Deum viuum...qui uenturus est iudicare uiuos et mortuos et seculum per ignem.

R^o. Amen.

Et sic omnes exorcismi finiantur per totum annum. Sequatur oratio, sine Dominus vobiscum. Sed tantum cum Oremus.

Inmensam clemenciam tuam omnipotens...tribuisti: bene~~x~~dicere et sancti~~x~~ficare.....spirituali nequicie. Per Dominum nostrum Ihesum xpm Filium tuum. Qui *tecum * fo. 10^b. uiuit et regnat in unitate Spiritus Sancti Deus per omnia secula seculorum.

R^o. Amen.

¶ *Sub eodem tono finiantur omnes sequentes orationes, et eciam oratio post aspersionem aque.*

Exorcismus aque sic.

Exorciso te, creatura aque...eradicare ('et explantare' in margine) ualeas cum angelis suis apostaticis, per uirtutem eiusdem Domini nostri ih'u xpi, qui uenturus est iudicare uiuos et mortuos et seculum per ignem. Amen.

Sequatur oratio sine Dominus vobiscum. Sed cum Oremus.

Oratio. Deus, qui ad salutem humani generis³... tue benedictionis ✕ infunde..... sit impugnationibus defensa. Per Dominum nostrum.

Hic mittat sacerdos sal in aquam in modum crucis, ita dicens⁴.

Commixcio salis et aque pariter In nomine Patris et Filij et Spiritus Sancti. Amen.

Sequatur benedictio salis et aque pariter hoc modo, et dicitur sequens Oratio.

Dominus *uobiscum et Oremus.

* fo. 11.

Deus inuicte uirtutis auctor. et insuperabilis imperij rex...pietatis tue more⁵ sancti~~x~~fices: ut ubicunque...adesse dignetur. Per Dominum nostrum ih'm. In unitate eiusdem Spiritus sancti, Deus.

Si fuerit duplex festum in dominica, extra chorum fiat

¹ aquam benedictam: P.

² ad ms: manuscript 148. 'ad manus' H.

³ H. p. 3.

⁴ per se priuatim: add. P.

⁵ more: Missale Herf.; amore: Miss. Sar. 1498, 1513; more: Miss. Leofr., Rom. 1474, Ebor., Sarum 1492, 1527, &c.

benedictio salis et aque priuatim, ante aliquod altare, et hora iij.¹ cantata aspergatur.

In alijs uero dominicis, in choro benedicatur, et ante terciam aspergatur, nisi in dominica in ramis palmarum: tunc uero sicut in festis duplicibus obseruetur.

¶ *Peracta² benedictione salis et aque, accedat ipse sacerdos ad principale ['altare' add. manus posterior]³ et ipsum circumquaque aspergat: in redeundo in primis aspergat ministros ordinatim, incipiendo ab acollito qui crucem defert. Deinde ad gradum chori rediens, ibidem singulos ad⁴ accedentes clericos aspergat, incipiens a maioribus: tamen si episcopus presens fuerit, ad eum pertinet aspersio clericorum⁵. Post asperisionem clericorum, laicos in presbiterio hinc inde stantes aspergat.*

Dum aspergitur aqua benedicta, cantetur hec antiphona, cantore incipiente.

Asperges me, Domine, ysopo, et mundabor. lauabis me, et super niuem dealbabor.

Ps. Miserere mei Deus, secundum magnam misericordiam tuam. (ps. l.)

Deinde repetatur antiphona [Asperges].

[V.] Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.

Iterum repetatur Ant.

V. Gloria Patri et Filio et Spiritui Sancto.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

Lauabis me.

Hec antiphona dicatur⁶ in aspersione aque supradicto modo omnibus dominicis diebus per annum, de quocunque fit seruicium, preterquam a pascha usque ad festum sancte trinitatis: dicitur etiam dominica in passione domini et in dominica in ramis palmarum cum Gloria Patri. et Sicut.

* fo. 11^b. *Peracta aspersione aque, ad gradum chori *dicat sacerdos versiculum⁷*

Ostende nobis, Domine, misericordiam tuam.

R^o. Et salutare tuum da nobis.

Oremus.

¹ The later editions of the printed Processional have either '*hora tertia vel sexta*' or simply '*sexta*.'

² *Paracta*: MS. 148.

³ *Principale altare*. The high altar at Salisbury was dedicated in honour of the Assumption.

⁴ *ad se*: Manuale.

⁵ *tantum, in sua sede, incipiens a maioribus*: add. Proc. 1528.

⁶ *dñr*: MS. 148.

⁷ *hunc versum*: P.

Oratio. Exaudi nos, Domine, sancte Pater, omnipotens eterne Deus, et mittere digneris sanctum angelum tuum de celis, qui custodiat, foueat, protegat, uisitet, et defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

R^qo. Amen.

Deinde eat processio hoc ordine.

procedat minister¹ uirgam manu gestans, locum faciens processioni.

deinde puer¹ in superpelliceo, cum aqua benedicta.

deinde ceteri ministri iuxta ordinem predictum².

Deinde pueri et clerici de ij^a forma iuxta ordinem quo disponuntur in capitulo³, habitu non mutato,

'et exeat processio per hostium presbiterij septemtrionale circuiens presbiterium⁴.

⁵Episcopus, si presens fuerit, mitram gerat et baculum in fine processioni⁵.

sacerdos uero, siue episcopus presens fuerit siue non, in anteriori parte, cum puero aquam deferente, procedat⁶ et in eundo singula altaria aspergat.

In duplicibus tamen festis que in dominicis contingunt, in procedendo altaria non aspergat⁷.

⁸deinde in australi parte per fontes uenientes, procedant ad crucem, sacerdote cum suis ministris predictis in medio stante, suo ordine, ita quod puer deferens aquam et accolitus stent ad gradum ante crucem.

Quilibet autem clericus interesse potest processioni totius anni, licet nulli hore diei precedentis interfuit⁸.

¹⁻¹ The printed books put the *virger* and the *aquebajulus* in the plural.

² The printed book names these *ministri* here :

deinde accolitus crucem ferens :

et post ipsum duo ceroferarij pariter incedentes :

deinde thuribularius :

post eum subdiaconus

deinde diaconus,

omnes in albis cum amictibus induti, absque tunicis vel casulis et post diaconum eat sacerdos in simili habitu cum capa serica.

³ in choro : P. a 17th cent. hand in marg. of MS. 148 notes this various reading on the authority of '*Lib. impress.*' The direction given is '*non bini, sed ex duabus partibus iuxta ordinem quo disponuntur in choro. Et reliqui clerici de superiori gradu, eodem ordine quo disponuntur in capitulo, habitu non mutato, sed excellentiores sequentur per ordinem.*'

⁴⁻⁴ This seems to be an extract from the *Consuetudinarium* cap. 69.

⁵⁻⁵ Apparently from the same.

⁶ *procedat* : add. *post suos ministros* : P.

⁷ *sed eat post diaconum in habitu ante dicto* : P.

⁸⁻⁸ Cf. *Consuel.* cap. 69.

WE shalle make oure prayers to god, besechyng his mercy for alle holy chirche, that god hit kepe in good estate. In especial [for the churche of rome¹].

The above words ('the churche of Rome') have been erased and a coarse Tudor hand writes "oure mother churche."

this churche and alle other in cristendome. ['Our holy fadre the pope of Rome and alle hys Cardynalls.']

¶ For archybyssshopes . and bysshopes, and in especial . for my lorde the bysshop of this see . that god hym kepe in his holy seruisse.

¶ For.....

'my lorde y^e dean, my masters' (over an erasure).

the chanons, vikers, prestes, and clerkes, and alle other mynysters that this churche seruyth.

¶ For the holy land that god hit deliuer oute of hethen handes.

* fo. 12. ¶ For oure souerayne lorde the *kyng [&] the queene ('and alle her children')

[These last words have been drawn through with a pen, possibly at the same time as when 'maiesties . philippe and marye' was written in the top margin, or else in the reign of Henry VIII. as there are traces of erasure in the margin.] There is also written in the upper margin "Ye shal praie for the goode estates of my lordes of †Clarence² and Ther[le] of Arondell brethern of this Chirche."

and alle other lordes . dukes merkeises herles . and barons : and alle tho that haue this land to gouerne.

¶ For the pees of thes landes ynglond . and Fraunce . ['and' erased] that god make perpetual pees by twix hem.

¶ And for the goode estate of the lord verdon, now my lord therl of shrowysbury³ that fyndyþ contynuelley lyght at the hie auter.

¶ ['For the welfare of M^r John Cranbrñ [Canon † 1477. See p. 28]. And for y^e welfare of W. Swayn' added over erasures in text and in

¹ The words originally written here appear to have been "for the churche of rome" as the printed processionalists have in the latin (which was to be translated into the vulgar tongue) "Oremus pro ecclesia Romana, et pro papa, et archiepiscopis et episcopis"—for which the edition of 1544 substitutes 'according to the effect "pro ecclesia Anglicana et pro rege nostro et archiepiscopis."' The concluding letters of "Rome" are just visible.

² George Plantagenet brother of K. Edward IV. was created Duke of Clarence 1461 and died in 1477. William Fitz-Alan earl of Arundel 1437—1487. The name is first written "Clarence" here, and then "Clarence."

³ John Talbot, baron Furnival jure uxoris, was created Earl of Shrewsbury 20 May 1442 and died in 1453. He was also created Earl of Wexford and Waterford in 1446. (Does verdon here stand for 'warden'?) He was clearly living when this prayer was offered for him.

the margin 'and cryston hys wyffe.' Other names are written in the inner margin, and have at some time been erased. I read '..... Julyan.....and Alison Gyldron.' Also, at the foot of the leaf (12^a), '✠ and Alys Charling'—cf. p. 31.]

and alle this chirches frendes, oure brethern and Sustern .
and alle oure paresshens . wyth alle tho that any good
dooth to this chirche .

[Here perhaps was intended to be inserted the former of the two clauses which have been written inside the cover of the volume:—¹

and in especial' for theym that haue gyvyn or gyve any of y^r godes
to y^e shryne of the blessed saynt Osmunde whiche ys nowe in making,
and by the grace of God & y^e helpe of deuoute peple shalbe performed.]

and alle trewe crystyn pepill.

. Pater noster.

Hic reuertat se sacerdos et dicat

Ps. Deus misereatur nostri. (ps. lxvi.)

ex utraque parte chori cum Gloria patri et Sicut erat.

Sequatur

Kyrieleyson

Christeleyson

Kyrieleyson

Pater noster [qui es in celis, Sanctificetur nomen tuum.
Adueniat regnum tuum. Fiat voluntas tua, sicut in celo, et
in terra. Panem nostrum cotidianum da nobis hodie. Et
dimitte nobis debita nostra, sicut et nos dimittimus debi-
toribus nostris.]

Deinde dicat sacerdos in audientia sine nota

Et ne nos [inducas in tentacionem. R. Sed libera nos
a malo.]

Ostende nobis, domine, misericordiam tuam.

[Et salutare tuum da nobis.]

Sacerdotes tui induantur iusticiam.

[Et sancti tui exultent.]

Domine saluum fac regem.

[Et exaudi nos in die qua inuocauerimus te.]

Saluos fac seruos tuos et ancillas tuas.

[Domine Deus meus, sperantem in te.]

Saluum fac populum tuum, domine,

et benedic hereditati tue.

Domine, fiat pax in uirtute tua.

[Et abundancia in turribus tuis.]

Domine, exaudi oracionem meam:

[Et clamor meus ad te veniat.]

Dominus vobiscum.

[Et cum spiritu tuo.]

¹ See also p. 32, below.

Oremus.

Oracio. Deus qui caritatis dona per gratiam sancti spiritus tuorum cordibus fidelium infundis, da famulis et famulabus tuis, pro quibus tuam deprecamur clemenciam, salutem mentis et corporis · ut te tota uirtute diligant, et que tibi placita sunt tota dilectione perficiant, et pacem tuam nostris concede temporibus. Per christum dominum nostrum. Amen.

Item conuersus ad populum dicat sacerdos.

We shalle ['also' *erased*] pray · and beseche god of his mercy for alle trewe crystyn sowles. [*A later hand adds in the margin* 'that be.']

In especial for alle bisshopes sowles whos bodyes resteth in this holy place.

¶ For the bysshopes sowle Robert¹.

the bysshops sowle Jocelyn².

('and' *erased*) the bysshops sowle Herbert³.

the bysshops sowle Richarde⁴ whiche by gan this chirche here and first ordeined oure lady masse.

¶ For the bysshops sowle Robert⁵.

the bysshops sowle William⁶.

the bysshops ['soule' *interlin.*] Gyle⁷.

the bysshops sowle Water⁸.

The bisshops soule Robert⁹.

the bysshops soule Water¹⁰.

the bisshops sowle Herry¹¹.

the bisshops soule . William¹².

the bisshops soule Nichol¹³.

The bisshops soule Symon¹⁴.

the bisshops soule Rogger¹⁵.

* fo. 12^b.

the bisshopes *soule Robert¹⁶.

¹ 'Roger' *corr.* sec. xvii. ob. 4 Dec. 1139.

² Jocelyn, Bp, *ob.* 18 Nov. 1184.

³ Herbert Poore, Bp, *ob.* May, 1217.

⁴ Richard le Poer, Bp, *ob.* Ep. Dunelm.

⁵ Robert Bingham, Bp, *ob.* 2 Nov. 1246.

⁶ William of York, Bp, *ob.* 31 Jan. 1256.

⁷ Gyle : Giles de Bridport, Bp, *ob.* 13 Dec. 1262.

⁸ Water : Walter de la Wyle, Bp, *ob.* 3 Jan. 1271.

⁹ Robert de Wykehampton, Bp, *ob.* 24 Apr. 1284.

¹⁰ Water : Walter Scammel, Bp, *ob.* 20 Sep. 1286.

¹¹ Herry : Henry de Brandeston, Bp, *ob.* 11 Feb. 1288.

¹² William de la Corner, Bp, *ob.* 10 *al.* 14 Aug. 1291.

¹³ Nicholas Longespé (son of Earl William and Countess Ela of Salisbury), Bp, *ob.* 18 May, 1297.

¹⁴ Symon of Ghent (de Gandavo), Bp, *ob.* 31 Mar. 1315.

¹⁵ Roger de Mortival (dean of Lincoln), Bp, *ob.* 14 Mar. 1330.

¹⁶ Robert Wyvil, Bp, *ob.* 14 Sep. 1375.

and for Williams soule Edyngton that was busshep of
(‘Wynchester¹: and for’ *erased*).

the bisshops soule · John Waltham².

and for Williams soule Wykham (‘that was bisshop
of Wynchester³, and’ *erased*).

for the bisshops (‘soule’ *interlin.*) Richard Medeford⁴.

Thomas soule Arundelle that was archebisshop of
Canterbury⁵.

[There is a slight alteration in the style of the handwriting here,
but it may be due to the hand which has touched up or inked over the
passage. It is not unlike the two lines at the foot of this page, 12^b.]

(‘Ande’ *erased*) for the Byschop sowle Robert Halum⁶.

And for the Byschop sowle · Nichol Bubwyth⁷ (‘whiche
was Byschop of Bathe’ *drawn through*).

And for herrys sowle Bewfort late Bysshop of Wyn-
chester and Cardynal of Rome⁸.

(‘And’ *erased*) for the Bysshop⁹ sowle John Chaundeler¹⁰.

(‘And for’ *erased*) the Bysshop William Ayscogh¹¹.

(‘And for’ *erased*) the Byschop soule Rycharde Bew-
champ¹².

¹ William of Edyngton, Bp, *ob.* 11 Oct. 1366.

² John Waltham, Bp, *ob.* 17 Sep. 1395.

³ William of Wykeham, *ob.* 27 Sep. 1404.

⁴ Medeford: Richard Mitford, Bp, *ob.* 5 May, 1407.

⁵ Thomas Arundel, Abp, *ob.* 19 Feb. 1414.

⁶ Halum: Robert Hallam, Bp, *ob.* Constantiis, 4 Sep. 1417.

⁷ Nichol: Nicholas Bubwith, Bp, *ob.* 27 Oct. 1424.

⁸ herrys sowle: Henry Beaufort, Cardinal, *ob.* 11 Apr. 1447.

⁹ This word, written presumably about 1426 and before 1438, is the latest in this list of bishops which has been touched by the rubricator. Similarly H[erry the fyfte] is the last name in the original writing on fo. 15^a, cir. 1422.

¹⁰ John Chaundeler, Bp, *ob.* 16 Jul. 1426.

¹¹ William Ayscogh, Bp, murdered 29 Jun. 1440. ‘One *Aschue* alias *Aschgogh*, Bisshop of *Saresbyri* in *Henry* the 6 tyme was beheddid in a rage of the Communes for asking a Tax of Money, as sum say, on an Hille hard by *Hedington*; wher at this tyme is a Chapelle and Heremitage. The Body of hym was buried in the House of *Bons-Homs* at *Hedington*. This *Aschue* was a Master of Artes.’ *Leland* iii. p. 83, fo. 68.

¹² Richard Beauchamp, Bp, *ob.* 4 Nov. 1481. Ri. Beauchamp Bp of Sarum was buried in the eastern part of the south aisle of St George’s Windsor, near a cross carved on the arch. A breviary was kept there by his bequest, with an indulgenced prayer *Domine Jesu Christe*, for the use of clergy. (Rock, *Ch. of F.* iii. 55 n.)

‘Bishop Beauchamp had made afore a riche Tumbe and a Chapel over it at the West End of our Lady Chapelle · but one *John Blith* Bishop of Sarum was buried under it (who dyed 23 Aug. 1499). It is said that Beauchampe axid ons a sister of...how she likid this Tumbe.’ (The anecdote is lost.) *Leland Itin.* iii. pp. 78—9, ed. 1744. fo. 63. The Beauchamp Chapel was annexed to the south-east of the Lady Chapel, but was removed in 1789 or earlier.

(‘And for’ *erased*) the Byschop soule Jamys Goldwel¹.
 (‘And for’ *erased*) the Byschop soule John Blythe².
 (‘And for’ *erased*) the Byschop soule Thomas Langton
 (‘that was Byschop of Wynchester. And for’ *erased*)³.
 the Bischop soule Leonell⁴.
 (‘And for’ *erased*) the Bischop soule Harry Shere⁵.
 And for the Bysshop soule Edmundede Awdeley⁶.

[Space still remains for 11½ lines.

Then at the foot is written the concluding clause :]

Whych Byschopys haue in ther tyme wurchipped thys
 churche wythe precyous vestymmentys & many other Jewells⁷.

¹ James Goldwell (Dean of Salisbury, Bishop of Norwich), *ob.* Feb. 1499.

² John Blith, or Blythe, Bp, *ob.* 23 Aug. 1499.

³ Thomas Langton, Bp of Winchester, *ob.* 27 Jan. 1501. Thomas Langton had been Bp of Salisbury. He was buried at Winchester and was at the time Abp of Canterbury elect.

⁴ Leonell : Lionel Wodevill, Bp, *ob.* 1484.

⁵ ‘Harry Shere.’ He is commonly called Henry Dean, or Dene. Wharton says ‘verius Denny.’ Rich. Jones says ‘or Syer.’ He was Bp of Salisbury ; Abp of Canterbury, *ob.* 15 Feb. 1503.

⁶ Edmund Audley, Bp, *ob.* 23 Aug. 1524.

⁷ The leaves numbered 13, 14 are an insertion of the time of K. Henry VII. 1485—1508. They contain, prefixed to a revised form of the memorial of Kings and other ‘benefactors on the second part,’ a memorial of Deans &c., which have no place in the original service-book, as follows :—

* fo. 13.

*For the soules of all deanes · chanons · vicars · prest’ · and clerk’ · that thus churche serued in ther liff.

¶ In especiall the deane soule Robert. [? R. de Hertford, *ob.* 9 Feb. 1257.]

The deane soule M. Gilbert Kymer. [*ob.* 16 May, 1463.]

And the deane soules M. John Dauyson. [*ob.* 12 Oct. 1485.]

Compare with this the bidding of bedes in the Boy Bishop’s Sermon at St Paul’s, temp. Hen. VII., printed by W. de Worde cir. 1489—95.

“We shall atte this tyme devoutly make our prayers In the whiche prayers I recomende unto your devocyons the welfare of all Chrysts chirche ; our holy fader the Pope with alle the Clergye, my Lorde of Caunterbury, and the ryghte reverende fader and worshypfull lorde my broder Bysshop of London your dyocesan, also for my worshypfull broder, Deane of this Cathedrall chirche, wyth all resydensaryes and prebendaryes of the same...

“In the seconde partye ye shall praye for the wele and peas of all Crysten reames, specyally for the reame of Englonde, our sovrayne lorde the Kynge (N.) Quene (N.) Prynce, my lady the Kynges moder, my lorde her Husbonde, with all the Lordes of the Realme ; The welfare of this Cyte, for my ryght worshypful broder and lover the Mayer, with all the Aldermen and Shyrefs.

“In the thyrde partye, all the soules lyenge in the paynes of Purgatory ; specyally for the soule of the reverende fader my lorde Thomas Kempe late Bysshop, and for the soules of all Benefactours of thys chirche of Poules, wyth all Crysten soules, for the whiche, and for the entent premysed I praye you devoutly saye a *Pater noster* and an *Ave. Laudate Pueri Dominum.*” *Camden Soc. Miscellany*, vol. vii. pp. 3—5, ed. Edw. F. Rimbault, LL.D., 1875.

*And on the secunde part We shall pray for alle * fo. 15.
kyngges soule^a patrones of this churche · and alle other
lordes, that have worshipped hit with her bodyes, rentis,
or any other iowels, and in especiall' for the sowles of the
kynges William rows¹.

¶ Herry the furst kyng².

(' & M^r Edward Chayne' *add, after 1500*³).

¶ The tresorer soule · Robert⁴.

Robert of Wodford⁵.

Richard Rycheman⁶.

Robert Walsham⁷.

[' & Mast^r Rychard Whyth[orn]' *marg.*]

Per' of Barton⁸.

And Johñ soule Maydenhithe⁹.

¶ for William soule loryng¹⁰.

Johñ Chiterne soule¹¹.

And for Richard prentes soule¹².

('And' *erased*) for Edward' soule prentes¹³.

and William soule Werkeman¹⁴.

¶ For herry soule herborgh¹⁵.

for Johñ soule Cariter¹⁶.

For Roger soule Neton¹⁷.

¹ William rows : *i.e.* Rufus, *ob.* 2 Aug. 1100.

² Herry : K. Henry I. *ob.* 1 Dec. 1135.

³ Chayne : Edward Cheyney, Dean of Sarum, *ob.* 25 Jul. 1502.
Thomas Becon (*alias* 'Theodore Bassille'), Cranmer's chaplain,
writes, scoffing at 'the second *memento*' of the celebrants, "praying
in your *Memento* for the souls of the departed... And here in your
mind and thought (for now ye play mum-budget and silence-glum)
ye pray

For Philip and Cheny
More than a good meany ;

for the souls of your great grand sir," &c., &c. *Displaying of the
Popish Mass*, Works, Parker Soc., p. 276.

⁴ Robert de Kareuil, treasurer of Sarum, *ob.* 2 Sep. 1264.

⁵ Wodford : probably Robert de Hertford, prebendary of Wode-
ford, Chancellor and Dean, *ob.* 9 Feb. 1257.

⁶ Richard Richman, prebendary of Minor pars altaris, 1420—38.

⁷ Walsham : perhaps R. Waltham, precentor in 1377.

⁸ P. de Barton, prebendary of Slape, *ob.* 1403.

⁹ John Maidenhithe, prebendary of South Alton, Dean of Chi-
chester, *ob.* 1407.

¹⁰ William Loring, prebendary of Torleton, ? 1400.

¹¹ John Chittern, prebendary of Chute, *ob.* cir. 1414.

¹² Richard Prentis, prebendary of Grantham Austral, *ob.* cir. 1416.

¹³ Edward Prentis, precentor, *ob.* 1446.

¹⁴ William Workeman, preb. of Chardstock, *ob.* 1426.

¹⁵ herry : Henry Harborough, precentor, *ob.* 1418.

¹⁶ Cariter : John Carter, prebendary of Stratford, *ob.* 1443.

¹⁷ Neton : Roger Noton, prebendary of Horton, *ob.* 1397.

(‘And’ *erased*) William bokk’ soule¹.

And for Johñ soule stopynton².

¶ For S’ William hynde soule.

for the soule of M’ William Michell’³.

and for S’ William Ingrame soule⁴.

¶ For the soules of M’ Andrew Holes⁵.

(‘And’ *erased*) M’ Johñ Stokes⁶.

M. John Cranborne⁷.

M. William Crowton⁸.

M. William Fydian⁹.

M. Johñ Stratton¹⁰.

M. Thomas Hawkyngs¹¹.

and for the soules of M’ Johñ Segden¹².

(‘and’ *erased*) M’ William Osgodby¹³.

Other hands add

M’ Johñ Dogett¹⁴.

M’ Laurence Cockys¹⁵.

M’ Rycharde Whyttby¹⁶.

M’ Harry Sutton¹⁷.

M’ William Elyotte¹⁸.

M’ William Russell¹⁹.

M’ Rycharde Newporte²⁰.

M’ William Grey²¹.

M’ George Sydenham²².

¹ bokk’: William de Buckyngham, prebendary of Preston, *ob.*

1352.

² John Stopington, prebendary of Beaminster Prima, *ob.* cir. 1467.

³ William Mitchell, prebendary of Torleton, *ob.* 1463.

⁴ William Ingram, prebendary of Highworth, canon residentiary, *ob.* cir. 1464.

⁵ Andrew Holes, or Hulse, Chancellor of Sarum, *ob.* 1470.

⁶ John Stokes, precentor, *ob.* 1466.

⁷ John Cranborne, prebendary of Hurstbourn &c., canon residentiary. See p. 22. *ob.* cir. 1477.

⁸ William Crowton, prebendary of Yetminster Prima, *ob.* 1477.

⁹ William Fydian, prebendary of Lyme, *ob.* cir. 1473—4.

¹⁰ Stratton: John Stretton, prebendary of Chute, &c. *ob.* 1474.

¹¹ Thomas Hawkins, precentor, Provost of Oriel, Archd. of Worcester, *ob.* 1479.

¹² John Segden, prebendary of Highworth, *ob.* cir. 1480—85.

¹³ William Osgodby, prebendary of Chute, &c., Custos choristarum, canon residentiary, *ob.* cir. 1480.

¹⁴ John Doggett, Chancellor of Sarum, *ob.* Apr. 1501.

¹⁵ Cockys: Laurence Cox, Decretorum Doctor, prebendary of Netheravon, &c., *ob.* cir. 1490.

¹⁶ Richard Whitby, treasurer of Sarum, *ob.* 1494.

¹⁷ Henry Sutton, M.D., treasurer of Sarum, *ob.* ? 1505.

¹⁸ William Elyot, Chancellor of Sarum, *ob.* 1506.

¹⁹ William Russell, prebendary of Bedminster, &c., *ob.* cir. 1508.

²⁰ Richard Newport, prebendary of Faringdon, &c., *ob.* 1514.

²¹ William Grey, prebendary of Grantham Borealis, *ob.* cir. 1519.

²² George Sydenham, prebendary of Fordington, &c., *ob.* 1524.

M^r William Wilton¹.
 M^r Thomas Marten².
 M^r Thomas Holes³.
 M^r Rycharde Dudley⁴.
 ('and' *erased*) M^r Johñ Baker⁵.
 John Pryce⁶.

The earlier hand adds the concluding clause :

¶ And for the soules of all other mynysters of thus†
 churche whiche haue ('truely' *erased*) serued hit · or done
 eny gode therto in her dayes.

Stephen Kyng⁷.

Herry the secunde⁸.

Richard the ('first' *interlin.*)⁹.

Kyng Ionmys soule¹⁰.

and the kynges soule Herry the thryd¹¹.

the kynges soule Edward the furst¹².

Edward the secund¹³.

Edward the thryd¹⁴.

and for Edwardes soule prince of Walis, whiche yaf
 moche goode to the table of the high auter¹⁵.

for the sowle of kyng Richard the secunde¹⁶.

for the kynges soule Herry the fourthe¹⁷.

and for the kynges soule H....

[*another hand adds*].....erry the fyfte¹⁸.

Later additions here are

And for the soule off kyng Herry the syxte¹⁹.

¹ William Wilton, Chancellor of Sarum, *ob.* ? 31 Jan. 1523.

² Thomas Marten, prebendary of Woodford, &c., *ob.* cir. 1520—25.

³ Thomas Holes, or Hulse, prebendary of Bitton, *ob.* cir. 1498—

1531.

⁴ Richard Dudley, precentor, *ob.* cir. 1536.

⁵ John Baker, *alias* Elton, prebendary of South Grantham, *ob.*

1514.

⁶ Pryce : John Aprice was prebendary of Gillingham Minor. He was collated 30 Jul. 1555, and his successor in 1558. This gives us evidence of a late use of the volume.

⁷ King Stephen, *ob.* 25 Oct. 1154.

⁸ Herry : K. Henry II., *ob.* 6 Jul. 1189.

⁹ K. Richard I., *ob.* 6 Apr. 1199.

¹⁰ Ionmys : K. John, *ob.* 19 Oct. 1216.

¹¹ Herry : K. Henry III., *ob.* 16 Nov. 1272.

¹² K. Edward I., *ob.* 7 Jul. 1307.

¹³ K. Edward II., *ob.* 21 Sep. 1327.

¹⁴ K. Edward III., *ob.* 21 Jun. 1377.

¹⁵ Edward the Black Prince, *ob.* 8 Jun. 1376.

¹⁶ K. Richard II., *ob.* 1400.

¹⁷ K. Henry IV., *ob.* 20 Mar. 1413.

¹⁸ K. Henry V., *ob.* 31 Aug. 1422.

¹⁹ K. Henry VI., *ob.* 21 May, 1471.

And for y^e soule of kyng' Edward y^e fovyryth'¹.

For the Erles soule of sar' William longespe².

for Iamys soule sumtyme lord of audelfgh'³.

for Iohñys soule lord louel⁴.

and Thomas soule Monteagu · late Erle of sar'⁵.

for Thomas soule hungerford knyght⁶.

for Hubert of Burgh'⁷.

for Water soule ('late' *erased*) lord hungerforde⁸.

for Alys soule Brewer'. (*altered by erasure to* 'Brever'.)⁹

Dame Katherine ('soule' *interlin.*) hungerford¹⁰.

(*'And' erased*) for the soule of Sir Robert lorde hungerford¹¹.

(*'and Dame margaret hys wyffe' subsequent addition.*¹²)

and for the soule of Sir Humfray stafford knyght¹³.

and for Dame Kateryn chydiok' soule

('Syr Johñ Cheyney Knyght'¹⁴.

Syr Fraunces Cheyney Knyght.' *fo. 14 marg.*)

for Iohñys soule milborn

and for the soule of Water Sherley

¹ K. Edward IV., *ob.* 9 Apr. 1483. The inserted page 13^b has these other additions in various hands:

"And for the soule of kyng Henry the sevynt. [*ob.* 21 Apr. 1509.]

Henry the Eyghte. [*ob.* 28 Jan. 1547.]

Edwarde the syxte." [*ob.* 6 Jul. 1553.]

A still later transcript inserted at the end of the volume (*fo.* 43^a) has as a last insertion in very faint Tudor writing the entry

"& Mary y^e fyrste." [*ob.* 17 Nov. 1558.]

which shows that the book was used in the first year of Q. Elizabeth, and while some expectation was current for the succession of Mary Queen of Scots to the throne of Mary Tudor.

² William Longespé, Earl of Sarum, *ob.* 19 May 1226.

³ James lord Audeley; the 3rd baron died in 1272, the 9th in 1386.

⁴ John lord Lovel. All the barons Lovel, from the 3rd to the 10th (cir. 1250—1414), were named 'John.' So also was the 12th baron, who died in 1463.

⁵ Thomas Montagu, Earl of Sarum, *ob.* 1428.

⁶ Sir Thomas Hungerford (father of Walter, lord Hungerford).

⁷ Hubert de Burgh, justiciary of England, *ob.* 9 May, 1243.

⁸ Water: Walter lord Hungerford, *ob.* 9 Aug. 1449.

⁹ Alys Brever: The Old Martyrology book (*Leland* iii. 92) mentions (before Sept. 20th) that "Alice Bruer gave all the marble to this church for xii years." Possibly this was the daughter of W. Brewer, governor of Devizes Castle, who married Sir Reginald de Mohun, and died in 1232.

¹⁰ Katherine, wife of Walter lord Hungerford, *ob.* 3 Dec. 14—.

¹¹ Robert lord Hungerford, *ob.* 14 May, 1459.

¹² Margaret lady Hungerford (wife of Lord Robert) was daughter of William, baron of Botreaux. She died in 1476.

¹³ Sir Humphrey Stafford, *ob.* 1442. Sir Humf. Stafford's will is given by Nicolas, *Testam. Vetusta*, p. 244.

¹⁴ Sir John Cheyney, *ob.* 1509.

Jone his wyfe and Richard thair' sone
(*'For' interlin.*) Nicoll' soule Hardyng
and Agnes his wyfe

and for the soule of N[icoll'] Barbare.
and Ihoan h^s wyfe.
and W. Charlyng.
and Alys hys wyff.¹

(*'And for the sowlys of Wyll'm Swayn et Cristine^a hys wyf.'* lower margin p. 15^b first hand.)

*'And for the sowle off Thomas Norton of wylton.
and for y^e soule [of] Symon bedēl.
And for y^e soule of Harry Aundrew [Joh' Aundrew].
& Felice' [hys wyff].* lf. 15^b marg.

[*These also are in the first hand of the form inserted fo. 14^a.*]

(*'and' erased*) for the soulis of Thomas Mapyll' [*? Mapylton*]
of Dounton and Alys hys wife.

(*'And' er.*) for the soules of Nicoll' legge.
and Johñ Andrew and Felice his wife³.

[*The following are added by other hands at the foot of lf. 14^a.*]

For the soule of M. Johñ Sparwell'.
(*'And'*) for the soulis of Harry langschawe and Emme hys wyfe.
(*'And for'*) the soule of Rychard Gylproñ⁴ and Alyce hys wyfe⁵.
And for the soule of Nycholas Porpeys.
And for the soules of Wylliā Horne and Margarete his wife.
John Raynger and Alys his wife.
M. Willm Raunger.
Agnes Barowe.
Margery Mesurer and their children.
William Lamberde.
Roger Gyrye.
and Sir Johñ Horne.

For the soule of (*'M.' erased*) Thomas Coke marchaunte &
Special' benefactor to this churche.
John Stone.

And for alle soules whos bonys resteth in this chirche
and chirche yard.

and alle tho that han yeue to this chirch rentys,
vestmentis, or any other goodes, wherby god is more
worshipped in this chirch, and the mynysters ther of
better susteyned.

For alle oure Bretherñ and Systreñ soules, alle oure
pareshens soules.

¹ Alice Charling: see p. 23.

² crystyn: lf. 12^a marg. Cristian: lf. 14^a. Christian: lf. 43^b.

³ I have repeated these names here (although they occur also in the earlier form), for the purpose of indicating the point where the handwriting changes.

⁴ 'Gilpurne,' fo. 43^b.

⁵ Perhaps the same as Alison Gyldron mentioned on p. 23.

and for alle the sowles that han done any goode to this church.

[*Here perhaps should be inserted the clause which is written on the inside of the cover of the volume :*

'And in especiall' for ye soules of theym whiche haue gyven or gyve any parte of theyr godes to the performyng of the shryne of seynt Osmunde.']*¹

and for alle crystyn soules.

Pater noster.

Hic reuertat se sacerdos, et dicatur a choro alternatim supradicto modo hic psalmus, videlicet

De profundis (*ps. cxxix.*) *sine* Gloria patri, *Sed cum* Kyrieleyson. Xp̄eleyson. Kyrieleyson.

Pater noster.

* fo. 15^b.

*Deinde dicat sacerdos. *sine nota*

Et ne nos inducas in temptationem.

Requiem eternam dona eis, domine.

[*R. Et lux perpetua luceat eis.*]

A porta inferi :

[*R. Erue, Domine, animas eorum.*]

Credo uidere bona domini

[*R. In terra uiuentium.*]

Dominus vobiscum.

[*R. Et cum spiritu tuo.*]

Oremus.

Oracio. Absolve quesumus domine animas famulorum tuorum, pontificum, regum, et animas famulorum famularumque tuarum, et animas omnium fidelium defunctorum ab omni uinculo delictorum, ut in resurrectionis gloria inter sanctos et electos tuos resuscitati respirent. Per christum dominum nostrum.

Requiescant in pace. Amen.

¹ The prebend of Horton was sequestrated 11 April 1485, and the revenues devoted to the making of St Osmund's shrine. Jones, *Fasti*, p. 394. The *Statutum de Capis* 19 Apr. 1490 required every Bishop of Salisbury within three days after his consecration to offer 20 *li.*, or a silk cope of that value, 'ad honorem beate Marie Virginis, sancti quoque Osmundi, ac sanctorum omnium, quandoque decet et expedit in dicta ecclesia nostra honorabiliter utendam.' *Statuta* p. 98. In 1501 Chancellor Doggett bequeathed £10 to St Osmund's Shrine. *Fasti* p. 339. Cf. the similar *memento*, for living contributors to the Shrine, p. 23, above.

[The Relykes of the Church of Sarum.]

Sequitur... [a rubric or title, perhaps written here prematurely, and occupying originally $2\frac{1}{2}$ lines, has been struck out and smeared away. Then comes the following proclamation of the Relicks.]

RIGHT worshipfull maystres, ye shall vnderstande that in this church of sar' be of olde tyme of the zifte and bryngynge hyder of olde frendys and trewe cristen men thes Relykes that folwith¹.

First of cristes Crosse ar many parties²
 Of cristes Sudarye
 Of his clothes
 Of his vnsewyd kote whiche oure lady made
 Of the cracche³ where he lay after his berthe
 Of the heme of his cote.
 Of his sepulcre
 Of his crowne of thornes
 Of the sendelle clothe founde in his tombe
 A pece of the skorge where with he was bete
 Of the heris of oure lady seynt marie.
 Of here clothes
 Of the sepulcre of oure lady
 Of her sudarye
 Of here mylke
 Of here mantell'

A relike of seynt Johñ baptist
 Of the heris of seynt Joh'n baptist
 A pece of saynt Petris crosse.

¹ See *Inventory of the Treasurer*, 1536, v. 1; v. 2.

² In W. Dodsworth's *Historical Account of Salisbury Cathedral*, 1814, is printed 'a Register and Inventory of the Jewels &c. made by Master T. Robertson, Treasurer of Salisbury, 28 Hen. VIII. Anno Domini 1536,' pp. 229—232. Under '*cruces*,' besides that containing relicks of the True Cross, & St Andrew's Cross, and St Peter's hair (see below), there was one containing 'two inches long of the Holy Cross: *ex dono Jocelini de Bailul*.'

³ '*cracche*,' the crib in the manger at Bethlehem.

* fo. 16.

* A parcel of his heer¹
 A relik of seynt paul
 The thombe of seynt bartholome
 A relik of seynt philip the apostle
 Too relíkis of seint Iame the yong^{er}
 Of the clothes of seint Iohn the apostle
 A relik of barnabe
 A relik of seint thomas the apostle.
 Too relíkis of seynt andrew the apostle²
 Too relíkis of seint mathew the apostle
 A relik of Seint Symond³
 A relik of Seint Luke
 A relik of Seint Mathy.

[~~Here folowith the Relíks of martyrs~~']

Too relíkes of the Innocentis⁴
 Tþhre relíkes of Seint Stephyn⁵
 A relik of Seint Stephyn the ['pope' *erased*]
 Too relíkes of Seint Laurence⁶

¹ 'his heer' i.e. *capillorum sancti Petri*. In the Register and Inventory of Treasurer Robertson in 1536 under the head of *cruces* is '*ex ligno Domini et sancti Andree*, with some of the precious hair of Seynt Peter.'

² See *Inventory*, 1536, v. 2.

³ 'A joint of St Simon': *Inventory* 1536, vii. 1.

In the Osmund Register fo. 84 (ii. pp. 127-8) a list of the 'Ornaments' in the hands of Abraham the Treasurer of Sarum in 1214 and 1222 is given. Among these were 'Crux una magna cooperta argento cum ligno crucis beati Petri. Crux una aurea cum ligno dominico, cum multis lapidibus, cum pede argenti et pomello. Crux una deaurata ex una parte cum ligno dominico cum pede argenti. Brachium sancti Aldelmi coopertum argento, cum multis lapidibus, continens alias reliquias. Item brachium unum ligneum, nichil continens. Feretrum unum eburneum, quod dicitur Sancti Bonifacii, cum multis reliquiis. Item feretrum unum eburneum in quo continentur multe reliquie.' Other cases containing relics were a feretory of enamel, a small one of ivory. Two other large ones. A crystal vessel. A great beryl. 'Pixis una eburnea cum ymagine beate Marie. Vasculum unum cum oleo Sancte Katerine. Item filateria (i.e. phylacteria) xvi. Item pixis una lignea alba, cum reliquiis.'

⁴ In Treasurer Robertson's *Inventory*, 1536, is 'a little cross, with relics of St Machabees, St George, and Innocents.' *Dodsworth*, p. 230. *Invent.* v. 2.

⁵ In the Sarum *Inventory* of 1536 under '*phylateria*' (phylacteria) is entered 'a jaw bone of St Stephen protomartyr.' See *Inventory* of 1536, ix. 3.

⁶ In 1536 one of the three *feretra* supported 'one joint of St Lawrence, and another of St Simon.' *Dodsworth*, p. 230. *Invent.* vii. 1.

Too relikes of Seint George¹
 A relik of Seint Vincent
 Too relikes of Se[^tint thomas of Canterbury 'erased']²
 The arm of Seint Romyan
 A relik of Seint Cosme
 A relik of Seint Damyan
 A relik of ('seint' *interlin.*) Denys³.
 A relik of Seint Lucyan
 A relik of Seint Iulian.
 *A relike of Seint maximyan
 the ffynger of Seint ypolit⁴
 A relike of Seint Sixte
 A relike of Seint Savynyan
 A relike of Seint Felice
 A relike of Seint Pryme
 A relike of Seint Felician
 A relike of Seint Pancras
 A relike of Seint Oswalde
 Of the hede of Seint moryce
 Y^e ffynger of Seint moryce
 ij relikes of Seint blays⁵
 A relike of Seint Cryspyn
 A relike of Seint Edward martir'
 A relike of Seint qwyntyn
 A relike of Seint anyan[†]
 A relike of Seint arnulff[†]
 A relike of Nygase
 A relike of Seint clarett
 A relike of Seint Gamalyel.
 A relike of Seint Cristofre
 A relike of Seint valentyne.
 A relike of Seint Apolynar
 A relike of Seint marcellyn the ('pope' *erased*)
 A relike of Seint Rūwald ['confessor' *marg.*]⁶
 A relike of Seint Branward
 A relike of Seint Euloge
 A relike of Seint Athelbrithe.
 A relike of Seint Iustyn

* fo. 16^b.

¹ St George. See *Inventory*, 1536, v. 4.

² 'An arm of St Thomas a Becket in a casket, and some other holy relicks' entered under '*ymagines*' in 1536, *ibid.* i. 6.

³ '*Denys*,' i.e. *Dionysii*. A reliquary of St Denys is mentioned in the *Inventory* of 1536, in an *ampulla*. See *Inventory*, 1536, xi. 3.

⁴ '*ypolit*,' i.e. *Hippolyti*.

⁵ '*blays*,' i.e. *Blasii*.

⁶ Besides the infant St Rumbold, SS. Anian, Arnulph, Albinus and Audoenus, whose names are included here among Martyrs, were simply Confessors.

- A relike of Seint moore¹
 A relike of Seint Adryan
 A Relike of Seint mynyak
 A Relike of Seint Albyn†
 * fo. 17. *A relike of Seint Alban
 A relike of Seint Fyrmyn
 A relike of Seint Pantaleon
 A relike of Seint Thymothe
 A relike of Seint Cyriak
 A relike of Seint Lambert
 A relike of Seint Saturnyn
 A relike of Seint Audowen†
 A relike of Seint Preiect
 A relike of Seint Edward kyng
 A relike of Seint kenelm
 A relike of Seint Alysandr'²
 A relike of Seint Procull'
 A relike of Seint Ranulff'
 A relike of Seint Monwyn
 A relike of Seint Iuvenal
 A relike of Seint marcel.
 A relike of Seint Symphorian
 A relike of Seint Florence
 A relike of Seint Donacyan
 A relike of Seint marcial
 A relike of Seint Theodr'
 A relike of Seint Alfege
 A relike of Seint Gordyan.
 A relike of Seint Magne
 A relike of Seint Nycomede
 A relike of Seint Fabyan
 A relike of Seint Sebastyan
 A relike of Seint Albrithe
 A relike of Seint Eustace
 A relike of Seint Wynstan
 the Arm of Seint Bonifas³
 A relike of Seint Clement.
 * fo. 17^b. *A relik of Seint Clare
 A relik of Seint Ioyous⁴

¹ 'moore,' probably *Mauri martyris*.

² 'Alysandr' i.e. *Alexandri martyris*.

³ 'Feretrum unum eburneum, quod dicitur Sancti Bonefacii cum multis reliquiis' appears in the Treasurer's Inventory of 1214—22, Osm. Reg. ii. p. 127. Among 'philateria' in the Treasurer's inventory in 1536 was entered 'a tooth of St Macarius' which perhaps may have been a later acquisition as I do not notice it in the above list of 1445.

⁴ 'Ioyous' or Joyce, Judocus confessor, commemorated 9 Jan. and 13 Dec. (Felix, Gaudentius and Gaudentia also occur.)

A relik of Seint Probe
 A relik of Seint Senato[†]
 A relik of Seint Nykandr'
 A relik of Seint Faustyn
 A relik of Seint Tyburce
 A relik of Seint Cornelie
 A relik of Seint Cyprian
 A relik of Seint Tymothe
 A relik of Seint Apollynare
 A relik of Seint Marcellyn
 A relik of Seint Kalixt
 A relik of Seint Qwyrin
 A relik of Seint Eleuthere
 A relik of Seint Gorgān
 A relik of Seint Cryspinian
 A relik of Seint Ciriac
 A relik of Seint Sulpice
 A boon of oon of the Innocentis

[*Summa martirum* c.xliij.]¹

Here folowethe the relikes of confessours.

A relik of Seint Martyn
 iij^o relikis of Seint Nicolas
 Of thoyle of Seynt Nicolas tombe
 A relik of Seint Benett²
 A relik of Seint Gregory.
 *A relike of Seint Austyn of ynglond.
 A relike of Seint Gyle³
 A relike of Seint Hyllari.
 A relike of Seint Byryn
 A relike of Seint Suythune
 A relike of Seint Hedde
 A relike of Seint Dunstan
 A relike of Seint Adelwolde
 A relike of Seint Osmunde⁴

* fo. 18.

¹ This note which is written in a later Tudor-hand refers not to the relikes at Salisbury which are ascribed to 90 martyrs, 3 Innocents, and 14 disciples (besides St Rumbold and 5 other *confessors*), but to the general catalogue of the Order of Martyrs, wherein the names amounted to 143. This shows what proportion of the entire Kalendar was represented at Salisbury.

² '*Benett*,' i.e. *Benedicti*.

³ '*Gyle*,' i.e. *Egidii*.

⁴ 'A great ymage of the holy St Osmund, weighing 87 oz.' *Invent.* 1536.

A myter of Seint Edmunde arch' of canterbury, Sum
tyme tresourer of this chirche¹.

y^e Arme of Seint macute

y^e Arme of Seint Patern†

y^e Arme of Seint Aldelm²

A relik of Seint Grymbalde

A relike of Seint Wolfran

A relike of Seint Awdoen

A relike of Seint Antony

A relike of Seint Paul the ermyte

A relike of Seint Germain

A relike of Seint Cutlake³

A relike of Seint Lyne†

A relike of Seint Wandrele

A relike of Seint Yve

A relike of Seint Osbert

A relike of Seint Thomas the confessoure.

A relike of Seint Rymake

A relike of Seint Bydañ

A relike of Seint Paternyan

A relike of Seint Bapon

A relike of Seint Eusebe

A relike of Seint Sampson

A relike of Seint Vygor'

* fo. 18^b.

*A relik of Seint Wylfrid

A relike of Seint Bertyn

A relike of Seint Egwyn

A relike of Seint Andrew the bisshop

A relike of Seint Petrok

A relike of Seint Mauriol

A relike of Seint Vedast

A relike of Seint Iudok

A relike of Seint Bryce⁴

A relike of Seint Thebawde

A relike of Seint Waleryce

A relik of Seint Sylvyne

A relike of Seint Oswalde

¹ Edmund Riche of Abingdon was Treasurer of Salisbury in 1222. He became Abp of Canterbury elect 1233, Cons. 1234, and died at Soissy, 16 Nov. 1240. His relics were translated 9 June 1247.

² 'Brachium sancti Aldelmi coopertum argento, cum multis lapidibus continens alias reliquias. Item brachium unum ligneum nichil continens.' *Treasurer's Inventory*, 1214—22. *Osm. Reg.* ii. p. 127.

³ 'Cutlake' i.e. *Guthlaci*. Paternus and Linus were Martyrs, not Confessors.

⁴ Relicks of St Denys, St Leonard, and Briccius (Bryce) are mentioned under '*ampulle cum reliquiis*' in the Sarum Treasurer's Inventory of 1536 (xi. 3); *Dodsworth*, p. 231.

A relik of Seint Loy¹
 A relik of Seint Remy
 A relik of Seint Gyldarde
 A relik of Seint medarde
 A relik of Seint lyon²
 A relike of Seint Germain
 A relik of Seint Ierom
 A relik of Seint Awbert
 A Pece of Lasaris tumber
 A relik of Seint Omer
 A relike of Seint Columbane
 A relik of Seint Seuerin
 A relik of Seint Guderik
 A relik of Seint Gracian†
 A relik of Seint Conebald³
 A relik of Seint Ambrose
 A relik of Seint Dauyd
 A relik of Seint Anyan
 A relik of Seint Rykar
 A relik of Seint Maderin
 * A relik of Seint Wylybrord
 A relike of Seint Adulf⁴
 A relike of Seint Amand
 A relike of Seint Bede
 A relik of Seint Siluestre
 A relik of Seint Patrik
 A relik of Seint Lewyn
 A relik of Seint Paulyne
 A relike of Seint Richard
 A relike of Seint Wolstaun
 A relike of Seint Symeon
 Many diuerse relikes of Seint Edmund

* fo. 19.

[*Summa confessorum C. xxxj.*]⁵

Here folwethe the relikes of virginys.

A relik of Seint Cecily
 A relike of marie mawdelyn⁶

¹ 'Loy,' i.e. *Eligius* (Dec. 1). ² Probably *Scti Leonis confessoris*.

³ 'Conebald' i.e. *Kynebaldi*.

⁴ Probably *Odulphus*, Confessor in Frisia. (St Adulph of Cordova has the martyr's aureole.)

⁵ Out of the hundred and thirty-one Confessors 77 were thus represented by relicks at Salisbury, besides (3 martyrs, here, and) SS. Rumbold, Anian, Arnulph, Albinus, Audowen, and Senator, who are reckoned among the martyrs in an earlier section. The Inventory of 1536 notes among *Pixides*, 'a round pyx of crystal, ornate with silver, gilt: conteinyng relicks of St Damasus &c.' *Dodsworth*, p. 229.

⁶ A toe of St Mary Magdalen, the gift of Jo. Royson, entered among 'ampulle cum Reliquiis' (xi. 1) in 1536.

A Part of here heer
 Oyle of seint Katerynes tombe¹
 ij^o relike of Seint Agasse²
 A relike of Seint Agneys³
 A relike of Seint Iulyene
 A relik of Seint Cristyne
 A relik of Seint Genefefe
 A relike of Seint Adeleyne
 A relike of Seint Elfede
 A relike of Seint Anne⁴
 The heer of Seint Radegunde
 *A relik of Seint Edyne
 A relik of Seint Demetriane
 A relik of Seint Scolaste
 A relik of Seint modwene
 A relik of Seint Beneyte⁵
 A relik of Seint Constance
 A relik of Seint Koloñ⁶
 A relik of Seint Eldrede⁷
 A relik of Seint Lucie
 A relik of Seint Affr⁷
 A relik of Seint Eufemye
 A relik of Seint Sabyne
 A relike of marie Egipciane
 A relik of Seint Cristyne.

* fo. 19^b.

Summa birg' lvij.

¹ 'Vasculum unum cum oleo sancte Katerine.' *Treasurer's Inventory* 1214—22. *Osm. Reg.* ii. p. 128. Cf. the 'Voiage and Travell of Sir J. Mandeville.' 'Relicks of St Katharine, inclosed in a head of silver, brought from Rome by Maister Heytham' are entered under *Imagines* in 1536. Ralph Hecham or Heytham went to Rome in 1270. See *Inventory*, 1536, i. 4; iv. 4.

² 'Agasse,' i.e. *sancte Agathe virginis*.

³ 'A finger of St Agnes,' *Inventory* 1536, in a 'philaterium,' ix. 3.

⁴ 'A tooth of St Anne,' among *ampulle cum Reliquiis*, Sarum Treasurer's *Inventory*, 1536, xi. 2.

⁵ 'Beneyte,' i.e. *sancte Benedicte virg.*

⁶ 'Koloñ,' i.e. *sancte Columbe virg.*

⁷ 'Eldrede,' probably *sancte Etheldrede regine*.

In 1538 Nicholas Shaxton, Bp of Sarum, issued Injunctions commanding his clergy to send to him at his house at Ramsbury, or elsewhere, such relicks as they had, with any 'wrytings' relating to the same, so that he and his 'advisers, assessores, or Counsail' might 'explore and try them what they be,' and so return such as they might find genuine, 'with certayne instruction how they ought to be used.' He asserted that in his diocese 'ydolatrie' had been practised to 'vaine thinges; namely stinking bootes, mucke combes, ragged rochettes, rotten girdles, pyl'd purses, great bullock horns,

A sixteenth century hand adds :

Further more ye shall vnderstond that it is granted to all her' beyng ('present' *add. marg.*) at this tyme able to receue pardoñ viij yer' xlj dayes beside the indulgences of old tyme graunted¹, which is xj yer' iij score & xv dayes. Summa totalis . xix yer' cccxvj. dayes.

And in smaller writing, with faint ink, is added, possibly earlier than the preceding note :

Summa virginum lvij².

Summa indulgencie annorum et dierum omnibus visitantibus hanc ecclesiam, vere confessis et contritis hac die, viij. ann. xlj. dies—preter indulgenciam concessam huic ecclesie . que est vj anni . c . lxxv. dies.

Summa totalis . xix . Anni . ccc . xvj. dies.

lockes of heer (hair), filthy ragges, and gobbetts of wodde (under the name of parcells of the Holy Cross), and such pelfrie, beyond estimacion; over and besides the shameful abuse of such as per-adventure be true reliques in dede, whereof nevertheles certaine profe is none.' (Printed *Injunctions*, 1538, cited by Benson and Hatcher *Hist. Wilts.*, p. 239, from Burnet's *Hist. Reform.* Records to book 3, no. 59, Injunc. 21.)

¹ Pope Alexander IVth. xi kal. Junij anno quarto (21 May 1258), granted indulgence to faithful people visiting the Cathedral church of Salisbury, on the Feast of the Assumption 100 days, and on the Purification and Nativity of B. Mary 40 days. *Sarum Charters*, p. 329.

Pope Sixtus IV. in 1472 granted indulgence of 12 years and 12 quadragenas to those who should visit the church on St Osmund's obit and Translation and should assist in the repairs of the fabric. *Misc. et Stat.* fo. 12.

For the list of Indulgences at Glastonbury, amounting in all to 909 days, see *Jo. Glaston*, p. 385, or Rock, *Church of our Fathers*, iii. 79 n.

² Of the fifty-seven virgins canonised, twenty-six had relicks at Salisbury.

NOTES ON RELICKS AT SALISBURY.

[The Treasurer's Inventory of 1536 mentions in addition to those noted in the footnotes above (under *Pyxides*, iii. 6), 'a pyx of ivory bound with copper, containing the chain wherwyth St Katharine bound the Devil.'

Also under '*ciste cum Reliquijs*,' one box containing relicks of the Eleven Thousand Virgins of Cologne (companions of St Ursula), 'in four purses with this scripture "*ex dono dñi Asserij*."'¹

The rubrick for the Feast of Relicks, in the month of July, in the printed *Processionale* mentions the public reading on that festival, probably as it was practised in parish churches: "*In Festo Reliquiarum:—Ad Processionem R. Concede nobis. V. Adiuvant: ut supra (Require in Festo Omnium Sanctorum, p. 159).*

Finito responsorio, cum suo Versu et Gloria Patri, si tantum restat iter, fiat statio in ecclesia, ibique leguntur Nomina Reliquiarum in lingua materna: et interim abluantur ibi reliquie, choro sequente.

Quibus finitis processio more solito in chorum redeat, Cantore incipiente Ant. Saluator mundi, cum V. Letamini. Or. Infirmitatem nostram. (Require memoriam de Omnibus Sanctis infra Adventum in Vigilia S. Andree Apostoli, ad p. 136), Processionale Sarum, p. 150.]

[The following are some of the Indulgences granted in connexion with Salisbury Cathedral Church.

cir. 1225 Stephen Langton, Cardinal Abp, grants an indulgence of 30 days to contributors to the fabric.

cir. 1235 Edmund of Abingdon, Abp, gave the like.

1258 Pope Alexander IV.² grants 100 days to visitors on the Assumption, and 40 on Candlemas and Nat. B.V.M.

¹ *ex dono dñi Asserij*. There were in 1536 upwards of twelve chests with relicks, not specified in detail in that 'register,' besides those which we have named in the notes. Under *tabernacula cum reliquiis* the Treasurer at that date entered one containing 'the breast bone of St Eugenius; and others,'—but whether of one of the martyrs or of the confessors of that name, he does not say. Asser, the biographer of K. Alfred, was Bp of Sherborne A.D. 895—910.

² The Indulgence of Alexander IV. is printed in Macray's *Sarum Charters*, p. 329. Indulgences for Heytesbury granted by Abp Becket and by Nigel, Bp of Ely cir. 1165, are printed in *Osmund Reg.* i. 343—4, also Bp Waltham's indulgence to contributors to St John's Hospital, Old Sarum, in 1387—8, in Hatcher & Benson, p. 751.

- ? 1270 Robert Kilwardby, Abp, granted 30 days to those who pray at tomb of W. Longespe.
- 1271 William de Bitton, Bp of Bath and Wells, 30 days to those who pray for the peace of the realm, and for Robert, Bp.¹
- ? 1271 Anian I. Bp of St Asaph.
- 1272 Anian II. Bp of St Asaph.
- 1278 David MacCarvill, Abp of Cashel.
- 1279 Robert Burnell, Bp of Bath and Wells.
- 1280 J. de Derlington, Abp of Dublin.
- 1287 William de Breuse, Bp of Llandaff, and Henry de Braundeston, Bp of Salisbury.
- 1288 Godfrey Giffard, Bp of Worcester.
- 1289 William de la Corner, Bp of Salisbury.
- 1291 John de Saunford, Abp of Dublin; Nicholas Longespe, Bp of Salisbury; Thomas Inglethorp, Bp of Rochester; and Oliver Sutton, Bp of Lincoln.
- 1294 John le Romain, Abp of York.
Ralph de Walpole, Bp of Norwich.
Richard de Swinefeld, Bp of Hereford.
Thomas de Button, Bp of Exeter.
- 1295 Anian, Bp of Bangor.
John de Pontissara, Bp of Winchester.
Gilbert de S. Leonardo, Bp of Chichester.
- 1296 Walter de Langton, Bp of Coventry and Lichfield.
- 1297 ? W. de Hotham, Abp of Dublin.
William de Marchia, Bp of Bath and Wells.
- 1299 Nicholas (? Ric. de Ferings), Abp of Dublin.
Simon de Gandavo, Bp of Salisbury.
- 1301 Godfrey Giffard, Bp of Worcester.
- 1304 Caducanus (? Anian), Bp of Bangor.
- 1304 Robert Winchelsey, Abp of Canterbury.
- 1305 Henry de Merewel, Bp of Winchester.
- 1306 Ralph de Baldok, Bp of London.
John de Langton, Bp of Chichester².
- 1472—3. Pope Sixtus IV. grants 12 years and 12 quadragesimas of penance to those who visit the Cathedral Church on the Obitt and Translation of St Osmund. (See MS. *Miscellanea et Statuta quoad Sarum*, fo. 12.)]

¹ Ro. Bingham, Bp of Salisbury, died in 1246. Ro. de Wykehampton succeeded Walter de la Wyle in 1271, the year in question.

² *Hist. and Descriptive Account of Old and New Sarum*, 8^{vo} Salisb. 1834, pp. 39—41.

[Generalis Sentencia.]

Sequitur generalis sententia excommunicationis quater in anno in singulis ecclesiis cathedralibus publicanda, ordinata
 A.D. 1434. *in conuocatione cleri, anno domini M^oCCCC^o. xxx^o iiij^{to}.*

By the autorite of oure holi fader the ('pope' *erased*) N. and alle his ('cardenallis' *erased*) Archebisshopes bisshopes and alle holy chirche I denoſce accursed and here now accurse · alle tho that presume to take away or pryue ('any church of y^e' *crowded over an erasure*) ryght that longeth ther to. Or elles, ayen ryght, 'Stryue to breke or to trouble' the libertees of the chirche And alle yos that purchase any manere of lettres for any temporell court to lette any proces of spirituall Iuges in such cause that longeth to spirituall court.

* fo. 20. ¶ And alle thoo³ that (*erasure*) with peple and noyse cometh to spirituall courtes, and putteth the Iuges · or · * the parties or partie that there plede in fere, or ell', for as much as the parties sewe in spirituel court suche causes as longeth to spirituel court, make or procur any of such parties her' aduocates, procuratours, or other ministres of spirituel court, to be endyted, arested, or any wyse to be vexid.

¶ Item alle thoo that (*erasure*) presume to destroye the pees⁴ and tranquyllite of the kyng oure souereyn lord or this reeme of ynglond · and alle thoo that wrongfully with holde any ryght longynge to the kynge.

¶ Item alle thoo that wytyngly bereth fals wytnesse or procur' fals wytnesse to be bore · or wytyngly bryngeth forth to Iugement false wytnesses to lette ryghtfulle matrimony · or procuring the disenherytement of any persone.

¹ In 1434 (12—13 Hen. VI.) H. Chicheley was Abp, and Ro. Neville Bp of Sarum. This form appears to be based upon the Constitution of Stephen Langton in the Council of Oxford, A.D. 1222, nearly coeval with the foundation of Salisbury Cathedral. See Lyndewode *Provinciale* v. 17. 1, *De Sententia Excommunicationis*, p. 345; cf. *ibid.* part 3, p. 1. See also the Constitution of Abp Peckham which directs the clergy to declare the sentence to their parishioners on the Sunday next following the celebration of the Capitulum Rurale, *Provin.* v. 17, p. 353. Cf. *Constit. Othonis* 'De Archidiaconis.' A Constitution of John Stratford, 1342, *ibid.* p. 354—5 (cf. part 3, p. 43) requires that the sentence should be published on the 1st Sunday in Lent, on Corpus Christi Day, and two other festivals. Abp Peccham, at Reading, 1279 (p. 355), says, on Sunday after Michaelmas Day, Midlent Sunday, Trinity Sunday, and Sunday after St Peter ad Vincula, i.e. 'Lammas,' or August 1st. (Part 3, p. 23.)

²⁻³ 'stroy, breke, or strobyll,' *Provinciale*, Appendix, p. 73.

³ yoo: *Prov. passim*.

⁴ to distroy or trobyll the ease: *Prov.*

¶ Item alle thoo that of malice putteth any cryme or desclaunder¹ to any man or woīman whiche was not desclaundred by fore among goode men² so that he or she so desclaundrede be clepid to Iug^{ment} and purgacoī assigned to him or here vppon the same crime, or greued in any other wise.

¶ Item alle tho that receyueth the kynges writis or cōmaūdementis to take such persones as ben cursed and for mede³ or fauor or any other wilfulle cause doth not diew execucyon ther of.

¶ And thei that letteth suche execucion or procure wrongfull' delyu'raunce of suche as ben cursed.

¶ Item alle thoo that taketh a wey, wasteth, or withdraweth any thyng out of hows, maners, grawng', or other places [of] archebisshope bisshops or any persones of holy chirche ayenst here wille; Or ayenst the wille of suche persones that ben ordeyned and deputed keepers therof.

¶ Item alle thoo that draweth out of Sayntwarie any man or woīman that fleithe thidyr to chirche or church yerd' or cloister for socour and ynmate⁴ of holy chirche. Or lette or forbede necessarie lyfode⁵ to be yeuen to suche persones beyng w^t ynne Seyntuaries.

¶ And they that putteth violent handis on prest or clerk.

¶ Item alle thoo that vsen any wichcrafte or soresserie or yiue ther to faith or credence.

¶ Item alle fals Iurours and such ('that' *interlin.*) ben for swor on the boke ('or' *interlin.*) any other thinge⁶.

¶ Item alle wilfulle brenners of hows.

* fo. 20^b.

¶ Item alle vsuriers⁷.

¶ Item all' tho that doth symonie or sacrilege.

¶ Heretykis.

¶ Lollardis and fawtours or fauoroures of hem.

¶ Item alle famo⁹ theues, robbers, and ravesshours.⁷

¶ Item alle falsaries of the ('pope his' *erased*) lettres.

¶ The kyng' lettres.

¶ Or any other ordinaries lettres of holy chirche.

¹ crime of sklandyr: *Prov.*

² 'and worthy' *add.* *Prov.*

³ accursyde for neede: *Prov.*

⁴ for gyrthe or immynyte: *Prov.*, i.e. sanctuary precinct and immunity.

⁵ Some word such as "lyf" or "fyre" seems to have been written first and then altered to "fode," and then to lyfode ('lyfelode' *Prov.*), i.e. livelihood = *victualia*.

Abp Chicheley published the present form in Convocation, 23 Feb. 1434—5, having blamed the clergy for their neglect of the Constitution of Reading. A version of it is printed from the Eton MS. in the Appendix to Lyndewode's *Provinciale*, pp. 73, 74, ed. 1679.

⁶ alle other yat ben forswore on boke, or off any other holy thing: *Prov.*

⁷⁻⁷ *Prov.* omits these clauses.

¶ ¹Item alle countrefetours of testamentis.²

¶ Item alle tho that letteth diew execucioñ of testiment or testamentis.

¶ Item alle witholders of tythes or other spirituel' coñmodite; longinge to holy chirch³ and alle that lette or procur' to lette tithes to be paid to the curat. or ellis aresteth, pledeth, or vexeth any man for fecching' or leding' away of tithes witholde.

¶ Item alle feloñs and meynteners of felons, conspiratours and menteners of fals' quarell.

¶ Item alle tho that vsen fals weightis or fals mesur' and in especial alle tho that vsen a weight that be cleped an Annselle Shaft on †poundr'⁴.

¶ Or holdeth or kepeth suche weight priuely or openly.

Fiat . fiat⁵.

¹⁻² *Prov.* omits this clause.

² robbers reffers and ravyshers *add. Prov.*

³ The remainder is not found in the (Oxford, folio) printed edition of the *Provinciale*.

⁴ *A handsel-shaft for weighing.* Probably the converse of a 'make-weight.' Thus the purchaser would carry away short weight on at least one pound (if the pound was the unit) of the commodity sold to him.

⁵ In his Injunctions for Dorset in 1538 Nic. Shaxton Bp of Sarum prescribed that the clergy should 'perfitly con without Boke' the books of the New Testament in a certain order, "And that the xxviii. Chapiter of Deuteronomie be openly red in the Church every Quarter, in stede of the General Sentence" (art. vii.) printed by Burnet, *Hist. Ref.* Records to Vol. II. Book III. no. lix. Deut. xxviii. is part of the same context as the principal part of our 'commination' instituted in 1549 (though a chapter later), and Shaxton's injunction may be considered to be the germ of it. In 1576 Abp Grindal directed that the Commination should be used quarterly, viz. on a Sunday between mid-lent and Easter, on the 5th S. after Easter (or else on Rogation Sunday), on the 3rd or 4th S. in Advent 'over and besides the accustomed reading thereof upon the first day of Lent.' *Articles for Province of Canterbury.* Cardwell, *Doc. Ann.* (ed. 2), i. 398.

At a much earlier date Bp Ri. Poore (cir. 1223) had issued his Constitution (cap. 49) *de solemnī excommunicacione*:—"Singulis autem annis in tribus solemnītatibus maioribus, scilicet in die Natalis, in die Pentecostes, et in die Assumpcionis beate Marie, solemnīter excommunicandi denunciantur in genere:

'Sorciarij, testes periuri super sacrosancta ewangelia, incendiarij, raptores publici, maliciose impediētes execucionem racionabilium testamentorum, et contumaces decimarum detentores, et perturbatores ecclesie et regni.' *Sarum Charters* (Jones and Macray) 1891, p. 145.

In the *Liber Eccl. B. Ternani de Arbuthnott secundum usum Eccl. S. Andree in Scotia*, written in 1491, and edited by Bp Forbes and his brother in 1864, there is at the beginning (presumably of the early part of the xvth century) a form of anathema in the Scots language (see Preface, pp. lxx., lxxi.) which may be compared.

[Processiones de Tempore.]

DOMINICA PRIMA ADUENTUS DOMINI, *finita processione
 post introitum in chorum, dicat sacerdos ad gradum chori*

Vs. Vox clamantis in deserto

Chorus respondeat hoc modo

Parate uiam domini, rectas facite semitas dei nostri
*OREMUS*¹.

Excita quesumus...saluaris. Qui uiuis. Per omnia.
secula seculorum.

Chorus respondeat. Amen.

*Deinde*² *eat sacerdos cum suis ministris ad cimiterium
 canonicorum, aspergendo aquam et orando pro defunctis.*

Ps. De profundis. (cxxxix.) *cum hac oratione.*

Deus cuius miseratione anime fidelium...letentur Per
eundem Dominum nostrum. Amen.

Requiescant in pace. Amen.

*Iste*³ *modus et ordo processionis seruetur generaliter
 omnibus dominicis non duplicibus per totum annum.*

¶ DOMINICA SECUNDA ADUENTUS DOMINI *dicat
 sacerdos.*

Ÿs. Vox clamantis in deserto.

Respondeat chorus. Parate uiam domini, rectas facite
semitas dei nostri.

*Oremus*⁴ *excita*⁴...[indulgencia tue propiciacionis acce-
leret. Qui uiuis et regnas.]

* * * * *

¹ 'Oremus' is here written in large red letters.

² See this passage in the Sarum *Consuetudinarium*, cap. 69.

³ Cf. *Consuet.* cap. 70, ed. Rich. Jones, Rolls Series, 1883, i. p. 120.

⁴ The catch-word of this collect is given at the foot of fo. 20^b (olim 16). An 8-leaf quire and the first leaf of the following are lost here in the MS. 148. Thus unfortunately we miss the Salisbury order for the Boy Bishop's procession in the MS. and must be content with extracts from the *Processionale* which Dr Henderson has given from the printed editions, p. 20. The missing 9 leaves corresponded to H. 10—26. I have made use also, for the pages here inserted, of another MS. in the Salisbury Cathedral Library; cod. MS. 152. (fo. 35^{aa}.)

¹[C] DOMINICA TERCIA ADUENTUS DOMINI.

dicat sacerdos

V. Vox clamantis in deserto.

Respondeat chorus. Parate uiam Domini, rectas facite semitas Dei nostri.

Oremus.

Aurem tuam, quesumus, Domine, precibus nostris accommoda, et mentis nostre tenebras gracia tue uisitacionis illustra. Qui uiuis et regnas cum Deo.

[C] DOMINICA QUARTA ADUENTUS DOMINI.

dicat Sacerdos

V. Vox clamantis in deserto.

Respondeat chorus. Parate (*ut supra*).

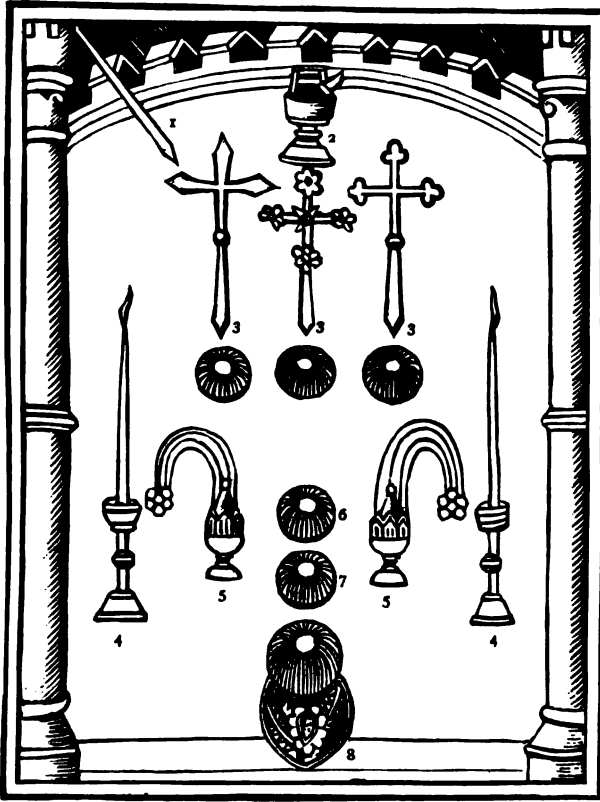
Oremus.

Excita, quesumus, Domine, potenciam tuam, et ueni, et magna nobis uirtute succurre; vt per² auxilium gracie tue quod nostra peccata prepediunt³, indulgencia tue propiciacionis acceleret. Qui uiuis et regnas.]¹

¹⁻¹ For this passage, where MS. 148 is mutilated, we have taken from the printed *Processionalia* of 1508 (H.) and 1555 so much as the plan of the Salisbury MS. 148 requires.

² 'per' *omit.* P. 55.

³ 'impediunt' H. o8; 'prepediunt' P. 55, Brev. Sar., Brev. Roman. &c.



[Ordo processionis in die Nativitatis Domini ante missam. Ex Processionalibus Sar. 1519—1558.]

1 sacrista, virgam gestans. 2 puer, cum aqua benedicta. 3, 3, 3 tres acolyti, cum crucibus. 4, 4 duo ceroferarii. 5, 5 duo thuribularii. 6 subdiaconus, textum deferens. 7 diaconus, textum deferens. 8 sacerdos, cum amictu, in capa serica.]

*[C] IN DIE NATALIS DOMINI.

*dicta tertia*¹, eat processio circa claustrum, hoc ordine,
*Imprimis sacriste, uirgas in manibus gestantes*²,
deinde puer, cum aqua benedicta,
deinde tres cruces, a tribus accolitis deferentibus, albis
*cum amictibus*³ *indutis,*
deinde duo ceroferarij albis cum amictibus induti tantum,
deinde .ij. thuribularij, in simili habitu,]

¹ sexta: 1555 (ed. T. Raynald).

²⁻² *Precedat minister...locum faciens processioni*: 55. See woodcut.

³⁻³ *et tunicis*: 55.

* Supplied from *Processionale* edd. 1508, 1555 T. R. and H., p. 11. Cf. *Consuet.* i. p. 124.

Proces-
sionale,
1508,
1555.
1-1 om.
P. 55.
2 'in-
terim'
P. 55.

[*deinde subdiaconus, et
diaconus, dalmatica et tunica induti, textum uterque
deferens; post diaconum eat
sacerdos, in alba cum ¹amictu, in ¹capa serica,
choro itaque³ sequente in [albis induto cum] capis sericis:
[ita ut singuli, suo quisque loco, ordinentur: 55.]
imprimis pueri,
deinde clerici de secunda forma,
non bini, sed ex duabus partibus, iuxta ordinem quo
disponuntur in choro. Et*

[Cf. H.
P. 5.]

*reliqui clerici de superiori gradu, eodem ordine quo
disponuntur in capitulo, per ordinem, videlicet excellencioribus
personis subsequentibus, quod in omnibus festis duplicibus
obseruetur, in quibus fit processio: ita tamen quod in festis
minoribus duplicibus non habentur nisi due cruces tantum.*

H. p. 11.

H. p. 13.

[*Post prosam et processionem,*] *in introitu chori dicatur hec
sequens antiphona, cantore incipiente.*

*Ant. Hodie Christus natus est, hodie Christus³ Sal-
uator apparuit: Hodie in terra canunt angeli, letantur
archangeli; hodie exultent iusti dicentes, Gloria in excelsis
Deo. Alleluya.*

*Si hec antiphona non sufficiat ad introitum chori, tunc repe-
tatur in predicta antiphona. Hodie in terra canunt angeli.*

[*Peracta processione dicat Sacerdos.*]

H. p. 14.

V. Benedictus qui uenit in nomine Domini.

[*Chorus respondeat.*] *Deus Dominus illuxit nobis.*

Oremus.

*Concede, quesumus, omnipotens Deus, ut nos Vnigeniti
Tui noua per carnem natiuitas liberet, quos sub peccati iugo
uetusta seruitus tenet. Per eundem.*

*Si Episcopus presens fuerit, et⁴ exequatur officium, in pro-
cessionem omnes diaconi et subdiaconi in simili habitu incedant.*

*Sciendum est⁵ quod in omnibus maioribus festis duplicibus
tres accoliti in processione ante crucem, ad .iiij. cruces de-
ferendas, tunicis induantur, in quibus ad missam subse-
quentem ministrent.*

*Principalis acolitus (est⁶ ille videlicet in tabula domini-
cali notatus, et per ebdomadam suam⁶ exequetur officium)
mediam crucem defert;*

*secundus, ex altera parte⁷ chori principalis⁷:
tercius, ex ea parte qua⁸ primus, crucem baiulat ex altera
parte chori.]*

³ om. 'Christus' P. 55.

⁴ om. 'et': P. 55.

⁵ om. 'est' P. 55.

⁶ suam: H.

⁷⁻⁷ 'assumptus, crucem defert ex parte principal.' Grad. ed. Frere,
F. G.

⁸ quartus: H.

[IN DIE NATIUITATIS DOMINI, *post uesperas, finito* *Process.*
primo Benedicamus a duobus de secunda forma in super- 1508,
pelliceis, conueniant omnes Diaconi in capis sericis, portantes 1555.
cereos ardentis in manibus, et sic eat processio per medium
chori ad altare sancti Stephani¹ cantando hoc responsorium,
diacono² incipiente.

² cantore
P. 28, 55.

R. Sancte Dei preciose,
prothomartyr Stephane, et cetera.

Tres simul diaconi dicant

V. Vt tuo propiciatus

interuentu Dominus, et cetera.

Omnes³ diaconi dicant simul hanc prosam, Te mundi³ 'tres':
climata P. 08.

prothomartyr laudant omnia.

Chorus, uel organa, respondeant cantum prose super
literam post unumquemque uersum, A.

Ad hanc processionem non⁴ dicitur Gloria Patri; sed dum H. p. 15.
prosa canitur, thurificet sacerdos altare, deinde imaginem⁴ om.
sancti Stephani, et postea dicat modesta uoce uersiculum 'non'
P. 55.

V. Gloria et honore coronasti eum Domine:

[Respondeat chorus. Et constituisti.]

Oremus.

Da nobis, quesumus, Domine, imitari quod colimus...
pro persecutoribus exorare Dominum nostrum Jesum
Christum Filium tuum. Qui tecum§.

Chorus. Amen.

Post antiphonam de beata Maria non dicitur Gloria
Patri; sed sacerdos ad gradum chori dicat

V. Speciosus forma pre filiis hominum.

Respondeat chorus. Diffusa est gracia in labijs tuis.

⁵Non dicatur ulterius.

Oremus.⁵

Deus, qui salutis eterne beate Marie uirginitate fecunda...
auctorem uite suscipere, Dominum nostrum Jesum. Qui.

§ 'Non
dicitur Qui
tecum':
Brev. 44.
Sed Ordina-
nale
(Frere)
p. 35.
⁵⁻⁶ add.
P. 55.

❧ IN DIE S. STEPHANI.

Ad ii. uesperas, post memoriam de Natiuitate, con- H. p. 16.
ueniant omnes Sacerdotes in capis sericis cum cereis ardenti-
bus in manibus, et sic eat processio ad altare Apostolorum⁶,
per medium chori, cantando responsorium.

R. In medio ecclesie aperuit os eius: Et impleuit
eum Dominus spiritu sapiencie et intellectus.]

¹ The altar of St Stephen and the Martyrs was to the south of the
Lady Chapel, where the Somerset monument now stands.

⁶ The altar of (St Peter and) the Apostles was to the north of the
Lady Chapel, where the Gorges monument now stands.

Process.
1508,
1555.

[*Tres diaconi dicant uersum*¹ :

V. Misit Dominus manum suam, et tetigit os meum.

Et impleuit.

*Omnes*² *Sacerdotes simul dicant prosam :*

Nascitur ex patre Zebedeo, matre Maria.

Chorus, uel organa, respondeant cantum prose super literam post unumquemque uersum A.

Ad hanc processionem non dicatur Gloria Patri; sed dum prosa canitur thurificet sacerdos altare Apostolorum, deinde imaginem sancti Johannis, et dicat modesta uoce,

V. Valde honorandus est beatus Johannes :

R. Qui super pectus Domini in cena recubuit.

Oremus.

Ecclesiam tuam, quesumus, Domine, benignus illustra, ut beati Johannis apostoli tui et euangeliste illuminata doctrinis ad dona perueniat sempiterna. Per Christum.

¶ *In die sancti Johannis.*

[*De Episcopo Puerorum.*]

Biblioth.
Capit.
Sarum,
cod. 152.
Proc.
1508,
1555.
H. p. 17.
Brev.
Sarum i.
p. ccxxix.
Brev. MS.
Domus B.
Pet.
Cantab.
cod. 270.

*Ad uesperas, post memoriam de S. Stephano eat processio Puerorum ad altare*³ *Innocencium, uel*⁴ *Sancte Trinitatis et Omnium Sanctorum quod dicitur Salue, in capis sericis, cum cereis illuminatis et ardentibus in manibus, cantando, Episcopo Puerorum pontificalibus induto*⁵ *(executore officij, siue Episcopo presente) incipiente hoc responsorium.*

Solus Episcopus Innocencium, si assit, Christum Puerum, uerum et eternum Pontificem designans incipiat :

R. Centum quadraginta quattuor millia qui empti sunt de terra: hij sunt qui cum mulieribus non sunt coinquinati, uirgines enim permanserunt. Ideo regnant cum Deo et Agno, et Agnus Dei cum illis.

Tres pueri dicant hunc uersum :

V. Hij empti sunt ex omnibus, primicie Deo et Agno, et in ore eorum non est inuentum mendacium. Ideo.

Omnes pueri dicant cantando simul hanc prosam

Sedentem in superne.

Chorus post unumquemque uersum respondeat cantum prose super ultimam literam E.

V. Sedentem in superne maiestatis arce—e.

V. Adorant humillime⁶ proclamantes ad te—e.]

¹ *add.* MS. Harl. 2945.

² *Tres:* P. o8.

³⁻⁵ *add.* Brev. Sar. i. p. ccxxix.

⁴⁻⁶ *add.* Brev. Among the Sarum jewels in the custody of the Treasurer in 1214—22 was 'annulus unus ad festum puerorum,' Osmund Register, fo. 84; ii. p. 128.

⁶ 'humilliter' P. o8. H. p. 17.

- [V. Sancte · Sancte · Sancte · Sabaoth rex—e.
 V. Plena sunt omnia glorie tue—e.
 V. Cum illis vndeiginti quinque—e.
 V. Atque cum innocentissimo grege—e.
 V. Qui sunt sine vlla labe—e :
 V. Dicentes excelsa uoce—e :
 V. Laus Tibi, Domine—e.

Brev. MS.
 152. Proc.
 1508,
 1555.
 Cf. Brev.
 p. ccxxx.

Rex eterne glorie—e.

Chorus respondeat Ideo regnant.

*Ad hanc processionem¹ non dicatur Gloria Patri² sed dum¹ prosam :
 prosa canitur tunc Episcopus Puerorum thurificet altare : H. p. 18.
 deinde ymaginem Sancte Trinitatis.*

Et postea dicat Sacerdos³, modesta uoce, hunc uersum.

V. Letamini in Domino, et exultate iusti.

R. Et gloriamini omnes recti corde.

Deinde dicat Episcopus Puerorum, sine Dominus uobiscum, sed cum Oremus, oracionem,

Deus, cuius hodierna die preconium innocentes martires non loquendo sed moriendo confessi sunt : omnia in nobis uitiorum mala mortifica, vt fidem tuam, quam lingua nostra loquitur, eciam moribus uita fateatur. Qui cum Deo Patre.

In redeundo precentor puerorum⁴ incipiat responsorium de S. Maria, uel aliquam antiphonam de eadem.

R. Felix namque es, sacra uirgo Maria, et omni laude dignissima. Quia ex te ortus est Sol iusticie, Christus Deus noster.

Et, si necesse fuerit, dicatur uersus :

V. Ora pro populo, interueni pro clero, intercede pro deuoto femineo sexu : senciant omnes tuum leuamen, quicumque celebrant tuam solempnitatem. Quia ex te. Gloria · Quia ·

Et sic processio chorum intret, per ostium occidentale, vt supra. Et omnes pueri, ex utraque parte chori, in superiori gradu se recipiant ; et ab hac hora usque post processionem diei proximi succedentis nullus clericorum solet gradum superiorem ascendere, cuiuscumque condicionis fuerit.

Ad istam processionem pro dispositione puerorum scribuntur canonici, ad ministrandum eisdem, maiores ad thuribulandum, et ad librum deferendum, minores ad candelabra deferenda.]

¹ In the Exeter use *Gloria Patri* is said ; and it is 'coram magna cruce' (near the quire door) that the Boy Bishop at Exeter censes. The verse *Letamini* "ab uno de ministris." (Ordinale Exon. : fo. 30^r.)

³ *Episcopus puerorum* : Proc. See H. p. 18. Brev. Dom. B. Pet. Cant.

⁴ 'In reuertendo, preceptor puerorum' is the reading of T. Raynald, 1555.

Brev. MS.
152. Pro-
cess. 1508,
1555.

Responsorio finito, cum suo uersu, Episcopus Puerorum in sede sua dicat uersum modesta uoce:

V. Speciosus forma pre filijs hominum:

R. Diffusa est gracia in labijs tuis.

Oracio. Deus, qui salutis eterne beate Marie uirginitate fecunda humano generi premia prestitisti; tribue, quesumus, ut ipsam pro nobis intercedere senciamus, per quam meruimus Auctorem uite suscipere, Dominum nostrum Jesum Christum Filium tuum. *Que sic terminetur:* Qui Tecum uiuit et regnat in unitate Spiritus Sancti Deus. Per omnia secula seculorum. Amen.

Pax uobis.

R. Et cum spiritu tuo.

Sequatur Benedicamus Domino, a duobus uicarijs, uel a tribus, extra regulam.

Cf. H.
P. 19.

Tunc Episcopus Puerorum intret stallum suum, et in sede sua, benedicat populum.

Et interim cruciferarius¹ accipiat baculum episcopi, conuersus ad Episcopum, et cum uenerit ad istum uersum Cum mansuetudine conuertat se ad populum et incipiat hanc antiphonam sequentem (que non dicatur Episcopo absente): et cantet totam antiphonam usque ad finem:

Ant. Princeps ecclesie, pastor ouilis, cunctam plebem tuam benedicere digneris. *Hic conuertat se ad populum sic dicendo:*

Cum mansuetudine et caritate, humilitate uos ad benedictionem.

Chorus respondeat: Deo gracias.

Deinde retradat baculum Episcopo, et tunc Episcopus Puerorum, primo signando se in fronte, dicat, hoc modo incipiens:

Adiutorium nostrum in nomine Domini:

Chorus respondeat sic: Qui fecit celum et terram.

Item Episcopus, signando se in pectore², dicat sic:

Sit nomen Domini benedictum:

Chorus respondeat: Ex hoc nunc, et usque in seculum.

Deinde Episcopus Puerorum, conuersus ad clerum³, eleuet brachium suum, et dicat⁴ hanc benedictionem:

Crucis signo uos consigno:

Hic conuertat se ad populum, sic dicendo:

Nostra⁵ sit tuicio.

Deinde conuertat se ad altare, dicens:

Qui nos emit et redemit,

¹ 'cambucarius': Ord. Exon. fo. 30^a.

² 'in facie' Exon.

³ *chorum*: Brev. Sarum, p. ccxxxi.

⁴ 'incipiat': Brev. 31; *dicens*: P. 55.

⁵ 'Vestra': P. 55, Brev. 31.

Postea ad seipsum reuersus ponat manum suam super Brev. MS.
pectus suum dicendo: 152. Proc.
 sue carnis precio. 1508,
*Chorus respondeat, ut sequitur, Amen*¹. 1555. Cf.
 H. p. 19.
 Brev. Sar.
 p. ccxxxii.

His itaque peractis incipiat Episcopus Puerorum COM-
 PLETORIUM *de die, more solito, post Pater noster et Ave*
*Maria*².*

Et post Completorium dicat Episcopus Puerorum ad
chorum conuersus, sub tono supradicto.

Adiutorium nostrum in nomine Domini,

Chorus respondeat: Qui fecit celum et terram.

Episcopus Puerorum dicat:

Sit nomen Domini benedictum :

Chorus. Ex hoc nunc, et vsque in seculum.

Deinde dicat Episcopus:

Benedicat nos omnipotens Deus, Pater, et Filius, et
 Spiritus Sanctus.

Chorus: Amen.

¶ *In die SS. Innocencium*

si in DOMINICA euenerit :

Eodem modo processio fiat ut in die S. Stephani, excepto
quod hac die tres pueri prosam in eundo dicant, in medio
procedentes: que in ipsa stacione ante crucem ab eisdem
terminetur.

In eundo, R. Centum quadraginta.

V. Hij empti.

Prosa. Sedentem in superne.

Sequatur. Gloria Patri, et Filio.

Ideo.

In introitu chori, de Natiuitate, ut supra.

AD MATUTINAS *in Die Innocencium:*

In tercio Nocturno, post lectiones et cetera, ad gradum
altaris omnes pueri incipiant nonum Responsorium.

¹ This service at Exeter having been said principally *extra chorum*, the Ordinale Exon. provides '*In redeundo, de S. Marie,*' and '*Deinde omnes pueri dicant aliquod Benedicamus solempniter, prout eis placuerit: sed non Verbum Patris. Deinde recedant pueri ad capas exuendas, et chorum redeant.*' 'Verbum Patris,' apparently, was to be reserved for Evensong of the next day. See below, p. 57.

² Bp Grandisson's Exeter Ordinale, A.D. 1337, has the peculiar regulation "*Et cetera omnia que ad Completorium pertinent vsque ad Credo. Tunc enim incipiat Episcopus alta uoce Credo in Vnum Deum, in sede sua, sicut in missis solempnibus incipi solet, et a choro percantetur. Quo finito, dicat Episcopus Benedicamus Patrem.*" &c. fo. 30.

Brev. MS.
152. *Proc.*
1508,
1555.

[*R.* Centum quadraginta, *ut supra.*
Omnes simul dicant uersum :
V. Hij empti. Gloria Patri. Ideo.
V. Justi autem.

IN LAUDIBUS, *post Ps.* Laudate, *Episcopus Puerorum* dicat *modesta uoce, quasi legendo, Capitulum, loco nec habitu mutato, quia per totum diem capa serica utitur.* (Apoc. xix.)

Cap. Vidi supra montem Syon Agnum stantem, &c.

Ympnus. Rex gloriose martirum. *De Communi plurimorum martirum.* (Brev. Sarum, ii. 406.)

V. Mirabilis Deus.

Ant. Hij sunt qui cum mulieribus, et cetera, quam precentor dabit *Episcopo.*

Ps. Benedictus.

Oracio. Deus, cuius hodierna, &c. Qui tecum uiuit.

Tunc omnes pueri dicant, loco Benedicamus, Verbum Patris. (Brev. Sarum, i. p. cxc.)

Chorus respondeat.

Consequenter dicat Episcopus Puerorum benedictionem super populum eodem modo quo ad uesperas precedentes.

Post tres Memorias (scilicet de Natiuitate Domini, de S. Stephano, et de S. Johanne) dicat Episcopus Puerorum benedictionem super populum, sicut et post Completorium super dictum est.

Deinde tres de secunda forma dicant Benedicamus Domino, more solito.

AD VESPERAS *Episcopus Puerorum incipiat* Deus in adiutorium meum intende.

Ant. Tecum principium.

Ps. Dixit Dominus (*cix.*).

Capitulum. Vidi supra montem.

R. Centum quadraginta.

Hoc Responsorium ab vno solo Puero, scilicet Cancellario, incipiatur ad gradum chori, in capa serica, et suus versus ab omnibus pueris cantetur in superpelliceis in stacione puerorum, cum prosa, si placet, et etiam cum Gloria Patri.

V. Hij empti sunt.

Ympnus. Rex gloriose martirum. *De Communi*¹.

V. Mirabilis Deus.

Episcopus Puerorum incipiat antiphonam :

Ant. Ecce, vidi Agnum stantem².

Ps. Magnificat.]

¹ The Exeter Ordinale prescribes the sequence "Letabundus, loco *ymfni*, prout in duabus noctibus precedentibus,"

² Brev. Sar. i. p. ccxlv.

[*Oratio.* Deus, cuius hodierna.

Brev. MS.
152.

Dicta oratione, omnes pueri loco Benedicamus dicant
*Verbum Patris*¹.

Ant. ad gradum altaris.

Et chorus totum respondeant.

¶ IN DIE S. THOMAE ARCHIEPISCOPI MARTYRIS.

Ad Vesperas, post memoriam de S. Johanne, accipiat cruciferarius baculum Episcopi Puerorum, et cantet antiphonam Princeps ecclesie, sicut ad primas vespas.

Similiter Episcopus Puerorum benedicat populum supra dicto modo.

Et sic compleatur seruicium ² *(officium Puerorum)* ³ *huius* ²⁻³ *Brev.*
diei. ^{p. ccxlv.}

[¶ *Deinde eat processio ad altare sancti Thome martiris*⁴, *habitu non mutato, absque cereis in manibus, cantando Responsorium, cantore incipiente, hoc modo:*

Jacet granum.

V. Cadit custos.

Celum.

Deinde dicatur prosa in superpelliceis ab omnibus qui voluerint; et chorus respondeat cantum prose super literam A.

Clingat pastor in tuba cornea—a.

V. Vt libera sit Christi uinea—a. et cetera.

In hac processione non dicatur Gloria Patri, sed, dum canitur prosa, thurificet Sacerdos altare, deinde ymaginem sancti Thome martiris. Et postea dicat uersum, 'modesta uoce':

V. Ora pro nobis, beate Thoma:

R. Vt digni efficiamur promissionibus Christi.

Oratio. Deus, pro cuius ecclesia gloriosus pontifex Thomas...effectum. Per Christum.

In reuertendo dicantur antiphona et ⁵ *Responsorium de* H. p. 21.
S. Maria.

R. Te laudant angeli, sancta Dei genitrix, que uirum non cognouisti, et Dominum in tuo utero baiulasti, concepisti per aurem Dominum nostrum. Ut benedicta dicaris inter omnes mulieres,]

¹ This substitute for 'Benedicamus,' viz. "Verbum patris hodie," is given at length in the *Sarum Breviary*, fasc. i. p. cxc.

² The altar of St Thomas of Canterbury was in the most northern chapel or bay of the great north transept.

³ 'uel': Proc. Sar.; Brev. Sar. i. p. ccxlv.

Proc. 1508,
1555, H.
p. 20;
Brev. Sar.
p. ccxlv—
vi.

⁴⁻⁵ add.
Brev.

Brev. ms.
Sar. 152.

[Ipsum genuisti et in presepe posuisti quem adorat multitudo angelorum. Ut benedicta. Gloria. Ut.]

V. Speciosus forma [pre filijs hominum. Diffusa est gracia in labijs tuis].

Oracio. Deus, qui salutis.]¹

[In the Sarum Statutes of Bishop Roger de Mortival, promulgated in 1319, there is a chapter concerning the Chorister Bishop:

Constit.
R. de
Mortival,
f. 27.
² forsan
'puerile'
officium.

Cap. 45 (*De Statu Choristarum*) § 2.

Electus autem puer chorista in Episcopum², modo solito puerili³, officium in ecclesia, provt fieri consuevit, licenter exequatur, conuiuium aliquod decetero, uel uisitacionem⁴ exterius seu interius nullatenus faciendo, sed in domo comuni cum socijs conuersatur, nisi eum vt choristam ad domum canonici, causa solacij⁵, ad mensam contigerit euocari; ecclesiam et scholas, cum ceteris choristis, statim post festum Innocencium frequentando.

Et quia in processione, quam ad altare Sancte Trinitatis faciunt annuatim pueri supradicti, per concurrentium pressuras, et alias dissolutiones multiplices, nonnulla dampna personis et ecclesie grauia intelleximus, priscis temporibus, peruenisse: ex parte Dei omnipotentis, et sub pena maioris excommunicacionis, quam contrauenientes, vtpote libertates ecclesie nostre infringentes, et illius pacem et quietem temerarie perturbantes, declaramus incurrere ipso facto, inhibemus, ne quis pueros illos in prefata processione, uel alias in suo ministerio, premat, uel impediat quoquo modo, quominus pacifice ualeant facere et exequi quod illis imminet faciendum;

Sed qui eidem processioni deuocionis causa uoluerint

¹ "Benedicamus dicitur a tribus de secunda forma, propter ab-senciam forte puerorum tum in dormitorio." Ordinale Exon. fo. 31.

² The Boy Bishop was elected at Salisbury upon St Nicholas' Day (Dec. 6th) and entered on his duties at first Evensong of Childermas. See *Episcopus Puerorum in Die Innocentium* (p. 113), a monograph by J. Gregory among his Posthumous Tracts, 4to Lond. 1671, pp. 94—120. He was of Christ Church, Oxon., prebendary of Sarum, 1643—6.

³ An account of Visitations and gathering of procurations by the boys at Childermas is given in the *Camden Society Miscellany*, vol. vii.

⁴ However on Innocents' Day 1413 the Boy Bishop at Salisbury gave a feast, *Pountney Register*, f. 2. Rich. Jones gives the names of five Chorister Bishops of the period of our manuscript Procession Book 1440—56, viz. John Charling, William Wayte, Thomas Pye, Robert Bremer, and John Harper. He tells us also that the Canons made over to them the offerings collected (presumably at mass, and at the images) at that season, in value varying from 56s. 8d. to 89s. 11d. (*Fasti Eccl. Sar.* p. 300 n.). Mr Malden will give us a longer list.

interesse, ita modo maturo se habeant et honeste, sicut et in alijs processionibus dicte ecclesie se habent, qui ad honorem Dei frequentant quandocunque ecclesiam supradictam." (*Statuta et Consuetudines Ecclesie Cathedralis Sarisberiensis*, edd. E. A. Dayman, et W. H. R. Jones, 4to. Bath, 1883, p. 74).]

¶ *In Die S. Thome Martiris, si DOMINICA fuerit: Process. Ad processionem ante missam fiat eodem modo et ordine quo in die sancti Stephani, excepto quod in hac die tres clerici de superiori gradu dicant prosam in medio processioneis que in ipsa stacione ante crucem finiatur. In introitu chori, de Natiuitate, vt supra.* ^{1508, H. p. 21.}

¶ IN DIE CIRCUMCISIONIS DOMINI, si DOMINICA fuerit. Modus et ordo processioneis fiat hac die, vt in die S. Thome martiris.

Peracta processione cum prosa, dicatur uersus

V. Post partum. Oracio Deus qui salutis, sicut in processione S. Stephani. ^{H. p. 22.}

¶ *In Die Epiphanie, quacunque feria contigerit, modus et ordo processioneis fiat per omnia sicut in die Natiuitatis Domini, preter prosam.* ^{H. p. 23.}

Finita processione

V. Vox Domini super aquas: [Deus maiestatis intonuit.]

R. Dominus super aquas multas.

Oracio. Deus, qui hodierna die Vnigenitum tuum gentibus, stella duce...perducantur. Per eundem¹ Christum Dominum nostrum.

Chorus respondeat. Amen.

¶ *Dominica prima post Octauas Epyphanie, et in omnibus dominicis abhinc vsque ad Septuagesimam, quando de dominica agitur, modus et ordo processioneis fiant vt in Dominica prima Aduentus Domini nostri Jesu Christi.*

In introitu chori antiphona de S. Maria cum hoc versu, Post partum uirgo inuiolata permansisti. ^{H. p. 24.}

Oremus.

Concede, quesumus, misericors Deus, fragilitati nostre presidium, vt qui sancte Dei genitricis et uirginis Marie commemoracionem agimus, intercessionis eius auxilio a nostris iniquitatibus resurgamus. Per eundem¹ Christum Dominum nostrum. Amen.]

¹ 'eundem' H. p. 23; om. P. 55.

Process.
1508,
1555.
H. p. 25.

¶ *Dominica in Septuagesima.*

[V. Domine, refugium factus es nobis :

R. A generatione et progenie.

Oremus.

Preces populi tui, quesumus, Domine clementer exaudi...
misericorditer liberemur. Per Christum.

¶ *Dominica in Sexagesima.*

Versus et Responsorium sicut in precedenti dominica notatum est: cum Oracione

Deus, qui conspicis quia ex nulla nostra accione confidimus...protectione muniamur. Per Christum Dominum nostrum. Amen.

¶ *Dominica in Quinquagesima.*

V. Domine, refugium.

R. A generatione. *Sicut in lxx.*

Oremus.

H. p. 26. atque a peccatorum nostrorum uinculis absolutos ab omni nos aduersitate custodi. Per Christum Dominum nostrum. Amen.

¶ *Feria .iiij. in Capite Ieiunij.*

Post Sextam in primis fiat sermo ad populum si placuerit: deinde prosternant se clerici in choro, et dicant .vij. psalmos penitenciales cum Gloria Patri, et Sicut erat, et antiphona Ne reminiscaris.

1-1 *Excel-*
lencior
uero
Sacerdos:
P. 68.
Missale,
p. 123.

¹*Episcopus uero, uel eius Decanus, uel excellencior sacerdos¹, procedat indutus capa serica rubea, cum alijs uestimentis sacerdotalibus, cum*

diacono, a dextris, et

subdiacono, a sinistris, et

ceteris ministris altaris, qui omnes sint albis cum amictibus induti, a vestibulo ad gradum altaris procedant, et ibi dicant² per se ante altare² .vij. psalmos penitenciales, uidelicet Domine, ne in furore, et cetera ;

* MS. 148,
fo. 21^a
(resumed
here after
the lacuna
from p. 47).

*puero interim tenente uexillum cilicinum] *prope sinistrum cornu altaris, vsque ad sequentem processionem.*

Ant. Ne reminiscaris.

Psalmus. Domine, ne in furore tuo...uelociter. (vi.)

Gloria Patri.

Psalmus. Beati, quorum remisse...Letamini in Domino

* fo. 21^b. et **exultate iusti: et gloriamini omnes recti corde. (xxxi.)*
Gloria Patri.

²⁻² *add. Manuale Sarum. Cf. Missale Sar. (ed. 1861), p. 123: 'in prostratione.'*

Psalmus. Domine, ne in furore tuo arguas me : neque ms. 148.
in ira tua corripas me. (xxxvii.)

...salutis mee. Gloria Patri.

Psalmus. Miserere mei, Deus : secundum magnam
misericordiam tuam. (ps. l.)

Et secundum multitudinem mi*seracionum...uitulos. * fo. 22^a.

Gloria Patri. Sicut erat.

Psalmus. Domine, exaudi orationem meam : et clamor
...inimici mei : *et qui laudabant...dirigetur. (ci.) * fo. 22^b.

Gloria Patri.

Psalmus. De profundis clamaui...iniquitatibus *eius. * fo. 23^a.
(ps. cxxix.) Gloria Patri et Filio et.

Sicut erat in principio.

Psalmus. Domine, exaudi orationem meam auribus...
seruus tuus sum. (cxlii.)

Gloria Patri. Sicut erat.

Ant. Ne reminiscaris, Domine, delicta nostra, uel
parentum nostrorum, neque uindictam sumas de peccatis
nostris.

Kyrieleyson · Xp̄eeleyson · Kyrieleyson.

Pater noster.

*Et hec omnia sine nota dicantur tam a sacerdote quam
a toto choro* §. *deinde erigat se sacerdos¹ solus¹ cum puero* § 'puero
librum sibi administrante, et stando conuersus ad orientem²,
loco nec habitu mutato, dicat super populum³ hoc modo.

Et ne nos inducas in temptationem.

[Sed libera nos a malo.]

Saluos fac seruos tuos :

R^o. Deus meus, sperantes in te.

Mitte eis, Domine, auxilium de sancto.

[R. Et de Sion tuere eos.]

Conuertere, Domine, usquequo.

[R. Et deprecabilis esto super seruos tuos.]

Adiuua nos, Deus salutaris noster.

[R. Et propter gloriam nominis tui, Domine, libera
nos, et propicius esto peccatis nostris, propter nomen tuum.]

Domine exaudi orationem meam.

Et clamor [meus ad te ueniat].

*Dominus uobiscum.

* fo. 23^b.

Et cum spiritu tuo.

Oremus.

[Oratio.] Exaudi, Domine preces nostras, et confiten-
cium...absoluat. Per. Amen.

¹⁻¹ cum diacono et subdiacono et : P. H. p. 26 ; Missale, p. 131.

² 'ad australem' : Manuale Sarum et Graduale ; 'ad orientem' :
Proc., H. p. 26 ; Missale Sarum ; 'falsi libri habent "ad austrum"' :
Credo Michi, § 73, p. 48.

³ 'cum nota' : add. P.

et finiatur sic usque ad absolucionem. non dicatur Dominus vobiscum nisi ante primam oracionem.

Et omnes oraciones dicantur cum Oremus.

Oracio. Assit, quesumus, Domine, famulis tuis inspiracio...compescat. Per.

Oremus.

Alia oracio. Da quesumus, Domine, Deus noster, his famulis tuis continuam...subsequatur. Per Christum.

Oremus.

Alia Oracio. Preueniat hos famulos tuos, quesumus domine, misericordia...deleantur. Per Xpm.

Adesto, Domine, supplicacionibus nostris nec sit ab his...adherere. Per Christum.

Oremus.

Alia oracio. Domine, Deus noster, qui offensione...gratulentur. Per Christum.

Oremus.

Oracio. Deus, cuius indulgencia omnis homo...deliquerunt: quesumus ut *des ueniam...saluentur. Per Christum.

Hic non dicitur Dominus uobiscum, neque Oremus. sed uertat se sacerdos ad populum¹, dicendo super eos sine nota

Absoluimus uos uice beati Petri, apostolorum principis...indultorum. Qui uiuit.

Tunc surgant omnes a prostratione, osculantes formulas uel terram, sacerdote dicente, Qui uiuis.

Deinde accedat sacerdos ad altare, cum suis ministris, et ibi, super altare in dextra parte ad orientem² conuersus, dicat benedictionem cinerum, prius cineribus in peluibus argenteis super altare positis. sine Dominus uobiscum, et sine, Oremus.

Omnipotens sempiterne Deus, qui misereris omnium, et nichil odisti eorum que fecisti, dissimulans...laborantibus benedicere ✠ et sanctificare hos cineres...accipere gloriam. Per Dominum.

Hic aspergantur cineres aqua benedicta. deinde dicitur Dominus uobiscum, et Oremus.

Oracio hoc modo. Deus, qui non mortem sed penitentiam desideras...decreuimus bene✠dicere...consequi mereamur. Per Dominum.

** fo. 24^b. Postea distribuuntur cineres sic. excu*tor officij in sede episcopali et excellenciores persone stolis amicti ex utraque parte chori in stallis suis capita quorumcunque ad se uenientium cineribus spergent³ dicendo,*

¹ 'extendens manum': add. Manuale. 'elevata manu sua dextera... in audientia': Crede Michi, § 72, p. 48. ² Cf. Crede M. loc. cit.

³ aspergent signo crucis: Manuale. Cf. Missal., p. 134.

Memento homo, quia cinis es: et in cinerem reuerteris. MS. 148.
In nomine Patris &c. Amen.

Deinde dicat sacerdos ad gradum chori. Dominus uobiscum et Oremus.

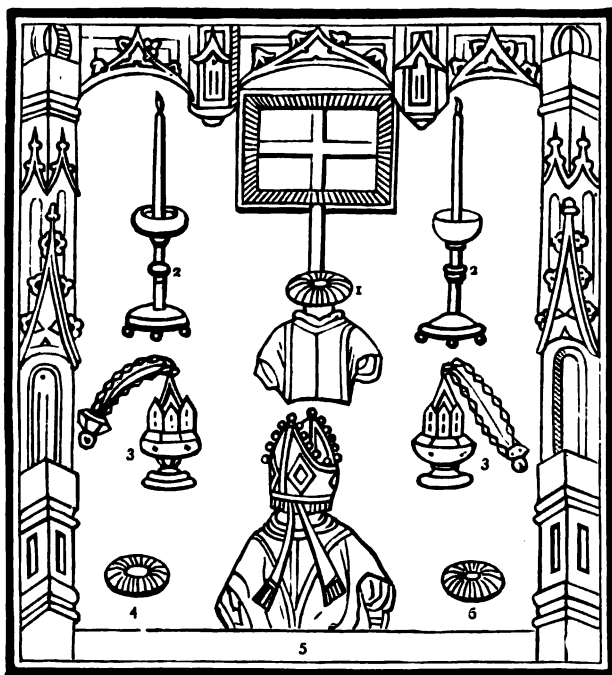
Oracio. Deus, qui iuste irasceris...propiciatus auerte.
Per Christum.

Oracio. Concede nobis quesumus, Domine, presidia...
auxilijs. Per Christum¹.

[*His finitis, eat processio per medium chori, sine cruce* [Ex Process. et Grad.]
cum ceroferar' et thuribular', ad ostium occidentale, excellen-
cioribus precedentibus,

precedente vexillo cilicino.

Deinde executor officij penitentes² singulatim per manus]



[*Statio in die cinerum, dum episcopus ejicit penitentes.* Ex Processionalibus
Sar. 1502, 1508, 1528, 1530 Regnault.

1 vexillum cilicinum. 2, 2 duo ceroferarii. 3, 3 duo thuribularii.
4 subdiaconus. 5 episcopus, executor officii. 6 diaconus.]

¹ After this distribution of ashes there followed the ejection of Penitents by the Bishop and Archdeacon, through the south (*Consuet.*) or west (*Gradual*) door which was closed after them, during the Responds *Ecce Adam* (not 'aduenit') and *In sudore*. See *Sarum Customs* (ed. W. H. Frere), p. 138. *Missale Sarum* 135 n. (from the *Gradual*), *Processionale Sarum*, p. 30.

² 'penitenciales': P. 1555.

Ex Process. 1555, et Grad. [eiciat, per ministracionem alicuius sacerdotis de choro tradentis eos per manus dexterarum eorum.

Ipsi uero penitentes, osculantes manum executoris¹, exeant: tunc² si episcopus presens fuerit, archidiaconus subministret ei dicto modo:

et interim cantentur hec duo responsoria cum suis uersiculis, sine Gloria Patri, cantore incipiente istud Responsorium hoc modo, ut sequitur.

R. Ecce Adam, quasi unus ex nobis factus est, sciens bonum et malum: Videte, ne forte sumat de ligno uite, et uiuat in eternum.

V. Cherubin et flammeum gladium atque uersatilem, ad custodiendam uiam ligni uite. Videte.

R. In sudore uultus. Non dabit fructus.

V. Pro eo quod obedisti. Non dabit.

Eiectis penitentibus, claudatur ostium ecclesie, et redeundo more solito cantor incipiat:

R. Emendemus in melius. Attende, Domine.

V. Peccauimus cum patribus. Attende. sine Gloria.

Non dicatur Versus, neque Oracio; sed statim incipiatur missa a Cantore.]³

*MS. 148
(fo. 24^b).

*DOMINICA PRIMA QUADRAGESIME, finita processione dicat sacerdos ad gradum uersum.

Scuto circumdabit te ueritas eius.

R^o. Non ti[m]ebis a timore nocturno].

Deus qui ecclesiam tuam annua quadragesimali...operibus exequatur. Per Christum.

Sciendum est quod per totam quadragesimam in omni quarta et sexta feria, usque ad Cenam Domini, fiat processio ad unum altare ecclesie per ordinem, post ix. dictam, ante inchoacionem misse, nisi festum ix. lectionum ibidem contingerit.

¶ *Quarta autem feria prime ebdomade quadragesimali, eat processio per ostium presbiterij septentrionale ad altare sancti Martini, ex parte ecclesie boreali⁴. sacerdos uero cum*

¹ 'executoris officii': Grad. Sarum. ² 'Tamen': Grad.

³ Cf. *Processionale Sarum*, 1508; reprint, 1882 (H.), pp. 29, 30.

⁴ Compare with this cap. 77 of the *Sarum Consuetudinarium*, where it says 'iiii. et vj. ferijs ebdomade [cuiuslibet] solet fieri processio ad altaria per ordinem: primo die ad altare sancti Martini, deinde ad cetera per ordinem, nisi festum ix. lectionum impediatur. Quarta itaque feria ebdomade prime quadragesime percantata nona, eat processio, ante misse inchoacionem, sed sine cruce, per ostium presbiterij ad altare sancti Martini: sacerdos cum suis ministris in albis [accedat].' The printed *Processionale*, for general use, says 'per ostium presbiterii boreale, ad unum altare ex eius latere.' H. p. 32.

suis ministris, albis cum amictibus indutis¹, choro sequente, habitu non mutato, cantando unum Responsorium per ordinem, cantore incipiente hoc modo.

Afflicti pro peccatis...innouantur in nobis.

Ÿ. Domine, Deus Israel, exaudi...cordis nostri. Vt eruas.

R^m. Emendemus. *ut supra in feria quarta in capite ieiunij.*

Responsorium. Paradisi portas aperiet...glorietur.

Ÿ. Ecce nunc tempus...paciencia. Vt eruas.

R. *Scindite corda uestra...misericors est.

* fo. 25^a.

[Ÿ.] Reuertimini...suis. Et conuertimini.

Responsorium. Abscondite elemosinam...peccatum.

Ÿ. Date elemosinam...nobis. Quia sicut.

Finito R^o cum suo versu, absque Gloria Patri, Clerici, eodem ordine quo in processione ordinantur, prostrationem faciant, ita tamen quod [sa]cerdos ad gradum altaris, cum diacono a dextris et subdiacono a sinistris, et ceroferarijs, cereis interim super altare dimissis, suam faciant prostrationem, cum dicitur, sine nota,

Kyrieleyson. X^peleyson. Kyrieleyson.

Pater noster.

Deinde dicat sacerdos cum nota. Et ne nos [‘inducas in tentacionem’].

[Sed libera nos a malo. Amen.]

Ostende nobis, Domine, misericordiam tuam.

[Et salutare tuum da nobis.]

Peccauimus cum patribus [‘nostris’ *interlin.*].

[Iniuste egimus, iniquitatem fecimus.]

Domine, non secundum peccata nostra [‘facias nobis’ *interlin.*].

[Neque secundum iniquitates nostras retribuas nobis.]

Ne memineris iniquitatum nostrarum antiquarum :

[Cito anticipent nos misericordie tue, quia pauperes facti sumus nimis.]

Adiuua nos, Deus salutaris noster :

[Et propter gloriam nominis tui, Domine, libera nos.]

[‘Dñe saluum fac Regem.’ *add. in margin, and erased.*]

Exaudi, Domine, uocem meam, qua clamaui ad te.

[Misere mei, et exaudi me.]

Sequatur psalmus. Miserere mei deus [l.]. totus psalmus dicatur sine nota, alternando ex utraque parte chori, cum Gloria patri.

quo finito solus sacerdos (‘se’ erased) erigat, dicens

¹ *indutis, sine cruce : P.*

Exurge, Domine, adiuua nos.

[Et libera nos propter nomen tuum.]

Versiculus. Domine deus uirtutum [conuerte nos].

[Et ostende faciem tuam, et salui erimus.]

['Domine fiat pax in uirtute tua.' *add. in margin, and erased.*]

Versus. Domine, exaudi oracionem meam.

[*R.* Et clamor meus ad Te ueniat.]

Versus. Dominus uobiscum.

[*R.* Et cum spiritu tuo.]

Oremus.

Oracio. Preces 'populi tui', quesumus, Domine, clementer exaudi ut qui...liberemur. Per Christum.

Et sic surgant omnes a prostratione, osculantes terram uel formulas, sacerdote dicente. Per Christum.

DOMINICA SECUNDA QUADRAGESIME, *peracta processione, dicat sacerdos ad gradum.*

Ÿ. Scuto circumdabit te ueritas eius.

[Non timebis a timore nocturno.]

Oremus.

Deus, qui conspicias omni nos uirtute destitui...in mente.
Per Christum dominum.

DOMINICA TERCIA QUADRAGESIME.

Ÿ. Scuto circumdabit te.

Oremus.

Quesumus, omnipotens Deus, uota humilium respice...

* fo. 25^b. *extende.* * Per Christum.

DOMINICA QUARTA QUADRAGESIME², *peracta processione, dicat sacerdos versum.*

Scuto circumdabit te ueritas.

Oremus.

Concede, quesumus, omnipotens ['Deus' *interlin.*]: ut qui ex merito...respiremus. Per.

¹⁻¹ At the foot of fo. 25^a the following prayer for fair weather, intended for use, no doubt, in the Spring, has been written and erased. (It is the collect in the *Burntisland Sarum Missale*, p. 802*, i.e. the Tuesday votive mass *Salus populi* (p. 742*) with variations)—

Ad te nos, domine, clamantes exaudi, et aeris serenitatem nobis tribue supplicantibus. ut qui pro peccatis nostris affligimur, misericordia tua preueniente clemenciam sentiamus. Amen.

This leaf has a thumb-index or marker to turn it readily.

² Called '*medie quadragesime*' in P.

DOMINICA IN PASSIONE DOMINI.

Ÿ. Eripe me de inimicis meis, Deus meus.

R^o. Et ab insurgentibus in me libera me.

Oremus.

Quesumus, omnipotens Deus, familiam tuam...in mente.
Per Christum.

DOMINICA IN RAMIS PALMARUM.



[*Statio dum benedicuntur rami in dominica Ramis Palmarum. Ex Processionalibus 1502, 1508, 1528, 1530 Regnault.*

1 cruciferarius. 2, 2 ceroferarii duo. 3 thuribularius. 4 rami
pro clericis. 5 frondes, et cetera, pro laicis. 6 librum portans. 7 sub-
diaconus. 8 diaconus. 9 sacerdos benedicens ramos. 9^b puer,
deferens aquam benedictam. (9^b* locus aquebajuli in edd. 1519—1558.
10 locus uirgae in edd. 1519—1558.)]

*Deinde finito euangelio¹, sequatur benedictio florum et
et† frondium a sacerdote, induto capa serica rubra, super*

¹ See *Procession.*, H., p. 44. The Gospel is from St John xii.
“In illo tempore, Turba multa, que uenerat...mundus totus post eum
abiit.” Cf. *Crede Michi*, § 79, p. 50.

tercium gradum altaris, ad orientem¹ conuerso, in dextra parte altaris: hoc modo.

Exorzizo† te creatura florum et frondium...uestigia non assequaris per eum qui uenturus est iudicare uiuos et mortuos et seculum per ignem. Amen.

Deinde dicantur oraciones sine Dominus uobiscum. Set tantum cum Oremus. Et terminetur sub toto (leg. 'tono') lectionis.

Omnipotens sempiterne ['deus' *interlin.*] qui in diluuij effusione Noe...consequi mereatur. Per Christum dominum nostrum. Amen.

* fo. 26^b. Deus, cuius Filius, pro salute generis humani, de celo descendit...sue ie-rosolimam in asino...ad gaudium sempiternum. Per eundem Christum dominum nostrum.

Deus qui dispersa (*altered to 'conspersa,' wrongly, prima manu*) congregas...benedixisti, benedixdic eciam...quos redemit. Per eundem Christum.

Hic aspergantur flores et frondes aqua benedicta. et thurificentur: deinde dicat sacerdos sic.

Dominus uobiscum.

Et cum spiritu tuo.

Oremus.

* fo. 26^b. Domine Ihesu Christe, mundi conditor et redemptor, qui nostre liberacionis gracia...ramos benedixdicere et sanctificare...rex glorie. qui cum deo patre et spiritu sancto uiuis et regnas deus per omnia secula seculorum. Amen.

Finita processione, dicat sacerdos ad gradum chori

Ÿ. Eripe me de [inimicis meis, Deus meus].

[Et ab insurgentibus in me libera me.]

Oremus.

Omnipotens sempiterne Deus, qui humano generi ad imitandum...consorcia mereamur. Per eundem Christum dominum nostrum.

FERIA QUINTA IN CENA DOMINI.

In primis fiat reconciliacio penitencium hoc modo, nona cantata: pergat excellencior sacerdos ad ostium ecclesie occidentale, indutus uestibus sacerdotalibus, in capa serica rubea, cum duobus diaconis ('sine' erased) albis cum amictibus indutis, absque subdiacono, et sine cruce, per medium chori, precedente uexillo cilicino. sintque presentes in atrio ecclesie qui reconciliandi sunt: et, si episcopus adest, principalis archidiaconus, ex parte penitencium, scilicet extra ostium ecclesie,

¹ 'ad orientem.' So the Sarum *Processionale* of 1517, following the Ordinal, but earlier printed books had 'ad austrum.' See *Crede M.* § 79, p. 50.

in capa serica § *legat hanc leccionem, Adest tempus, que non* § *add. alba, et stola: Grad. 28.*
legatur absente episcopo.

leccio. Adest tempus, o uenerande pontifex, uotiuum
 afflictis: congruum...lauant aque: lauant [*lacrimae...moueant
 gemitus et habitus ipse miserorum¹]. * one leaf
 lost here
 in MS. 148.

[*Finita lectione, incipiat episcopus vel eius uicarius executor officii* [Supplied
antiphonam hoc modo: here from

Venite · Venite · Venite.

scilicet infra predictum hostium conuersus ad borealem, signum Sar.
faciendo cum dextra manu ad penitentes quasi uocando. 1508.]

Deinde ex parte penitentium, scilicet extra hostium, dicat Diaconus
hoc modo quo sequitur.

Flectamus genua.

Corruant penitentes ad pedes executoris officii.

Alius uero diaconus ex parte episcopi cum sacerdote executore
officii respondeat dicendo sic.

Leuate.

Et ita respondeat diaconus, et fiat tribus uicibus,

[*tercio sacerdos dicat eodem modo. Venite.*]

ita tamen quod post terciam repeticionem antiphone non dicatur
Flectamus genua, sed chorus prosequatur totam antiphonam, cantore
incipiente hoc modo:

[*Venite*]² Filii, audite me: timorem Domini docebo vos.

*Ps.*³ *Benedicam Dominum in omni tempore: semper laus eius*
in ore meo.

*Totus psalmus dicatur cum*⁴ *Gloria Patri, et post unumquemque*
versum repetatur antiphona, Venite.

Dum psalmus canitur a toto choro cum antiphona, semper manu-
atim penitentes a presbiteris, archidiacono, et ab ipso reddantur
episcopo, et ab episcopo restituantur ecclesie gremio:

quibus expletis processio more solito in chorum redeat.

Deinde et reuersis illis in chorum prosternant se omnes, et dicant
clerici in choro septem psalmos penitenciales cum Gloria Patri et Sicut
erat. et antiphona Ne reminiscaris. Qua finita, sequatur Kyrie-
eleyson. Christeeleyson. Kyrieleyson. Pater noster.

Et hec omnia sine nota dicuntur tam a sacerdote cum suis ministris,
quam a toto choro:

Deinde erigat se sacerdos cum suis ministris et dicat sine nota
*super populum, conuersus ad orientem*⁵ *coram dextro cornu altaris:*

Et ne nos [inducas in tentacionem]. Sed libera [nos a malo.
Amen].

¹ I have supplied the catchwords of this address from pp. 54, 55 of the reprint of the *Processionale ad usum Sarum* (Rouen, 1508) edited by Dr Henderson in 1882. The form in the *Sarum Missale* 1526 reprinted in 1861 differs slightly from the Processionals both in the opening words which survive in our MS., and in the concluding sentences which run thus: "Pecavimus...iniquitatem fecimus; miserrere nostri...consolabuntur. Manducaverunt...sanitatem. Unicum est itaque...devicto mortis auctore, gratulentur." *Missale*, ed. F. H. Dickinson, cols. 296-7.

² Dr Henderson's *Processionale* gives the word 'Venite' here.

³ "V." Henderson. ⁴ 'sine.'

⁵ *ad australe*: P. 1508. *ad orientem*: Ordinale, *Proces.* ed. 1517. So J. Raynton in *Crede Michi*, § 80, p. 51. *ad australem*: Grad.

Saluos fac seruos [tuos et ancillas tuas:] R. Deus meus [sperantes in Te].

Conuertere, Domine [usque quo]. R. Et deprecabilis [esto super seruos tuos].

Mitte eis, Domine [auxilium de sancto]: R. Et de Syon [tuere eos].

Adiuua nos, Deus, salutaris noster. R. Et propter gloriam nominis tui, Domine, libera nos [et propicius esto peccatis nostris, propter nomen tuum].

Domine, exaudi [oracionem meam]. Et clamor [meus ad te ueniat].

Dominus uobiscum. Et cum spiritu tuo.

Oremus.

Adesto, Domine, supplicationibus nostris; et me, qui eciam misercordia tua primus indigeo, clementer exaudi: et quem non eleccione meriti, sed dono gracie tue constituisti operis huius ministrum, da fiduciam tui muneris exequendi, et tu ipse in nostro ministerio, quod pietatis tue est operare. Per.

Et omnes¹ oraciones dicantur cum Oremus. et finiantur sub tono predicto [leccionis].

Non dicatur, Dominus uobiscum, nisi ante primam oracionem [tantum].

Oracio. Deus, humani generis benignissime conditor, et misericordissime reformator, qui hominem inuidia diaboli]

* fo. 17^a.

MS. 148
resumed.

*ab eternitate deiectionem unici Filii Tui sanguine...reformat. Per eundem Christum Dominum nostrum. Amen.

Oremus.

Oracio. Domine, sancte Pater, omnipotens eterne Deus, qui vulnera nostra curare...peruenire mereantur. Per Christum.

Hic non dicatur Dominus uobiscum. neque Oremus. sed uertat se sacerdos ad populum, dicens sine nota absolutionem.

Absoluimus vos uice beati Petri ('apostolorum principis' *erased and inked in again under Ph. & Mary*) cui Dominus potestatem ligandi...indultorum. Qui uiuit et regnat cum Deo Patre.

Et sic surgant omnes a prostratione, osculantes terram uel formulas, sacerdote dicente, Qui uiuit et regnat.

* fo. 17^b. *Tamen si episcopus adest, fiat benedictio super populum adhuc *in prostratione. sic.*

Benedictio Dei Patris omnipotentis et Filij et Spiritus Sancti descendat super uos et maneat semper. Amen.

¶ *Item in cena Domini si episcopus presens fuerit, hoc modo fiat processio ad ostium ecclesie occidentale² ad reconciliandum penitentes³.*

¹ 'omnino' P. ed. 1882.

² omit. Consuet. (Frere), p. 144.

³ If we may rely upon the *Consuetudinarium*, p. 138, the *ejectio penitentium* on Ash Wednesday had taken place at the *South* door, which was near the Chapter-House. But may 'per medium chori ad

¶ *In primis procedant duo sacriste in superpellicijs, uirgas ferentes.* Biblioth.
Capitul.
Sarum, MS.
148.

¶ *Deinde accolitus ferens uexillum cilicinum.*

¶ *Deinde duo ceriferarij.*

¶ *Deinde thuribularius,
omnes albis cum amictibus induti.*

¶ *Deinde diaconus,
et post eum alius diaconus, sine subdiacono†,
albis cum amictibus induti.*

¶ *Deinde episcopus, indutus uestimentis sacerdotalibus,
absque casula, sed in capa serica rubea.*

¶ *Deinde tres ministri episcopi, in capis sericis rubeis,
et sic procedant ad ostium ecclesie occidentale, ad recon-
ciliandum penitentes, sine cruce, per medium chori, excel-
lencioribus precedentibus.*

¶ *Deinde principalis archidiaconus ex parte penitencium,
scilicet extra ostium ecclesie, in capa serica, legat leccionem,
videlicet Adest nobis, O uenerabilis. et interim sedeat
episcopus in cathedra sua infra ostium ecclesie.*

*finita lectione surgat episcopus et incipiat conuersus ad
boriale[m erased] bis continue antiphonam*

Venite, uenite, et cetera.

Deinde introducantur penitentes.

¶ *Quibus expletis, processio more solito in chorum redeat.*

*Deinde prosternat se episcopus cum suis ministris ante
altare, et dicat septem psalmos penitenciales cum antiphona
Ne reminiscaris cum Kyriel'. Christeleyson. Kyrieleyson.
Pater noster.*

*Deinde erigat se solus episcopus, cum capellanis suis, et
ministro librum sibi ministrante, et dicat, stando conuersus
ad orientem, oraciones ut supra, cum nota.*

*Deinde dicat absolucionem, sine nota, conuersus ad popu-
lum similiter, et benedictionem super populum adhuc in
prostratione.*

*Deinde surgant omnes a prostratione, osculantes terram
uel formulas.*

*Quibus expletis, eat episcopus cum suis ministris ad vesti-
bulum processionaliter, ad induendum se casula sua, et alios
plures ministros recipiendum ad confitendum† Oleum et
crisma, ut patet.*

¶ *Summa ministrorum istius processionis xij.*

ostium ecclesie australe' in that passage mean the west door of the south aisle of the nave? It seems most probable that they would be re-admitted by the door through which they were expelled. However, it was the tradition at Winchester College that there was one door specially reserved for expulsion ('Non Licet Gate' in Meads).

¶ *FERIA quinta in cena domini, cum episcopus missam celebrauerit, ad introitum misse procedat cum processione festiua ad altare sic ordinata.*

¶ *In primis procedant duo sacriste in superpellicijs, uirgas ferentes.*

* fo. 28^a.

Deinde duo ceroferarij in albis cum amictibus induti.

*Deinde *duo thuribularij in simili habitu.*

Deinde tres accoliti, albis cum amictibus et tunicis induti. Quorum medius ad altare deferat missale. secundus a dexteris eius librum euangelⁱ. tercius in sinistris eius librum epistolarum.

Deinde septem ('di' struck out) subdiaconi, albis cum amictibus et tunicis induti. ita quod bini et bini procedant subdiaconi. deinde principalis in ultimo ordine subdiaconorum, vno subdiacono incedente ei a dextris. altero uero a sinistris.

Deinde septem diaconi, simili ordine dispositi, albis et amictibus cum dalmaticis inuestiti,

quorum principales subdiaconus et diaconus singuli textus deferentes†.

Deinde dñs episcopus in pontificalibus

et a dextris eius excellencior persona ecclesie,

et in sinistris eius excellencior post eum.

et deducant eum ad altare, intersint confessioni, locis tamen reseruatis principali diacono et subdiacono qui facta absolucione abscedant.

Cf.
Osmund
Reg. i.
p. 174.
Consuet.
p. 201.

Deinde .iiij.^{or} archidiaconi, cum tribus capellanis episcopi in capis sericis.

¶ *Summa ministrorum istius processionis .xxxiiij.*

[PRO OLEO INFIRMORVM.]

¶ *Item cum oleo infirmorum sic procedatur.*

¶ *In primis duo sacriste in superpellicijs, uirgas ferentes.*

Deinde unus clericus, alba cum amictu indutus, ferens vexillum.

Deinde diaconus, alba cum amictu indutus, et humerum suum syndone precinctus. ferens ampulam† cum oleo infirmorum.

Deinde archidiaconus Barkschire, capa serica indutus.

¶ *Summa ministrorum istius processionis .v.*

[PRO OLEO SANCTO.]

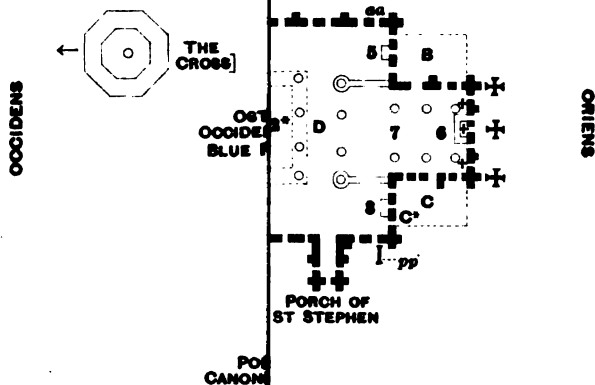
Item cum oleo sancto sic procedatur.

In primis duo sacriste in superpellicijs, uirgas ferentes.

Deinde unus clericus, alba cum amictu indutus, ferens vexillum.

Diagram of St Mary's Cathedral SALISBUR

icum, magnum, principale.
mundi (1456). 8 S. Martini.
erinae. 5 Apostolorum (S. Petri).
Omnium Sanctorum (Trinitatis).
nium SS., c. 1460.) 8 S. Stephani (& Martt.).
riae Magd. 10 S. Nicolai.
rgaretae. 12 S. Laurentii.
haelis. 14 S. Andreae, Paroch. 15 S. Dionysii.
iale? (S. Crucis). 17 S. Thomae Cantuar.
mundi Conf. 19 S. Io. Bapt. (Reliquiarum).
Hungerford's Chantry grates, Chapel of the Annun-
9.
f Wa. Hungerford's Chapel (F), removed in 1778-9.



✠ Remains of Consecration crosses on buttresses.
aa Site of double aumbry.
pp Site of double piscina.
dley's Chapel of the Assumption, founded 1520.
ngerford's Chantry of Our Lord & B. Mary, 1471*.
amp's Chantry, 1481*.
Tomb, 1509*. [* Removed in 1789.]
th's tomb, † 1499.
non of Ghent, † 31 Mar. 1315.
ger de Mortival, † 14 Mar. 1325.
8 Gradus chori.
ii. 3 Sedes episcopi.
ii australe. 0 Ostium presbyterii boreale.
µ Gradus inter formulas?
§ Stallum Cantoris.
σ Stallum Cancellarii.
arii. φ, or φ', Lavatory: Removed to φ.

Deinde diaconus, alba cum amictu indutus, et humerum suum syndone precinctus, ferens ampullam cum oleo sancto. dein archidiaconus Wylteschire, capa serica indutus.
 ¶ *Summa istius processionis. quinque.*

[AD SANCTVM CRISMA.]

* ¶ *Cum crisma sic procedatur.*

* fo. 28^b.

¶ *In primis duo sacriste in superpellicijs, uirgas ferentes. Deinde tres clerici, tria ferentes uexilla, albis cum amictibus induti.*

Deinde duo ceroferarij, albis cum amictibus induti.

Deinde duo thuribularij in simili habitu.

deinde duo subdiaconi, a latere episcopi uenientes, habitu non mutato, deferant duos codices euangelij.

deinde tres pueri, in superpellicijs, cantantes principium O redemptor [sume carmen†].

[Vide H.

deinde diaconus, alba cum amictu indutus, et humerum suum syndone precinctus, ferens ampullam cum oleo crismatis.

p. 58.]

deinde quatuor clerici in superpellicijs, tabernaculum, super predictam ampullam, deferentes.

carmen :

Grad. 28,

&c.

(F. H. D.

carmen.)

Deinde due cruces deportentur, a duobus accolitis ad altare ministrantibus, habitu non mutato, sub tabernaculo, una a dextris deferentis ampullam: alia a sinistris, ipsam ampullam subsequentes.

Deinde tres archidiaconi, archidiacono Dorsetie in medio constituto.

et ita processionaliter ad altare, per medium chori, accedant, ymno dicto usque ad illum uerbum Stans ad aram. surgat episcopus et reuertatur ad altare.

[Vide H.

p. 59.]

Pueri eciam dum uersus cantant ymni, uidelicet O redemptor figant gressus¹. et quociens chorus repetat primum versum, paulatim procedant, donec ad gradum altaris uenirent reliquos uersus cantent ibidem.

h. e. in

hymno

"Audi,

Judex."

¶ *Summa ministrorum istius processionis xxviiij.*

[AD ALTARIVM ABLUCIONEM.]

POST prandium ueniant clerici ad altaria abluenda². sed in primis benedicatur aqua, more dominicali.³ ad altare sancti Nicholai priuatim³.

¹ The words 'figant gressus,' which are part of the direction for the boys, are by mistake written in black ink in MS. 148.

² altaria abluenda, et ad mandatum faciendum, et ad completorium dicendum: P. See the ceremonies, *Missale*, pp. 308—312.

³⁻³ extra chorum priuatim, scilicet in vestibulo ante altare: P. May we infer from this that the altar of St Nicholas was 'in vesti-

deinde preparentur duo excellenciores cum diacono et subdiacono et alijs ministris, ut in ordinali et et† accedant.

*abluant
illud in-
fundentes
vinum et
aquam:
Grad.*

Primo ad summum altare quod dedicatum est in honore assumptionis beate Marie.

¶. Ora pro nobis sancta Dei genitrix.

Oremus.

Concede nos famulos tuos, quesumus, domine deus, perpetua mentis et corporis salute gaudere: et gloriosa beate Marie semper uirginis intercessione a presenti liberari tristitia, et eterna perfrui leticia. Per Christum dominum nostrum. Amen.

[*A slightly later hand adds in the lower margin this suffrage:.*]¹

(*Ad altare sancti Osmundi oracio.*

¶. Ora pro nobis beate osmunde.

Ry. Vt digni [efficiamur promissionibus Christi].

Oracio. Deus cuius antiqua miracula eciam nostris temporibus ad tui nominis magnificenciam ac laudem et honorem sancti confessoris tui Osmundi coruscare sentimus. concede propicius: ut cuius commemoracionem colimus, eius intercessionibus in presenti seculo te glorificemus, et in futuro te perfrui mereantur. Per Christum dominum nostrum.)

Deinde exeant omnes per hostium boriale chori ad altare sancti Martini.

* fo. 29^a.

* *Sibi*² finito R^o cum versu sine Gloria patri dicat excellencior versiculum

bulo at Salisbury? I incline to think that it was in the chapel in the south-east transept nearest to the vestry passage.

The High Altar 'of the Assumption of Blessed Mary' perhaps stood somewhat nearer the west than that now in use: Rich. Jones says, under the roof-painting of the 'Majesty,' at the intersection of the eastern transept with the sanctuary or choir. The Orison here is not the collect of the Mass of the Assumption, but the Mass *Salve*.

¹ St Osmund was not canonised until A.D. 1456. Probably an altar was dedicated in his honour in Salisbury cathedral soon afterwards. Perhaps it was at the side of the sanctuary or presbytery (as was the case with one of the altars at Lincoln) but I think more probably in the centre of the Lady Chapel near his tomb. The collect here given is the form supplied in the Breviary for the Depositio sancti Osmundi (4th Dec.) iii. p. 23.

² Perhaps the scribe intended to write '*Vbi*' or '*Et ibi*.' The Altar of St Martin is, as an earlier rubrick (fo. 24^b=p. 64) tells us, on the north side of the church in Salisbury Cathedral.

The collect '*Deus qui conspicis...virtute*' &c. is that for Martinmas (Nov. 11th), *Missale Sarum*, ed. F. H. Dickinson, p. 965.

According to the rubric in the printed *Processionale*, p. 60, and the in the *Missale*, pp. 309, 310, the nine Responds of the Mattins of

Ora pro nobis beate Martine.

[Ut digni efficiamur promissionibus Christi.]

Oremus.

Deus qui conspicias quia ex nulla nostra uirtute subsistimus: concede propicius ut intercessionem beati Martini confessoris tui atque pontificis contra omnia aduersa muniamur. Per Christum.

*De sancta Katerina*¹.

versiculus. Ora pro nobis. [Ut digni.] Oremus.

Oracio. Omnipotens sempiterne Deus, qui corpus gloriose uirginis tue Katerine...intueri. Per Christum. (*Ut in Missali*, p. 979.)

*Tunc eant ad altare †apostolorum†*².

℣. In omnem terram exiuit sonus eorum.

℞. Et in fines [orbis terre uerba eorum].

Oremus.

Oracio. Quesumus, omnipotens Deus, ut beati apostoli tui tuum pro nobis imploret (*sic*)...eruamur. Per Christum. (Cf. *Missale Sarum*, p. 657.)

*Tunc eant omnes ad altare sancte Trinitatis, quod est in capella beate uirginis*³.

Versus. Benedicamus Patrem et Filium cum sancto Spiritu.

[Laudemus et superexaltemus eum in secula.]

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione...aduersis. Qui uiuis et regnas Deus. Per omnia secula seculorum. (*Missale*, pp. 451, 735*.)

Maundy Thursday. In monte Oliveti. Tristis est anima. Ecce uidimus, &c. &c. as in Brev. i. p. dcclxxv., are to be said, one at each of the altars in order, and recommenced if there are more than 9 altars, always taking care that the Respond *Circumdederunt me* (from i. p. dccxiii. used for R to the Little Chapter and likewise at the procession at 1st Evensong of Passion and Palm Sundays, *Processionale* pp. 42—3, and at Evensong on other days in Holy Week) is repeated for the last altar.

¹ The Altar of St Katherine was next to that of St Martin in the north-east transept.

² The Altar of St Peter and the Apostles was to the north of the Lady Chapel where the Gorges monument stands. The words '*apostolorum*' and '*beati apostoli tui*' show marks of alteration (possibly from '*S. petri*' and '*beatus apostolus*'). The Collect here is not that for St Peter and St Paul or the *Commune Apostolorum*, but is founded on that for St Andrew's Day.

³ The altar of the Holy Trinity (and All Saints) in the Chapel of the Blessed Virgin called *Salve*.

*Tunc eant ad altare sancti Stephani¹.**Versus.* Ora pro nobis beate Stephane.

[Ut digni efficiamur promissionibus Christi.]

Oremus.

Da nobis, quesumus, domine imitari quod colimus...
exorare dominum nostrum Ihesum Xpm filium tuum.
Amen. (Cf. *Missale*, p. 61.)*Tunc eant ad altare sancte Marie Magdalene².*

V. Dimissa sunt ei peccata multa.

R^o. Quoniam dilexit [multum].

Oremus.

Largire nobis, clementissime Pater, quod sicut beata
Maria Magdalene...beatitudinem. Per eundem Christum.
(*Ut in Missali*, p. 817.)*[Here the slightly later hand inserts another suffrage in
the lower margin of fo. 29^b.]**(Ad altare omnium sanctorum³.*

V. Letamini in domino, et exultate iusti.

R^o. Et gloriamini [omnes recti corde].*Oracio.* Infirmittatem nostram quesumus, Domine, pro-
picius respice, et omnia mala que iuste meremur ('sancte
dei genitricis et, *cancelled by the rubricator*) omnium sanc-
torum intercessione auerte. Per Christum Dominum.)*Tunc ad altare sancti Nicholai⁴.** fo. 29^b.

V. Ora pro nobis *beate Nicholae.

Vt digni efficiamur promissionibus Christi.

Oremus.

Deus qui beatum Nicholaum pontificem tuum in numeris
decorasti...liberemur. Per Christum. (*Ut in Missali*,
p. 665.)¹ The altar of St Stephen and the Martyrs was to the south of the Lady Chapel, where the Somerset monument stands.² The altar of St Mary Magdalen was in the northern part of the south-east transept.³ The altar of All Saints appears to have been in the Lady Chapel. The collect 'Infirmittatem' (apparently) is not in the Missal, but it is found in the Sarum *Breviary* fasc. ii. p. 93, for the ferial suffrage of All Hallows at Mattins. It is possible that this was nearer the altar of the Most Holy Trinity, which originally included the dedication of All Hallows.⁴ The altar of St Nicholas was in the southern bay of the south-east transept, nearest the vestry.

*Tunc ad altare sancte Margarete*¹.

℣. Ora pro nobis beata Margareta.

[Vt digni efficiamur promissionibus Christi.]

Oremus.

Deus, qui beatam uirginem Margaretam ad celos...
pertingere mereamur. Per Christum. (Cf. *Missale*, p. 815.)

*Tunc ad altare sancti Laurencij*².

℣. Dispersit, dedit pauperibus.

[Justicia eius manet in seculum seculi.]

Oremus.

Da nobis, quesumus, omnipotens Deus, uiciorum nostro-
rum flammis...superare. Per Christum. (*Ut in Missali*,
p. 858.)

*Tunc ad altare sancti Michaelis*³.

℣. In conspectu angelorum psallam tibi, Deus meus.

[Adorabo ad templum sanctum tuum, et confitebor
nomini tuo.]

Oremus.

Deus qui miro ordine angelorum ministeria...muniatur.
Per Christum. (*Ut in Missali*, pp. 918, 937.)

*Tunc altare sancti Andree apostoli*⁴.

℣. Dilexit Andream Dominus.

[In odorem suauitatis.]

Oremus.

Maiestatem tuam, Domine, suppliciter exoramus, ut
sicut ecclesie tue...intercessor. Per Christum. (*Ut in*
Missali, p. 660.)

*Et tunc ad altare sanctorum Georgij et Dionisij*⁵ *cum*
uersiculo

Letamini in domino et exultate iusti.

[Et gloriamini omnes recti corde.]

Oremus.

Omnipotens sempiterne Deus, da nobis sanctorum

¹ The altar of St Margaret was in the northern bay of the great south transept.

² The altar of St Laurence was in the middle bay of the great south transept.

³ The altar of St Michael was in the southern bay of the great south transept.

⁴ The altar of St Andrew the Apostle appears to have been in the south-eastern part of the nave.

⁵ The altar of SS. George and Denys 'inter columnas in naui ecclesie' was dedicated 10 April, 1434. Probably on the north side in the nave.

martirum tuorum Georgij et Dionisij ita digne merita uenerari, quatinus et ab instantibus liberemur periculis, et digni efficiamur gaudijs sempiternis. Per Christum. [Cf. *Missale*, p. 613* in *communi plurimorum martyrum*.]

Deinde ad altare sancte crucis, quod dicetur† altare fabrice¹.

℣. Adoramus te, Christe, et benedicimus tibi.

[Quia per crucem tuam redemisti mundum.]

Oremus.

Adesto nobis, Domine Deus noster; et quos sancte crucis letari facis honore; eius quoque perpetuo defende subsidijs. Per Christum. [Cf. *Brev. Sar.* fasc. ii. p. 92.]

tunc ad altare sancti ('thome' smeared)².

℣. Ora pro nobis ('beate Thome' *erased*).

[Vt digni efficiamur promissionibus Christi.]

Oremus.

Deus pro cuius ecclesia gloriosus pontifex Thomas gladijs impiorum occubuit. presta quesumus: ut omnes qui eius implorant auxilium petitionis sue salutarem consequantur effectum. Per Christum. (*Ut in Missali*, p. 71.)

* fo. 30^a.

Deinde ad altare sancti Edmundi confessor[is]³ versus.

Ora pro nobis beate Edmunde.

[Vt digni efficiamur promissionibus Christi.]

Oremus.

Deus qui largiflue bonitatis consilio ecclesiam tuam... aduersis. Per Christum Dominum nostrum. (*Ut in Missali*, p. 970.)

Tunc autem omnes eant ad altare reliquiarum, quod dedicatur in honore sancti Iohannis baptiste⁴. coram quo altare† cantabitur

¹ The Works altar of St Cross seems to have been to the west of the choir screen, if not raised upon it.

² The altar of St Thomas of Canterbury, martyr, was in the northern bay of the great north transept.

³ The altar of St Edmund the Confessor was in the middle bay of the great north transept.

⁴ The Relicks' altar of St John Baptist was in the southern bay of the great north transept.

The Orison here is the Collect for St John Baptist, not for the Feast of Relicks.

The order for washing the altars as given in the printed *Processionale Sarum* is as follows:

1. maius altare. 2. Sanctissime Trinitatis. 3. S. Michaelis archangeli. 4. Sanctorum apostolorum. 5. Sanctorum martyrum. 6. Sanctorum confessorum. 7. Sanctarum virginum, and 8. Ad

Responsorium Circumdederunt [*Ut in* Brev. Sarum, i. p. dcccxiii.]

cum, vel sine, Gloria patri.

℣. Fuit homo missus a Deo,
cui nomen erat Iohannes.

Presta, quesumus, omnipotens Deus, ut familia tua per uiam salutis incedat...perueniat. Dominum nostrum Ihesum Christum, Filium tuum. Amen. (Cf. *Missale*, p. 777.)

Peracta ablucione altarium, recedant omnes ad domum capitularem ad mandatum ibidem faciendum.

Missal.
Sar. p.

peractaque ablucione pedum, ut est moris, dicat excellencior preces que secuntur.

311.
Grad. 28,
fo. 96—7.

Suscepimus, Deus, misericordiam tuam,

In medio templi tui.

Tu mandasti,

Mandata tua custodiri nimis.

Ecce quam bonum et quam iocundum

Habitare fratres in unum.

Domine, exaudi oracionem meam :

[Et clamor meus ad Te ueniat.]

Dominus uobiscum.

[Et cum spiritu tuo.]

Oremus.

Adesto quesumus, Domine, officio seruitutis nostre, et quia tu pedes lauare dignatus es tuis discipulis, ne despicias opera manuum tuarum que nobis retinenda mandasti, sicut hec exteriora abluuntur inquinamenta corporum: sic a te omnium nostrum interiora mudentur peccata, quod ipse prestare digneris. Qui cum patre et spiritu sancto uiuis et regnas deus per omnia secula seculorum. Amen.

Deinde legatur sequens euangelium, sub tono lectionis et sine titulo, a quodam diacono de ij. forma in superpellicio, post petitam benedictionem ab excellenciore, fratribus interim caritatis potum sumentibus, et legatur usque Surgite eamus. et ita recedant.

euuangelium† Secundum Iohannem Hoc Modo.

*Amen amen dico uobis : non est seruus maior domino * fo. 30^b.
suo, neque apostolus...ponam. Respondit *ihs. Animam * fo. 31^a.

superaltare in vestibulo. Post ablutionem altarium intrent capitulum. (The reader will observe that there is no such thing as any altar in the *Chapter-House* to be washed.) The printed order is evidently not that of Salisbury Cathedral; but being designed for general use the arrangement is that of the Order of Saintly Rank, the simplest form available for ready reference, every Church having its own local arrangement of side chapels, altars, aisles, chantries, &c.

- * fo. 31^b. tuam...manifestabo ei *meipsum. Dicit ei Iudas : non ille sthariothis. Domine...sic facio. Surgite eamus hinc.

[DE POTV CARITATIS.]

¶ Et¹ interim dum predictum euangelium legitur, dñs episcopus, si presens fuerit, in medio suorum confratrum, potum caritatis accipiet. qui singulis presentibus ecclesie habitum gerentibus suis proprijs expensis, more xpi ihu per suos ministros et seruitores caritatis potum sufficienter, prout decet, ministrabit, prout in sequentibus clarius apparebit.

Et primo, seruitores dñi decani et aliorum omnium canonicorum presencium, tam in presencia dñi episcopi, quam ipso absente, a ministris dicti dñi episcopi, singuli singula recipient ciphorum paria ligniorum. In quibus quidem ciphis, post panem per janitorem clausi et bedellum singulis habundanter et honeste ministratum, seruitores canonicorum supradicti bina vice suis dñis seruissiam† propinabunt.

¶ Sex altariste antiqui ciphos seruissia impletos singulis uicarijs, et alijs presbiteris ecclesie habitum gerentibus, ministrabunt.

- * fo. 32^a. Et quod in dictis ciphis postea remanebit, in peluibz ibidem *ad hoc dispositis proicient, sine mora. eosdem ciphos proximis uicarijs seruissia plenos iterum porrecturi. Que quidem seruissia, ex predictis ciphorum reliquijs sic collecta, ad usum garcionum seruabitur sacristarum.

¶ Deinde. ut moris est, pane per prefatos ianitorem et bedellum iterum singulis ministrato, dicti dñi episcopi seruitores et ministri vnum modium vini boni. dñi decani et aliorum canonicorum seruitoribus. liberabunt, suis dñis eciam bina vice propinandum².

¶ Sacriste uero, et sex altariste antiqui supradicti, de dicto modio vini uicarijs et alijs quod supererit post binam potacionem canonicorum diligenter ministrabunt.

¹ These directions for the Bishop's Maundy loving-cups are not written in red ink in the manuscript, but are (so to speak) "black rubrics." All that the printed *Processionale* has to tell us on this subject is contained in the short rubrick: '*Peracta ablutione pedum, dictoque sermone, accipiant potum caritatis*,' p. 66. On the Monastic '*Caritas*' &c. see Mr Wilson's note to the *Liber Evesham*, pp 198—9.

² The 'Osmund Register' at Salisbury contains on fo. 54 (line 8) an entry of a charter of Joceline, Bishop of Sarum cir. 1180, granting half a hide of land in 'Wamberga' (Wanborough, near Swindon) to 'is faithful servant Segar, on condition of providing half a modius of cessionā annually for the Maundy "ad mandatum faciendum proxima 1. m̃is ante pascha, in capitulo Sarum ecclesie." *Osm. Reg.* i. 226—archangeli. land for which this service was to be performed had previously 6. Sanctoru. ^{ra} bedelli." '*Seruissia*' = *cerevisia*, i.e. ale.

¶ *Et cum peruentum fuerit ad illum textum, in euan-* MS. 148.
gelio iohannis suprascripto,

¶ *Surgite eamus hinc. recedant omnes pacifice cum*
graciarum accione.

¶ *Supradicti uero dñi episcopi seruitores et ministri*
diuersa vini et seruisie feoda illis qui in dicti mandati
solempnitate suos magnos labores impenderint, prout sequitur,
liberabunt.

¶ *Succentori, unam lagenam uini, et unam lagenam*
seruisie.

Diacono, albis uestito. unum potellum uini, et unum
potellum seruisie.

¶ *Subdiacono, albis uestito, vnum potellum uini, et vnum*
potellum seruisie.

¶ *Diacono legenti euangelium, unum potellum uini, et*
tantum seruisie.

Ministro episcopi, siue executoris officij, vnum potellum
uini, et vnum potellum seruisie.

¶ *Subthesaurario, unum potellum uini, et unum seruisie.*

¶ *Duobus sacristis inter se, vnam lagenam uini, et vnam*
lagenam seruisie.

¶ *Choristis, vnum potellum vini, et vnum potellum*
seruisie.

¶ *Sex altaristis antiquis, unum potellum uini, et vnum*
potellum seruisie.

¶ *Ianitori, vnum potellum uini, et unum potellum seruisie.*

¶ *Bedello, unum potellum uini, et unum potellum seruisie.*

Garcionibus sacristarum, reliquias cyphorum in peluibus.

[The Services of Easter Even are omitted in our manuscript.

The following is the rubric in one of the Sarum Processionals of 1555.

SABBATO IN VIGILIA PASCHE.

Congregatis clericis in choro, dictaque hora nona, executor *Proc.*
officij induat se uestibus sacerdotalibus, cum capa serica rubea, *Sarum,*
diaconus dalmatica se induat, *1555. Cf.*
et subdiaconus tunica. *H. p. 74.*

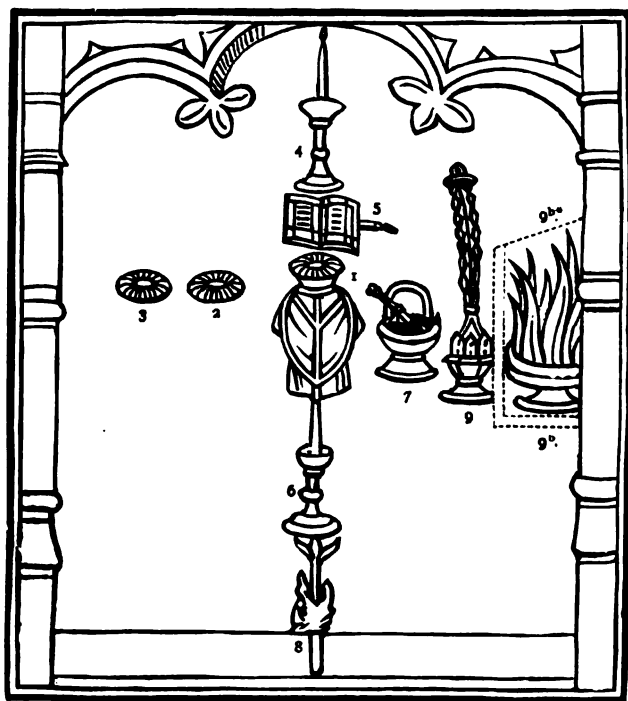
Et sic cum ceteris ministris altaris; qui omnes albis cum
amictibus sint induti, eat processio sine lumine cum cereis¹ *¹ 'in cereis,*
et sine igne in thuribulo. *et sine*

quidam autem de prima forma, accolitus scilicet in super- *cruce':*
pelliceo, extinctum cereum de tribus candelis tortis in vnum *P. 08.*
in ima parte², desuper autem ab inuicem diuisis, super
quandam hastam deferat. *² 'con-*
iunctis':
P. 08.

et processio procedat post portitorem aque benedictæ per
medium chori ad fontes, et ad nouum ignem benedicendum.

Proc. Sar. [chorus autem sequatur, habitu non mutato, excellencioribus
 1555. Cf. *precedentibus, ad columnam ex parte australi iuxta fontem,*
 H. p. 74. *ubi sacerdos executor officij illius diei ignem benedicat, qui*
accendatur ibidem, videlicet inter duas columnas.

In eundo dicatur iste Psalmus (xxvi.) a toto choro
alternati† sine nota. Dominus illuminacio mea. et cetera.
 H. p. 75. *Et sine Gloria Patri, neque Sicut erat.*
Hoc modo fiat statio ad ignem benedicendum.
Sacerdos iuxta ignem stet, ad orientem conuersus ;
et ad sinistrum eius stet diaconus ;
subdiaconus uero ad sinistrum diaconi ;
vnus ceroferarius stet sacerdoti oppositus ;
ad dextrum† cuius stet puer ferens librum, proximior
sacerdoti.]



[*Statio dum benedicitur ignis in Vigilia Paschae ex Processionalibus Sarum*
 1502, 1508, 1530 Regnault.

1 Sacerdos. 2 diaconus. 3 subdiaconus. 4 alter ceroferari-
 orum. 5 puer, ferens librum. 6 ceroferariorum alter. 7 portitor
 aquae. 8 portitor hastae ex tribus candelis tortis in vnum. 9 thuri-
 bularius. 9^b ignis. (9^b In editionibus 1517—1538 hic indicatur
 quidam focus, (sive paries) hoc modo, retro ignem.)]

[*Alius autem ceroferarius stet retro sacerdotem ;
ad dextrum cuius stet portitor aque, proximior sacerdoti ;
et ultimo loco, ultra omnes a parte occidentali stat portitor
haste, cum [cereo] ceroferario ;
ex alia parte ignis, uidelicet ex parte australi, stet thuri-
bularius ad accipiendum ignem in thuribulo, post benedic-
tionem :*

*omnibus istis ministris ad sacerdotem conuersis choro
interim circumstante, uidelicet ex parte boreali ut patet¹ in
statione sequenti.*

*Proc. Sar.
1555. Cf.
H. p. 75.
¹ 'ubi pro-
trahitur':
P. o8.*

*Sequitur benedictio ignis in uigilia Pasche sollenniter a
sacerdote dicenda.*

Dominus uobiscum. Chorus. Et cum.

*Oremus. Oracio. Domine, Deus noster, Pater omni-
potens, lumen indeficiens, &c.*

*Omnes oraciones dicuntur cum Oremus, sub tono supra-
dicto.*

*Hic aspergatur aqua benedicta super ignem, et
Sequatur Dominus uobiscum. Chorus. Et cum.*

*Oremus. [Oracio.] Domine, sancte Pater, omnipotens
eterne Deus, bene~~x~~dicere et sancti~~x~~ficare digneris ignem
istum, &c.*

Oremus. Oracio. Celesti lumine quesumus, &c.

Per Dominum nostrum J. C. Filium tuum. Qui tecum.

*Sequitur benedictio thymiamatis, siue incensi, sub tono
supradicto.*

Exorcizo te, immundissime spiritus, &c.

*Oremus. [Oracio.] Eternam ac iustissimam pietatem,
&c.*

*Oremus, [Oracio.] Descendat bene~~x~~dictio tua, Do-
mine, super hanc speciem incensi et thymiamatis, &c.*

*Post benedictionem incensi, ponatur de ipsis carbonibus in
thuribulo cum incenso, et incendatur nouus ignis. Postea
accendatur ceruus super hastam solus de nouo igne, ceteris
luminarijs extinctis.*

*In redeundo, duo clerici de secunda forma in superpelliceis
post sacerdotem incipiant hymnum,*

Inuentor rutili, dux bone luminis, &c.

Chorus idem repetat post unumquemque uersum.

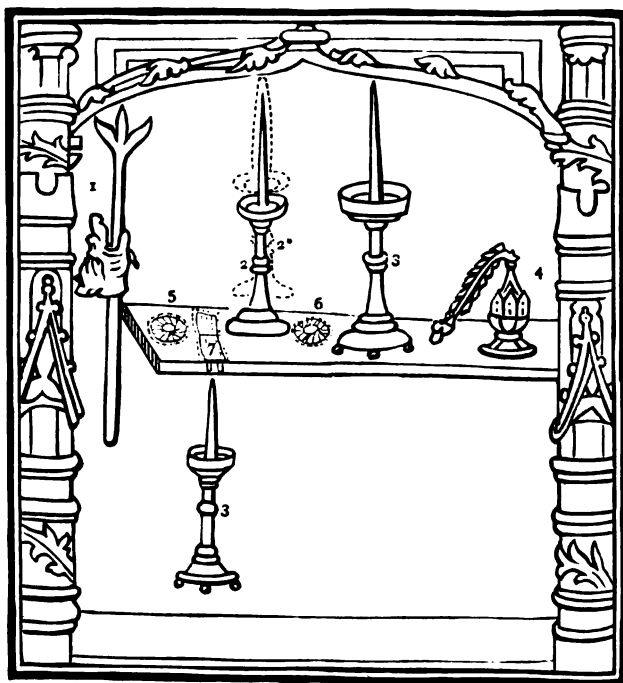
¶. Quamvis innumero sidere regiam, &c.

Chorus repetat. Inuentor rutili, et cetera.

*Deinde sequatur benedictio cerei paschalis ab ipso diacono
induto ad processionem, accepta prius benedictione ab executore
officij ;]*

Proc. Sar. [ad borealem se conuertant, ad gradum presbiterii, cero-
 1555. Cf. ferarij, diacono assistentes, vnus a dextera manu, alter a
 H. p. 79. sinistra, ad ipsum diaconum conuersi, cereis tamen extinctis,
 excepto cereo qui est super hastam.

Subdiaconus uero, tenens textum, stet diacono oppositus,
 iuxta quem stet portitor haste, ex vna parte,
 et ceroferarii† parui cerei, ut patet in pictura que sequitur



[Statio dum benedicitur cereus paschalis, in Vigilia Paschae. Ex Processionalibus Sar. 1502, 1508, 1530 Regnault.

1 portitor hastae. 2 portitor parui cerei (2* locus eiusdem in edd. 1519—1558). 3, 3 ceroferarii duo. 4 thuribularius. (5, 6 locus duorum clericorum, in edd. 1519—58; 7 locus libelli, in edd. 1519—58.)]

Exultet iam angelica turba celorum, et cetera¹.]

¹ "In the Hereford Missal (pp. 97, 461) the music to *Exultet* is given (which enables one to study the construction), and it is called a *Præfatio*. It is there ascribed to Pope Zozimus [A.D. 417—8]. If you examine the *Exultet*, you will see it precisely takes the place of the *Secreta* with its *Oremus* prefixed. As in so many relics of old things, the Invitation is largely expanded (after what is known as the Gallican—really the older—fashion), instead of being cut down to the single word *Oremus*; while the concluding *Per omnia secula seculorum*, *Amen*, leads at once to the *Dominus vobiscum* and *Sursum corda*.' (H. Bradshaw to Chr. W., 1882.)

[Finita benedictione cerei paschalis, sacerdos completurus officium, indutus casula ad altare authenticum assumpta, cum ministris suis ad altare accedat, confessione iam non dicta, sed tantum Pater noster, osculando altare, cum suis ministris eat sessum.] Proc. Sar. 1555. Cf. H. pp. 82 —3.

Accedat cereus super hastam.

Minister uero, qui alium cereum defert, ad sinistrum cornu altaris stet, super gradum, ad australe conuersus, quousque finiatur septiformis letania.

Postea legantur lecciones, sine titulo, a dignioribus personis, et cetera.

Quibus peractis, sequatur septiformis letania, que in medio chori a septem pueris in superpelliceis dicatur.

Et interim exuat sacerdos casulam, et super altare reponat, et sumat capam rubeam, adhuc stando ante altare, donec cantetur letania sequens, &c.

Si episcopus presens fuerit, indutus capa serica, stet in sede sua, dum predicta letania canitur. Cf. H. p. 84.

Finita hac letania [septiformi], statim incipiatur quinta partita† letania, que a quinque diaconis similiter in medio chori, in superpelliceis, de secunda forma, dicatur, et finiatur sub tono supradicto.

Cum peruentum fuerit ad hanc prolacionem, Sancta Maria [ora pro nobis], statim exeat processio¹ ad fontes benedicendos, hoc ordine. ¹ per ostium presbiterii, australi latere ecclesie sic ordinata: Consuet. Ms. Harl. 1001.

In primis accolitus crucem ferens, alba et tunica indutus; post eum uero duo ceroferarij in albis cum amictibus; deinde thuribularius in simili habita; post eum uero duo pueri, in superpelliceis, pariter incedentes, vnus ferens librum, alius, a dextris eius, ferens cereum ad fontes benedicendos; deinde duo diaconi de secunda forma, albis cum amictibus induti, pariter incedentes, vnus ferens Oleum, alius a dextris eius ferens Chrisma; deinde subdiaconus tunica; deinde diaconus² in dalmatica; deinde sacerdos in capa serica rubea; clero itaque sequente, habitu non mutato, ex australi parte ecclesie procedendo ad fontes ueniant, predictis diaconis letaniam canentibus de singulis ordinibus quinque, in medio cleri de secunda forma, post executorem officij, hoc modo. ² subdiaconus: P. 55. Cf. H. p. 85.

¶ *Sequitur Letania. Kyrie eleison, &c.*

In his duabus letanijs non dicatur Pater de celis, neque Fili, Redemptor, neque Spiritus Sancte, neque Sancta Trinitas. Item Gelasius Papa ostendit dicens, Quia ipse qui Pater et Filius et Spiritus sanctus, vna persona in Trinitate, et tres persone in Vnitate, et in sepulcro custodiri se promittitur, &c.] H. p. 86.

Proc. Sar.
1555. Cf.
H. p. 86.

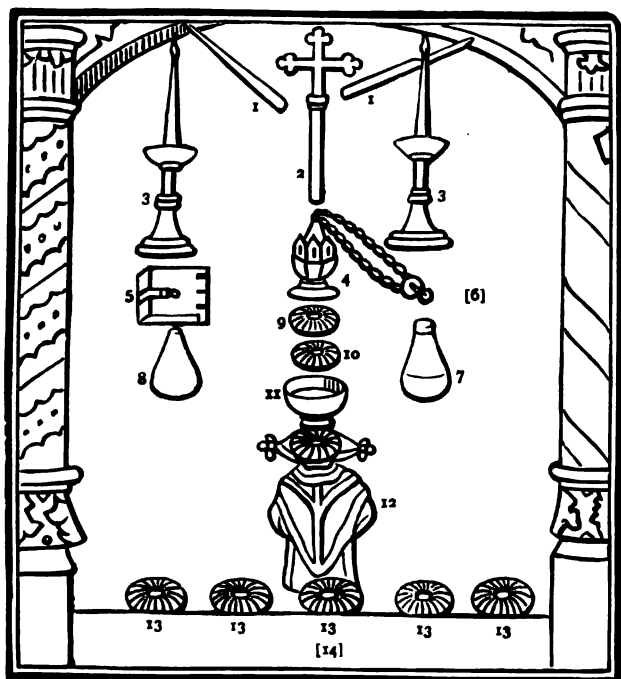
[*Hoc modo fiat statio ad fontes ex parte occidentali, donec percantetur letania [quinque partita];*

scilicet ad gradum fontis ex parte occidentali stet sacerdos, retro quem stent quinque diaconi letaniam cantantes, Deinde ad alium gradum fontis, ex parte orientali puer

*librum ferens,
deinde diaconus,
deinde subdiaconus,
deinde oleum,
et chrisma,
deinde portitor cerei fontis,
deinde thuriferarius,
deinde oleum,
deinde ceroferarij,*

exinde ¹duo acoliti, crucem ferentes¹, omnibus ad orientem conuersis.

¹⁻¹ 'acolitus
ferens':
P. 88.



[*Statio dum cantatur letania ad fontes in Vigilia Paschae. Ex Processionalibus Sar. 1502, 1508, 1530 Regnault.*

1, 1 Sacristae portantes uirgas. 2 acolitus, crucem ferens. 3, 3 ceroferarii. 4 thuribularius. 5 puer, librum ferens. 6 portitor cerei fontis. 7 oleum. 8 chrisma. 9 subdiaconus. 10 diaconus. 11 fontes. 12 sacerdos. 13-13 quinque diaconi. (14 locus episcopi, si sit praesens.)]

[*Executor officij, conuersus ad orientem fontes benedicendo assistat, ministris iuxta fontem circumstantibus ordinate:* Proc. Sar. 1555. Cf. H. p. 86.

scilicet, a dextris iuxta sacerdotem stet diaconus, subdiaconus uero a sinistris, qui fert crisma, stet iuxta diaconum, qui uero fert crucem, stet sacerdoti oppositus, ad eum conuersus, iuxta quem, eodem modo stent ceroferarij duo, post ceroferarium

et thuribularium;

qui uero fert cereum, inter diaconum et crisma, puer autem ferens librum stet inter subdiaconum et oleum, ut patet in pictura [precedente].

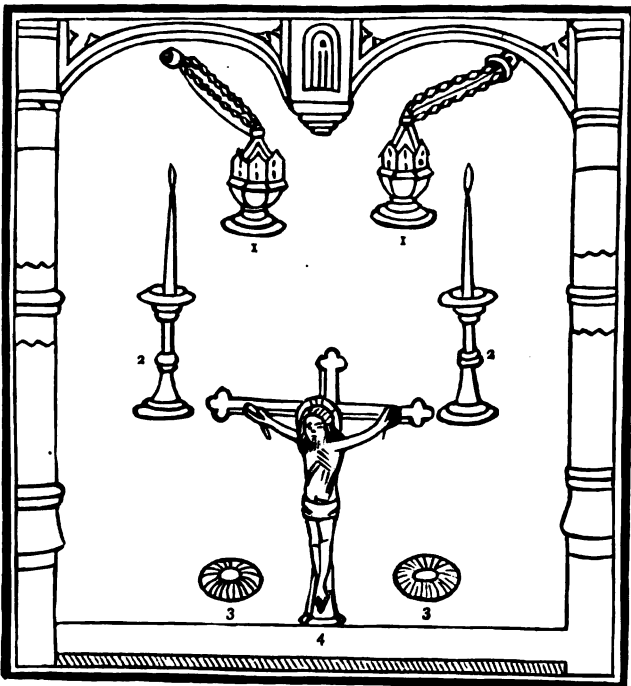
Episcopus tamen, si presens fuerit, a tergo canentium [quinque partitam] letaniam, ut in alijs processionibus, semper in fine ultimum locum tenet.]

IN DIE PASCHE *post introitum chori.*

Ÿ. Surrexit Dominus de sepulcro.

[Qui pro nobis pependit in ligno. Alleluya.]

MS. 148,
fo. 32, re-
sumed.



[*Statio, et ordo processionis, in die Paschae, ante matutinas, cum cruce. Ex Processionalibus Sar. 1502, 1508, 1530 Regnault.*

1, 1 Thuribularii duo. 2, 2 ceroferarii duo. 3, 3 duo excellen-
tiores. 4 crux, de sepulchro.]

MS. 148.

Oremus.

Oracio. Deus qui hodierna die per unigenitum tuum eternitatis...prosequere. Per eundem Christum dominum nostrum.

*In die pasche moneantur omnes diaconi et subdiaconi ad sacerdocium nondum promoti, quod ipsi se preparent, ut in alta missa *cum sacristis, ab episcopo, si presens fuerit, uel a decano, communicentur¹. qui omnes ante altare dum*

❧ *Pater noster canitur se recipiant.*

coram quibus duo pueri unum tuellum teneant².

Et dñs episcopus, uel executor officij, Postquam se ipsum communicauerit in altare, ipsos omnes cursorie communicet.

quibus insuper ministri eisdem communicatis uinum prebeant³.

❧ *Item eodem die, inchoata sequencia⁴, precentor cum quatuor rectoribus chori uestibulum introeat. ubi thesaurarius oblatas⁵ cum uino per suos seruitores ipsis tenebitur propinare. et ipsis ad chorum reuersis, canonici uicissim, et post eos uicarij, eodem modo ingrediantur, ut est moris.*

[IN DIE PASCHE AD UESPERAS

Proc. Sar.
1555. Cf.
H. p. 94.

fiat processio ad fontes per ostium australe presbyterij, cum oleo et chrismate, ordinata processione cum cruce et ceroferarijs et thuribulario.

Exinde oleum et chrisma a duobus diaconis de secunda forma, qui induti sunt albis:

deinde puer, librum ferens, superpelliceo indutus, deinde executor officij;

¹ For conventual communions, see *Liber Evesham* (H. A. Wilson, 1893), coll. 81, 99; cf. 101—2, 110. See also York Statutes, ap. Bradshaw and Wordsworth's *Lincoln Cath. Stat.* ii. 99, 100.

² *tuellum*: a houselling cloth of white silk was held before the English Sovereign at his coronation by two Bishops as recently as 1821. A 'faire Ordinarye Towell' was used for K. Charles I. (see his Coronation Order p. 52 n., 1892) on ordinary occasions at Whitehall Chapel. It was held for K. Charles II. by two noblemen, 25 Dec., 1651, *Evelyn's Diary* (in France).

³ Cf. Simmons on *Lay Folks Mass-Book*, p. 381.

⁴ The Sequence *Fulgens preclara*. Missale Sarum, p. 360.

⁵ *oblatus*. These wafers were called 'nebule' at Lincoln, and were there provided by the Treasurer 'post eukaristam tribuende die Pasche.' *Liber Niger*, p. 288.

[*post illum, rectores secundarij,
deinde rectores principales.*

*Proc. Sar.
1555. Cf.
H. p. 94.*

Nulla uero die per hanc hebdomadam precedat cereus paschalis processioni, nec subsequatur, secundum usum ecclesie Sarum, nec ad uesperas, nec ad matutinas.

Rectores tamen chori, in eundo ad fontes, et redeundo in chorum, incipiant antiphonam que sequitur, sic. Alleluia.

Chorus prosequatur totam antiphonam, antequam procedat processio: Alleluia, alleluia, alleluia.

Qua finita, rectores ex parte chori incipiant psalmum sequentem.

Ps. Laudate pueri Dominum: (cxii.) et percantetur ab illa parte hoc modo: Laudate nomen Domini. alleluia. H. p. 95.

Hic procedat processio, et dicitur alius uersus ex alia parte; quod de singulis uersibus obseruetur, ut alternatim dicantur.

Sit nomen, &c. Et sic totus psalmus dicatur cum Gloria Patri, et Sicut erat. Repetatur primum alleluia post suum uersum semel dicendo, non alternando, sed modo superius notato, ut prius. A solis ortu, &c. Gloria Patri. Alleluia. Sicut erat. Alleluia.

Quo finito, reincipiatur antiphona a rectoribus chori, et percantetur a toto choro.

❧ *Hoc modo fiat statio ad fontes:*

*Imprimis cruciferarius;
deinde ceroferarij;
deinde thuribularius;
deinde oleum, et chrisma;
deinde rectores secundarij;
post ipsos uero tres pueri cantantes Alleluia.*

Ps. Laudate pueri (cxii.).

*Deinde ad gradum fontis orientalem, puer ferens librum;
deinde ad gradum fontis occidentalem, executor officij;
post illum uero, rectores principales.*

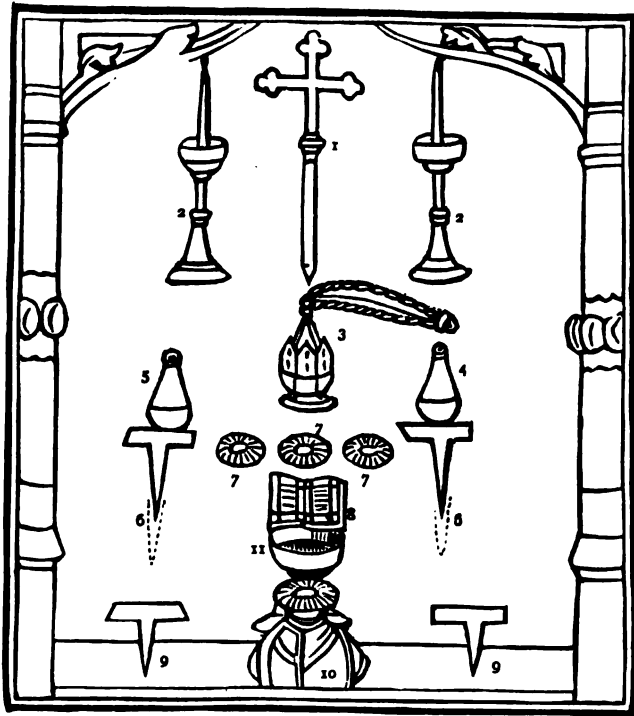
*Ad fontes thurificandos, thuribularius ad sacerdotem accedat; quo facto redeat thurificans ad stationem suam;
similiter ad V. et orationem dicendam accedant ceroferarij ad sacerdotem, et dicta oratione resumant locum suum.* H. p. 96.

Eodem uero ordine fiat consequens statio ante crucem, exceptis rectoribus secundarijs, qui stabunt proximi post sacerdotem, et exceptis tribus pueris qui cantauerunt Alleluia.

Sacerdos uero, in fine psalmi In exitu, accedat ante cruciferarium ad thurificandum crucifixum.

quo facto, redeat sacerdos ad locum suum, et ibi dicat V et orationem de cruce.

Proc. Sar. [Hoc modo faciat sacerdos per totam ebdomadam, ut patet
 1555. Cf. in pictura, vel in statione que sequitur.
 H. p. 96.



[Statio ad fontes in hebdomada Paschae. Ex processionalibus Sar. 1502, 1508, 1530 Regnault.

1 cruciferarius. 2, 2 ceroferarii duo. 3 thuribularius. 4, 5 oleum et crisma. 6, 6 rectores duo secundarii. 7, 7, 7 tres pueri cantantes "Alleluia." 8 puer ferens librum. 9, 9 rectores chori principales. 10 executor officii. 11 fontes.]

Deinde tres pueri, in ipsa statione ante fontes, conuersi ad altare, in superpelliceis, simul cantent Alleluia.

Versus. Laudate pueri Dominum, hoc modo Alleluia.
Chorus finiat A. &c.

H. p. 97.

Incensatis prius fontibus, dicat sacerdos.

V. Surrexit Dominus. R. Qui pro nobis.

Oremus. Oracio. Presta, quesumus, Omnipotens Deus, ut qui resurrectionis &c. *Chorus respondeat Amen.*

Nec precedat, nec subsequatur, Dominus uobiscum.

Deinde in eundo ad crucem ab omnibus rectoribus chori retro incipiatur hec Ant. sequens, sic dicendo, Alle: Chorus

[*prosequatur sic, luia; que, licet brevis sit, terminetur a choro. Proc. Sar. Tunc rectores ex parte Decani, ad chorum conuersi simul*^{1555. Cf. H. p. 98.}
incipiant Ps. In exitu Israel (cxiii.) cum Gloria Patri et Sicut erat, cum vno alleluia tantum post unumquemque^{H. p. 99.}
uersum. Quo finito, dicat sacerdos.

V. Dicite in nationibus. R. Quia Dominus.

Oracio. Deus, qui pro nobis.

In introitu chori dicatur Ant. de S. Maria Alma Redemptoris, terminata cum Alleluia.

V. Sancta Dei genitrix, virgo. R. Intercede.

Oremus. Oracio. Graciam tuam, quesumus, Domine, mentibus nostris, &c.]

¶ DOMINICA IN OCT'. PASCHE, *peracta processione, dicat*^{MS. 148, resumed.}
sacerdos ad gradum chori.

V. Surrexit Dominus uere.

R. Et apparuit Symoni.

Oracio. Deus, qui per unigenitum tuum. ut supra, sed non dicatur hodierna die.

¶ DOMINICA PRIMA POST OCT'. PASCHE, *finita processione, post introitum chori dicat sacerdos.*

V. Surrexit Dominus de sepulcro.

[*Qui pro nobis pependit in ligno. Alleluia.*]

Oremus.

Deus, qui per unigenitum tuum.

eodem modo terminetur processio omnibus dominicis usque ad ascensionem domini, quando de dominica agitur.

[FERIA II. IN ROGACIONIBUS, *si uacauerit,*

Post sextam dicetur missa, scilicet Vocem iocunditatis,^{Proc. Sar. 1555. Cf. H. p. 103.}
ut in dominica.

Nona percantata, et omnibus peractis que ad processionem pertinent, ad gradum chori ordinetur processio, cum aquebauiulo cum capa sua nigra cum cruce,

ceroferariis in albis, et

thuribulario;

deinde capsule reliquiarum deferantur a duobus diaconis^{H. p. 104.}
de secunda forma, habitu non mutato.

Post hec, diaconus et

subdiaconus, cum

sacerdote, omnibus albis indutis procedant;

et processio per medium chori et ecclesie [incedant]¹; et exeat processio per ostium [ecclesie]¹ occidentale, et per portam clausi² borealem ad aliquam ecclesiam in ciuitate³, cantando antiphonas sequentes.

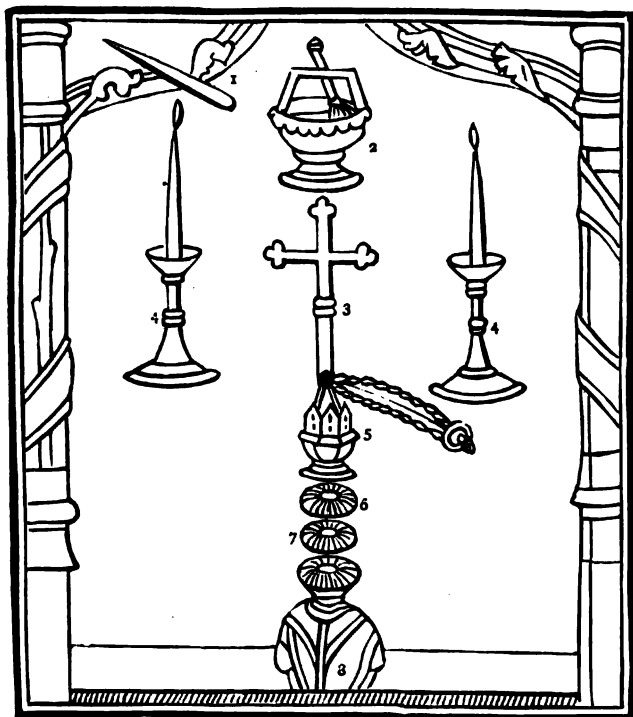
¹ add. P. 08. H. p. 104.

² claustris: H.

³ Cf. p. 121.

Proc. Sar.
1555. Cf.
H. p. 104.

[*Preterea in principio processionis deferatur draco, tribus vexillis rubeis precedentibus, secundo loco, leo, tercio loco, cetera vexilla: deinde sequatur processio suo ordine, eodem modo, et habitu predicto, preter capsulas reliquiarum, ita tamen quod sacerdos absque capa serica incedat, ut patet in statione sequente.*]



[*Ordo processionis in secunda feria in Rogacionibus. Ex Processionalibus Sar. 1502, 1508, 1530 Regnault.*]

1 sacrista portans uirgam. 2 aquebaiulus. 3 crux. 4, 4 ceroferrarij duo. 5 thuribularius. 6 subdiaconus. 7 diaconus. 8 sacerdos. (Notandum quod duo diaconi de secunda forma deferent capsulas reliquiarum in alia processione.)]

MS. 148,
resumed.

¶ IN DIEBUS AUTEM ROGACIONUM,

peracta processione, dicat sacerdos ad gradum chori uersiculum

Letamini in Domino, et exultate iusti.

R. Et gloriamini omnes recti corde.

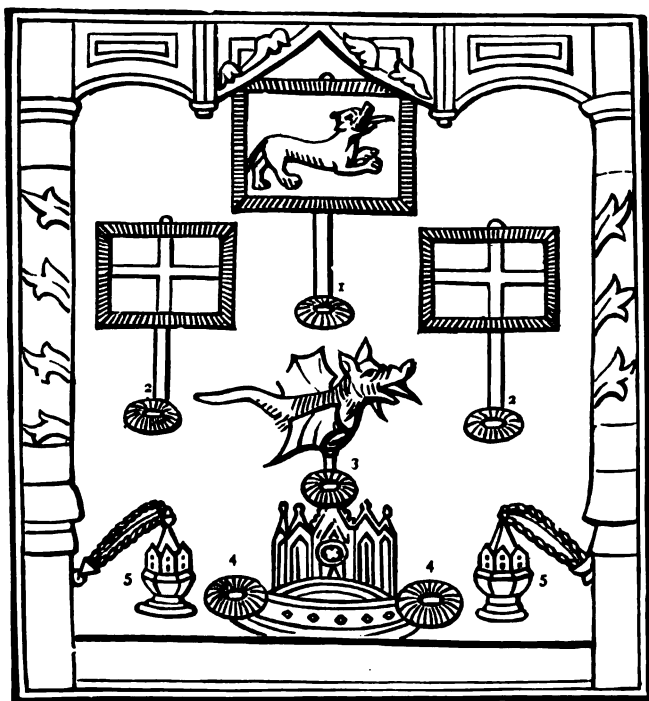
Oremus.

Infirmatam nostram, quesumus, Domine, propicius ^{MS. 148.}
respice, et mala omnia que iuste meremur omnium sanc-
torum tuorum intercessione auerte, Per Christum¹.

[IN DIE ASCENSIONIS DOMINI

Proc. Sar.
1555. Cf.
H. p. 121.

Ordinetur processio² sicut in die Pasche, excepto quod
hac die uexilla processionis precedant,
primo uidelicet [loco] leo;
deinde minora uexilla [per ordinem]
ultimo loco procedat draconis uexillum



[Statio et ordo processionis in die Ascensionis Domini ante missam. Ex
Processionalibus Sar. 1502, 1508, 1530 Regnault.

1 Leo. 2, 2 uexilla minora, per ordinem. 3 Draco. (See Caxton's
Golden Legend Kelmscott Press, i. p. 64; Temple Classics, i. p. 105.)
4, 4 duo de secunda forma, capsulam reliquiarum deferentes, in capis sericis.
5, 5 Thuribularij duo.

¹ See *Processionale Sarum*, p. 121.

² See *Processionale Sarum*, p. 121, and ed. 1555.

Proc. Sar.
1555. Cf.
H. p. 121.

[Deinde, inter subdiaconum, et thuribularium,
duo de secunda forma capsulam reliquiarum simul
deferant, qui capis sericis sint induti.

Ipse quoque diaconus in eundo reliquias deferat, pro
disposicione sacriste.

Preterea hac die procedat processio per ostium chori et
ecclesie, exiens per ostium occidentale, circumeundo extrinsecus
totam ecclesiam et atrium, intrando et, per portam iuxta
cimiterium canonicorum, circumeundo claustrum; et rediet
in ecclesiam per idem ostium quo egressa est.

Processio tamen prius ordinetur ad gradum chori, per
omnia, ut pictura [precedens] declarat.

H. p. 122. Tres clerici de superiore gradu in medio processionis in
capis sericis dicant prosam sequentem:

Prosa. Salve, festa dies, toto uenerabilis euo.

Quo Deus in celum scandit, et astra tenet, &c.]

MS. 148,
resumed.

IN DIE ASCENSIONIS DOMINI.

℣. Ascendit Deus in iubilatione.

℞. Et Dominus [in uoce tube. Alleluya].

Oremus.

Concede, quesumus, omnipotens Deus, ut qui hodierna
die unigenitum tuum redemptorem nostrum ad celos as-
cendisse...habitemus. Per eundem Xpm dñm nostrum.

DOMINICA INFRA OCT' ASCENSIONIS *omnia fiant post
introitum chori ut in die Ascensionis.*

❧ IN DIE PENTECOST', *post introitum chori, uersus*
Loquebantur uarijs linguis apostoli.

[Magnalia Dei. Alleluya.]

Oremus.

Deus, qui hodierna die corda fidelium sancti Spiritus
illustracione...gaudere Per Christum.

* fo. 33^a.

IN DIE SANCTE *TRINITATIS.

℣. Sit nomen Domini benedictum.

[Ex hoc nunc, et vsque in seculum.]

Oremus.

Oracio. Omnipotens sempiterne Deus, qui dedisti
famulis tuis...aduersis. Qui regnas Deus per omnia secula
seculorum. Amen.

IN FESTO CORPORIS CHRISTI.

MS. 148.

℣. Panem de celo prestitisti eis :

[Omne delectamentum in se habentem.]

Oremus.

Deus, qui nobis sub sacramento mirabili passionis tue memoriam...iugiter senciamus. Qui uiuis et regnas cum Deo Patre in unitate Spiritus sancti Deus.

In processionibus, que fiunt in dominicis post festum Trinitatis, dicuntur certe antiphone DE SANCTA MARIA in introitu chori, cum uersu Post partum uirgo [inuiolata permansisti].

℣. [Dei genitrix, intercede pro nobis.]

Oremus.

Concede quesumus, misericors Deus, fragilitati nostre presidium :...resurgamus. Per eundem.

OMNIBUS DOMINICIS *ab oct' trinitatis usque ad aduentum Domini, quando fit plenum seruicium de dominica, una antiphona DE CRUCE uidelicet*

Adoramus† crucis signaculum

[Per quod salutis sumpsimus sacramentum.]

uel ℣. Saluator mundi, salua nos, [qui per crucem et sanguinem redemisti nos : auxiliare nobis, Te deprecamur, Deus noster.]

uersiculo. Hoc signum crucis erit in celo.

℣. Cum Dominus ad iudicandum uenerit.

Oremus.

Adesto, Domine, Deus noster, quos sancte crucis letari facis honore, eius quoque perpetuis defende subsidijs. Per Christum.

Deinde dicuntur preces§. ut supra.

Sequatur etiam una antiphona de sancta Maria, cum uersu et oratione predictis, uidelicet

Concede quesumus.

§ ' in anglico ' add. in marg. prima manu ut videtur.

[*In Sabbatis per Estatem, scilicet [a Trinitate]¹ usque ad Aduentum Domini, ad uesperas post omnes memorias et processiones† : ante crucem, de quocumque fit seruicium, per medium chori, ubi² duplex festum fuerit, ordinata prius processione ad gradum [chori]¹*

Proc. Sar. 1555. Cf. H. p. 128.

cum [duobus]¹ ceroferarijs, albis tantum indutis, et thuribulario in simili habitu, sine cruce ; deinde puer, librum ferens ante sacerdotem, in superpelliceis² ;

¹ add. P. o8.

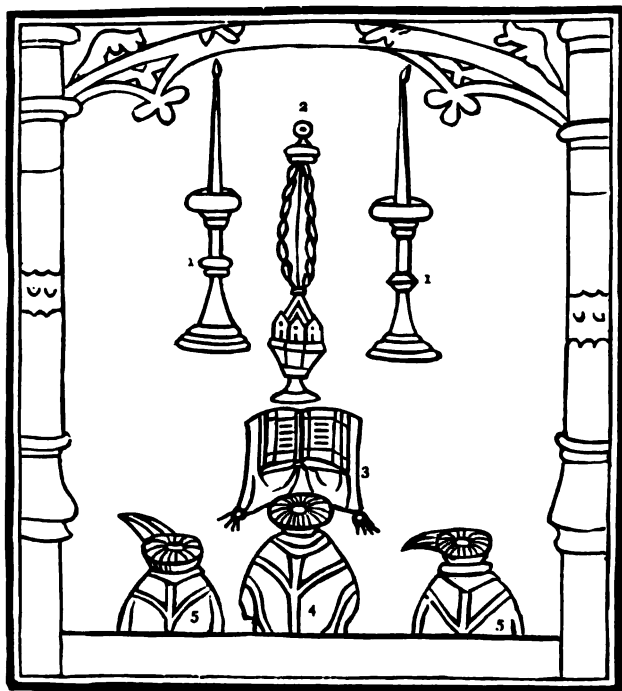
† eat processio : H. p. 128.

² nisi : H., Brev. Sar., p. mclxviii.

² superpelliceo : H.

Proc. Sar.
1555. Cf.
H. p. 128.

[*deinde executor officij in simili habitu, cum capis¹ ; post eum uero duo rectores² in medio processionis, in simili habitu antiphonam in eundo, et in introitu, incipient, choro sequente, habitu eodem.*]



[*Statio ad vespervas ante crucem in sabbatis per estatem. Ex Processionalibus Sar. 1502, 1508, 1530 Regnault.*]

1, 1 Ceroferarii duo, albis induti. 2 thuribularius, in alba. 3 puer, librum ferens, in superpelliceo. 4 sacerdos, executor officij, in simili habitu, cum capa. 5, 5 duo cantores (siue rectores chori) in capis, vel (ut uidetur) diaconus et subdiaconus in casulis, amictibus capita velati. (Sed in editionibus 1519—58 capae sericae, loco casularum, plane indicantur; sed amictus in capitibus ibi non depinguntur³.)

IN DEDICACIONE ECCLESIE.

MS. 148.

℣. Beati qui habitant in domo tua, Domine.
[In secula seculorum laudabunt Te.]

¹ *capa serica*: H.

² *cantores*: H. p. 128 *ceroferariis post eum duobus.*

³ The conical appendages on the heads of the assistants are the conventional indication of amices. See Pugin's *Glossary of Eccl. Ornament and Costume*, Art. Amyces. Picart, *Book of Religious Ceremonies* (Palm Sunday).

Oremus.

MS. 148.

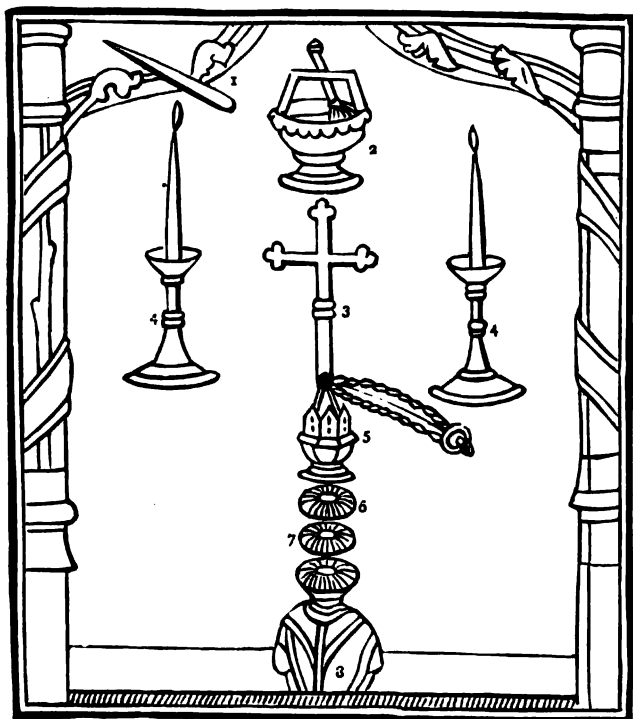
Deus, qui nobis per singulos annos huius sancti templi tui consecrationis reparas diem, et sacris semper misteriis representas¹ incolumes; exaudi preces populi tui, et presta, vt quisquis hoc templum beneficia petiturus ingreditur, cuncta se impetrasse letetur. Per Christum.

DOMINICA INFRA OCT', *ad gradum chori omnia fiant sicut in die.*

¹ 'representans': P. 55.

Proc. Sar.
1555. Cf.
H. p. 104.

[*Preterea in principio processionis deferatur draco, tribus vexillis rubeis precedentibus, secundo loco, leo, tercio loco, cetera vexilla: deinde sequatur processio suo ordine, eodem modo, et habitu predicto, preter capsulas reliquiarum, ita tamen quod sacerdos absque capa serica incedat, ut patet in statione sequente.*]



[*Ordo processionis in secunda feria in Rogacionibus. Ex Processionalibus Sar. 1502, 1508, 1530 Regnault.*]

1 sacrista portans uirgam. 2 aquebaiulus. 3 crux. 4, 4 ceroferrarij duo. 5 thuribularius. 6 subdiaconus. 7 diaconus. 8 sacerdos. (Notandum quod duo diaconi de secunda forma deferent capsulas reliquiarum in alia processione.)]

MS. 148,
resumed.

¶ IN DIEBUS AUTEM ROGACIONUM,

peracta processione, dicat sacerdos ad gradum chori ursiculum

Letamini in Domino, et exultate iusti.

R. Et gloriamini omnes recti corde.

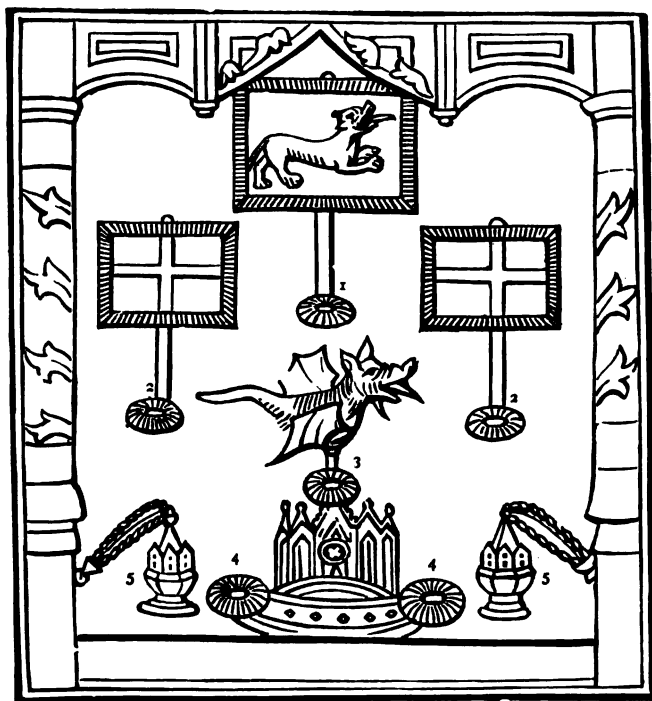
Oremus.

Infirmi-^{MS. 148.} tatem nostram, quesumus, Domine, propicius respice, et mala omnia que iuste meremur omnium sanctorum tuorum intercessione auerte, Per Christum¹.

[IN DIE ASCENSIONIS DOMINI

Proc. Sar.
1555. Cf.
H. p. 121.

Ordinetur processio² sicut in die Pasche, excepto quod hac die uexilla processionis precedant, primo uidelicet [loco] leo; deinde minora uexilla [per ordinem] ultimo loco procedat draconis uexillum



[Statio et ordo processionis in die Ascensionis Domini ante missam. Ex Processionalibus Sar. 1502, 1508, 1530 Regnault.

1 Leo. 2, 2 uexilla minora, per ordinem. 3 Draco. (See Caxton's *Golden Legend* Kelmscott Press, i. p. 64; Temple Classics, i. p. 105.)
4, 4 duo de secunda forma, capsulam reliquiarum deferentes, in capis sericis.
5, 5 Thuribularij duo.

¹ See *Processionale Sarum*, p. 121.

² See *Processionale Sarum*, p. 121, and ed. 1555.

Proc. Sar. [Deinde, inter subdiaconum, et thuribularium,
 1555. Cf. duo de secunda forma capsulam reliquiarum simul
 H. p. 121. deferant, qui capis sericis sint induti.

*Ipse quoque diaconus in eundo reliquias deferat, pro
 dispositione sacriste.*

*Preterea hac die procedat processio per ostium chori et
 ecclesie, exiens per ostium occidentale, circumeundo extrinsecus
 totam ecclesiam et atrium, intrando et, per portam iuxta
 cimiterium canonicorum, circumeundo claustrum; et rediet
 in ecclesiam per idem ostium quo egressa est.*

*Processio tamen prius ordinetur ad gradum chori, per
 omnia, ut pictura [precedens] declarat.*

H. p. 122. *Tres clerici de superiore gradu in medio processions in
 capis sericis dicant prosam sequentem:*

Prosa. Salve, festa dies, toto uenerabilis euo.
 Quo Deus in celum scandit, et astra tenet, &c.]

MS. 148,
 resumed.

IN DIE ASCENSIONIS DOMINI.

V. Ascendit Deus in iubilatione.

R. Et Dominus [in uoce tube. Alleluya].

Oremus.

Concede, quesumus, omnipotens Deus, ut qui hodierna
 die unigenitum tuum redemptorem nostrum ad celos as-
 cendisse...habitemus. Per eundem Xpm dñm nostrum.

DOMINICA INFRA OCT' ASCENSIONIS omnia fiant post
 introitum chori ut in die Ascensionis.

¶ IN DIE PENTECOST', post introitum chori, uersus
 Loquebantur uarijs linguis apostoli.

[Magnalia Dei. Alleluya.]

Oremus.

Deus, qui hodierna die corda fidelium sancti Spiritus
 illustracione...gaudere Per Christum

* fo. 33^a.

IN DIE SANCTE *TRINITATIS.

V. Sit

[Sit nomen Domini benedictum.

[Ex hoc nunc, et vsque in seculum.]

Oremus.

Oracio. Omnipotens sempiterne Deus, qui dedisti
 iamulis tuis...aduersis. Qui regnas Deus per omnia secula
 seculorum. Amen.

IN FESTO CORPORIS CHRISTI.

MS. 148.

℣. Panem de celo prestitisti eis :
[Omne delectamentum in se habentem.]
Oremus.

Deus, qui nobis sub sacramento mirabili passionis tue memoriam...iugiter senciamus. Qui uiuis et regnas cum Deo Patre in unitate Spiritus sancti Deus.

In processionibus, que fiunt in dominicis post festum Trinitatis, dicuntur certe antiphone DE SANCTA MARIA in introitu chori, cum uersu Post partum uirgo [inuiolata permansisti].

℞. [Dei genitrix, intercede pro nobis.]
Oremus.

Concede quesumus, misericors Deus, fragilitati nostre presidium :...resurgamus. Per eundem.

OMNIBUS DOMINICIS *ab oct' trinitatis usque ad aduentum Domini, quando fit plenum seruicium de dominica, una antiphona DE CRUCE uidelicet*

Adoramus† crucis signaculum
[Per quod salutis sumpsimus sacramentum.]

uel ℞. Saluator mundi, salua nos, [qui per crucem et sanguinem redemisti nos : auxiliare nobis, Te deprecamur, Deus noster.]

uersiculo. Hoc signum crucis erit in celo.

℞. Cum Dominus ad iudicandum uenerit.
Oremus.

Adesto, Domine, Deus noster, quos sancte crucis letari facis honore, eius quoque perpetuis defende subsidijs. Per Christum.

Deinde dicuntur preces §. ut supra.

Sequatur etiam una antiphona de sancta Maria, cum uersu et oratione predictis, uidelicet

Concede quesumus.

§ 'in anglico' add. in marg. prima manu ut videtur.

[*In Sabbatis per Estatem, scilicet [a Trinitate]¹ usque ad Aduentum Domini, ad uesperas post omnes memorias et processiones† : ante crucem, de quocumque fit seruicium, per medium chori, ubi² duplex festum fuerit, ordinata prius processione ad gradum [chori]¹*

cum [duobus]¹ ceroferarijs, albis tantum indutis, et thuribulario in simili habitu, sine cruce ; deinde puer, librum ferens ante sacerdotem, in superpelliceis³ ;

Proc. Sar. 1555. Cf. H. p. 128.

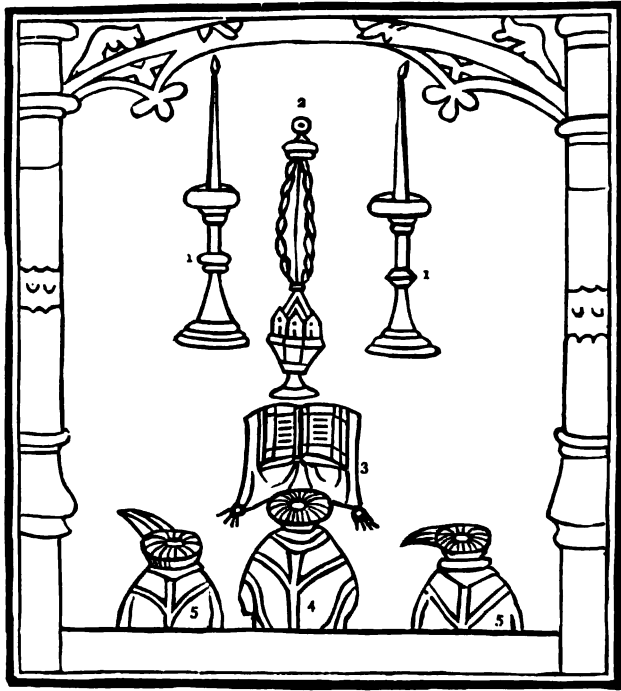
¹ add. P. o8.

† eat processio : H. p. 128.

² nisi : H., Brev. Sar., p. mclxviii.

³ superpelliceo : H.

Proc. Sar. [deinde executor officij in simili habitu, cum capis¹;
 1555. Cf. post eum uero duo rectores² in medio processionis, in
 H. p. 128. simili habitu antiphonam in eundo, et in introitu, incipient,
 choro sequente, habitu eodem.]



[Statio ad vespervas ante crucem in sabbatis per estatem. Ex Processionalibus
 Sar. 1502, 1508, 1530 Regnault.]

1, 1 Ceroferarij duo, albis induti. 2 thuribularius, in alba. 3 puer, librum ferens, in superpelliceo. 4 sacerdos, executor officij, in simili habitu, cum capa. 5, 5 duo cantores (siue rectores chori) in capis, vel (ut uidetur) diaconus et subdiaconus in casulis, amictibus capita velati. (Sed in editionibus 1519—58 capae sericae, loco casularum, plane indicantur; sed amictus in capitibus ibi non depinguntur³.)

IN DEDICACIONE ECCLESIE.

MS. 148.

℣. Beati qui habitant in domo tua, Domine.
 [In secula seculorum laudabunt Te.]

¹ capa serica: H.

² cantores: H. p. 128 ceroferariis post eum duobus.

³ The conical appendages on the heads of the assistants are the conventional indication of amices. See Pugin's *Glossary of Eccl. Ornament and Costume*, Art. Amyces. Picart, *Book of Religious Ceremonies* (Palm Sunday).

Oremus.

MS. 148.

Deus, qui nobis per singulos annos huius sancti templi tui consecrationis reparas diem, et sacris semper misteriis representas¹ incolumes; exaudi preces populi tui, et presta, vt quisquis hoc templum beneficia petiturus ingreditur, cuncta se impetrasse letetur. Per Christum.

DOMINICA INFRA OCT', *ad gradum chori omnia fiant sicut in die.*

¹ 'representans': P. 55.

[DE SANCTIS]

* fo. 33^b. * **I** N¹ FESTO SANCTI ANDREE [30 Nov.] *si dominica fuerit, et ante aduentum Domini contingat, finita processione, dicat sacerdos, ad gradum chori, versiculum cum oratione de sancta Maria, ut supra.*

¶ IN OCT' sancti Andree, Stephani, sancti Iohannis. sanctorum Innocencium. *si dominica fuerit, In redeundo, usque ad Circumsisionem† Domini, dicatur ant. Hodie Christus cum V. et oratione de nativitate, usque ad purificationem beate Marie, eciam si septuagesima ante purificationem euenerit semper dicatur R. Te laudant. V. Post partum cum oratione, Deus qui salutis.*

excipiuntur tamen dies epiphanie. et dominica infra oct' epiphanie si dominica fuerit.

In festis uero ix lectionum dominicis contingentibus ante festum purificationis beate Marie, ut in festo sancti Ulstani, sanctorum Fabiani et Sebastiani, sancte Agnetis, et conuersione sancti Pauli, semper cantetur R. predictum, Te laudant. cum versu, Post partum et oratione.

Deus qui salutis eterne beate Marie uirginitate fecunda ...suscipere Dominum nostrum Ihesum xp̄istum filium tuum. Qui tecum.

In festis uero in dominicis contingentibus infra festum purificationis et lxx.

V. Post partum cum oratione Concede quesumus, misericors Deus.

IN CONCEPCIONE BEATE MARIE [8 Dec] *omnia fiant sicut in Nativitate eiusdem.*

In introitu chori.

versiculus. Sancta Dei genitrix, uirgo semper Maria. Oremus.

Supplicationem seruorum tuorum Deus miserator exaudi, ut qui in conceptione Dei genitricis et uirginis congregamur, eius intercessionibus a te de instantibus periculis eruamur Per eundem Christum.

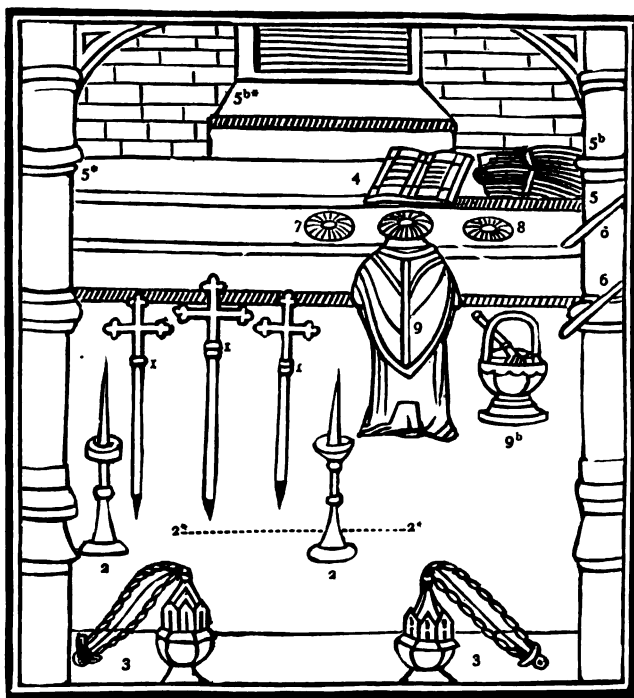
¹ This leaf formerly had a marker or thumb-index to facilitate reference to the *Sanctorale*.

IN FESTO SANCTI THOME APOSTOLI [21 Dec.], *si in dominica aduenerit.*

In introitu chori dicatur aliqua antiphona de sancta Maria.

Ÿ. Post partum. *cum oracione* Concede.

IN PURIFICACIONE BEATE MARIE [2 Feb.], *cantata hora tercia¹ fiat benedictio luminis solempniter ab episcopo, si presens fuerit, ²seu a diacono³ capa serica induto, cum alijs*



[Statio dum benedicuntur ³luminaria in Purificatione³ beate Marie. Ex Processionalibus Sar. 1502, 1508, 1528, 1530 Regnault.

1, 1, 1 tres cruciferarij. 2, 2 ceroferarij duo (2^o—2^o locus ceroferariorum, cum cruciferarijs in editionibus 1519—1558.) 3, 3 duo thuribularii. 4 puer, ferens librum. 5^b, 5 candelae benedicendae. (5^b, 5^o locus candelarum pro clericis et laicis, in edit. 1519—1558.) 6, 6 sacristae portantes uirgas. 7, 8 subdiaconus et diaconus. 9 executor officij, indutus casula. 9^b aquaebajulus.]

¹ hora sexta : P.

²⁻² vel a sacerdote : P.

³⁻³ 'Candle in die Purificationis,' Proc. 1555.

indumentis sacerdotalibus, super medium gradum¹ altaris, ad orientem² conuerso.

* fo. 34^a. ¶ *Et sciendum est quod dominus episcopus *tenetur exhibere unum magnum cereum ponderis sex librarum. qui coram episcopo, et eo absente coram decano, per unum altaris-tarum in superpellicio defferri† debet.*

et idem cereus ad usum benedictionis foncium in uigilijs pasche et pentecost', et ad cathecuminos baptisandos per totum ['annum' interlin.] *cum necesse fuerit, specialiter reseruatur.*

exhibebit insuper unum cereum pro decano, ponderis iiij. li.

Item alium pro cantore, ponderis .iiij. li.

item alium pro cancellario, ponderis .iiij. li.

Item alium pro thesaurario, ponderis .iiij. li.

Item singuli archidiaconi presentes habebunt de dño episcopo singulos cereos suos, ponderis .ij. li.

Item omnes alij canonici presentes, et uicarij sacerdotes . subdecanus, Succentor . et magister scholarum . si sacerdos fuerit . habebunt singuli singulos cereos, ponderis .j. li., expens' dñi episcopi exhibendos.

¶ *Thesaurarius autem omnibus alijs ecclesie ministris cereos, suis sumptibus, ministrabit.*

¶ *Clericus uero fabrice quandam candelam, ponderis .viij. li., pro executore officij ordinabit, pro eo quod ipse, nomine fabrice ecclesie, omnes candelas per totam ecclesiam extra chorum oblatas recipiet, ut est moris.*

Dominus uobiscum.

Et cum spiritu tuo.

Oremus.

Benedic ✠ domine Ihesu Christe hanc creaturam cere supplicantibus nobis...seruientes tibi. Qui cum Deo patre et Spiritu sancto uiuis et regnas Deus: per omnia secula seculorum. Amen³.

Et omnes oraciones dicantur cum, Oremus sub tono supra-dicto.

non dicatur Dominus uobiscum, nisi ante primam

* fo. 34^b. * *orationem tantum.*

Oracio. Omnipotens eterne Deus, qui omnia ex nichilo creasti et iussu tuo per opera apum...tuorum bene✠dicere et sanctificare digneris...precioso sanguine Filij tui, Qui tecum uiuit et gloriatur Deus ✓ Per omnia secula seculorum. Amen.

Oremus.

Deus qui hodierna die unigenitum tuum ulnis sancti Symeonis in templo...accensos bene✠dicere et sanctificare...representari. mereamur.

¹ *supremum gradum* : P.

² *ad australe* : Proc. 1517.

³ *Ut in Processionali, H. p. 140.*

Per eundem dominum nostrum Ihesum Christum filium tuum, qui tecum uiuit et regnat in unitate Spiritus sancti. deus.

Per omnia secula seculorum. Amen.

[D]ominus uobis* cum.

* fo. 35^a.

Et cum spiritu tuo.

Sursum corda.

Habemus ad dominum.

Gracias agamus domino Deo nostro.

Dignum et iustum est.

Vere dignum et iustum est, equum et salutare, nos tibi semper et ubique gracias agere, Domine sancte Pater, omnipotens eterne Deus.

Fons et origo tocius luminis...

Et quem longe...

Te ergo, Domine, deprecamur...tua digneris *bene- * fo. 35^b.

✠dicere qui nos transtulisti...

Per quem exortum...

Et qui iusti Symeonis...

Et sicut seruum tuum...

Quatinus radijs uere lucis perfusi, ibi in die examinis leti cum hymnificis angelor' *choris ualeamus uidere faciem * fo. 36^a. indefessi solis.

Et finiatur legendo, Qui tecum uiuit et regnat.

cantata prefatione: aspergantur candeles aqua benedicta, et thurificentur.

deinde sequatur oratio cum, Dominus uobiscum et Oremus.

Oratio. Domine sancte, Pater omnipotens, lumen indeficiens, qui es conditor omnium luminum, bene✠dic hoc lumen...peruenire mereamur. Per Christum Dominum nostrum.

Oremus.

Oratio. Omnipotens sempiternus Deus, qui vnigenitum tuum ante tempora de te genitum...irradiari mereamur? Per eundem Dominum nostrum¹.

Finita processione, post introitum chori, dicat sacerdos ad gradum chori

Ÿ. Suscipimus, Deus, misericordiam tuam.

R. In medio templi tui.

Oremus.

Oratio. Exaudi² quesumus, Domine plebem tuam, et que extrinsecus annua tribuis deuotione uenerari, intercedente beata Dei genitrice semperque uirgine Maria interius assequi gratie tue luce concede. Per eundem.

¹ Ut in Processionali, H. p. 143.

² 'Erudi': MS. 148.

IN ANNUNCIACIONE BEATE MARIE [25 Mar.]

extra tempus paschale, post introitum chori.

℣. Letamini in Domino [et exultate iusti:]

[Et gloriamini omnes recti corde.]

Oremus.

Oracio. Infirmittatem nostram quesumus, Domine, propicius respice, et mala omnia que iuste meremur omnium sanctorum tuorum intercessione auerte. Per Christum.

Si uero dictum festum in tempore paschali contingat

℣. Surrexit Dominus de sepulcro. *cum oracione* Deus, qui per unigenitum. *ut supra in Oct' pasche.*

* fo. 36^v.

*IN [FESTIS] SANCTORUM Ricardi · Ambrosij · et aliorum *infra tempus pasch' in dominica contingencium*¹ *post introitum chori, versus et oracio de sancta maria ut supra.*

Et sic in omnibus festis sanctorum in dominicis contingentibus per estatem, semper post introitum chori dicentur ℣. *et oracio de sancta maria.*

*Excepto festo reliquiarum*², *in quo post introitum dicetur versiculus, Letamini in Domino, cum oracione* Infirmittatem nostram.

IN FESTO ASSUMPCIONIS BEATE MARIE. [15 Aug.]

finita processione dicat sacerdos ad gradum chori

℣. Exaltata es, sancta Dei genitrix.

℞. Super choros [angelorum ad celestia regna].

Oracio. Veneranda nobis, Domine, huius diei festiuitas opem conferat...incarnatum. Qui tecum.

Dominica infra oct' assumptionis.

℣. Letamini [in Domino, et exultate iusti.]

[et gloriamini omnes recti corde.]

Oracio. Infirmittatem.

In oct' assumptionis, si in dominica contigerit, omnia fiant sicut in die.

■ IN NATIUITATE MARIE UIRGINIS [8 Sept.] *post introitum chori*

℣. * Sancta Dei genitrix, [virgo semper Maria: Intercede pro nobis ad Dominum Deum nostrum.] *cum oracione*

Supplicationem seruorum tuorum, Deus miserator, exaudi, ut qui in natiuitate Dei genitricis...eruamur. Per eundem.

¹ S. Ricardi depositio, 3 April. Festum S. Ambrosii, 4 April.

² The Feast of Relicks at Salisbury was, at this date (and since the year 1319), observed on the Sunday next after July 7th.

Dominica infra oct' eiusdem, Ƴ. et oracio sicut in dominica infra oct' assumptionis.

IN EXALTACIONE SANCTE CRUCIS [14 Sept.], Ƴ. et oracio post introitum chori de sancta Maria.

¶ IN FESTO OMNIUM SANCTORUM [1 Nov.], post processionem et introitum

Versus. Letamini in Domino et exultate [iusti:]

[Et gloriamini omnes recti corde.]

Oracio. Omnipotens sempiterna Deus qui nos omnium sanctorum merita...largiaris. Per Christum dominum nostrum. Amen.

The concluding 'Amen' is written in ornamental capitals, as ending this section of the book. A little later, probably after or upon occasion of St Osmund's translation in 1457, the following addition has been made in the space at the bottom of the page, but the space around the blue initial *D* still wants the red arabesque border with which the remainder of the book is ornamented. St Osmund's *Depositio* is on 4 Dec. His *Translatio*, 16 July¹.

[DE SANCTO OSMVND]O

[*Versus.*] Ora pro nobis beate Osmunde.

[*Oracio.*] Deus cuius antiqua miracula eciam nostris temporibus ad tui nominis magnificenciam ac laudem et honorem sancti confessoris tui Osmundi coruscare sentimus, concede propicius · vt cuius *Translacionem* · vel *Depositionem* · colimus, eius intercessionibus et in presenti seculo te glorificemus et in futuro (...*erasure*) te perfrui mereamur. Per Dominum nostrum.

¹ St Osmund died in Dec. 1099, but as we have stated above he was not canonized until 1456. See above, p. 74, n. The observance of the festival of his *Translation* was under debate in Convocation as late as 1480 (Wilkins' *Concilia*, iii. 613), but was no doubt established at Salisbury itself before that date. Contributions were required for his shrine in 23 Jan. 1472. Sixtus IV. granted indulgence of 12 years and 12 quadragenas 'visitantibus Eccl. Cath. Sarum et manus adiutrices ad illius structurarum et edificiorum reparacion' porrigentibus, in obitu et Translacionis Festivitatibus.' *Misc. et Stat. quoad Sarum*, p. 12. The remains of Bp Osmund were removed from Old Sarum ('a castro Sarum usque ad Novam Fabricam'), with those of bishops Roger and Josceline, on 14 June, 1226, *Osmund Reg.* ii. p. 55. For some reason or other, the Feast of his Translation was kept in July. Possibly this was the date when the new shrine was ready. Mr A. R. Malden is engaged in editing the accounts of the process of St Osmund's Canonization. He tells me that the Bull for St Osmund's Canonization was dated 1 Jan. 1456-7, and that it named 4 Dec. for the feast. The Translation was made in 1457, before any celebration of the *Depositio* had taken place. The shrine must have been got ready to receive the coffin in 1457, but it was left only half finished as late as 15 Feb. 1472-3.

[MODVS RECIPIENDI NOVUM EPISCOPVM.]

* fo. 37^a.

*SEQVITVR hic modus recipiendi nouum episcopum post munus consecracionis adeptum, antequam intronisetur in ecclesia cathedrali Sar'.

In primis ordinabitur processio per illos quorum interest, more duplicis festi, in qua precedere debent quatuor persone ecclesie processionaliter.

primo, ex parte decani, post cruces et alios ministros ecclesie ad hoc specialiter deputatos, precedat dñs decanus.

deinde cancellarius

et post eum duo archidiaconi, Dorsetie uidelicet et Sar'.

Et tunc alij canonici sacerdotes,

deinde canonici diaconi.

et post eos canonici subdiaconi, prout stare solent in choro ex parte decani¹.

¶ *Deinde uicarij maiores et minores ex parte dñi decani.*

Aliam uero partem processionis teneat precentor primo:

et post eum thesaurarius,

et duo archidiaconi, uidelicet Barokshire et Wyltshire.

Deinde canonici et uicarij, ut dictum est de parte Decani.

qui omnes precedant honesto et ('lon' struck out) lento passu per magnum ostium occidentale ecclesie usque ad magnam portam clausi canonicorum borialem. In qua quidem porta dominus decanus et precentor, siue in eorum absentia due excellenciores persone dicte ecclesie, Nouum episcopum ²sine pontificalibus [indutum], et discalciatum, [nudo pede, incensando] thurificent eum; et ipsorum maior episcopum asperget aqua benedicta,

et consequenter unam crucem siue textum sibi offerat osculandum.³

¹ This page and those which follow have not been scored out, though a slight mark has come off upon lf. 37^a from one of the lines drawn across lf. 36^b. Neither can I discover any of the *erasures* which Mr Rich Jones noticed on this page (*Fasti Eccl. Sarisb.* p. 56). It has however suffered as much as any part of the volume, some liquid having been spilled upon the great rubric where it has more or less washed away the writing of 12 or 13 lines. With the help of a strong magnifying-glass I have been able to give the text somewhat more fully than Mr Maskell gives it in his extract in *Monumenta Ritualia* ii. p. 301 note (ed. 1882).

²⁻³ An Elizabethan hand notes in the margin '*quæ inclusa, abolita sunt,*' having drawn a line round the four lines of the rubrick which relate to the Bishop kissing the cross, and his walking barefoot. The

Quo facto, hij duo, uidelicet decanus et precentor, uel in eorum absentia duo excellenciores, prefatum episcopum adducent [in medio], decanus a dextris et precentor a sinistris episcopi, usque ad ostium occidentale ecclesie supradicte,

processione ex utraque parte precedente, cantando interim R. Ciues apostolorum [et domestici Dei aduenerunt hodie, Portantes facem et illuminantes patriam, dare pacem gentibus et liberare populum Domini].

[V. Audite preces supplicum, uite eterne poscentes premia, qui fertis in dextris manipulos iusticie, quique gaudentes aduenistis hodie. Portantes facem.]

Et cum predicti tres, episcopus uidelicet, decanus, et precentor, ad prefatum ostium peruenerint, unus alius canonicus, procurator decani et capituli sufficienter constitutus, prefatum episcopum ad iuramentum fidelitatis eidem ecclesie prestandum requireret consuetum, ac ad faciendum ulterius in ea parte quod necessarium fuerit, seu etiam oportunum. prout clarius dicant sacre et consuete predictae ecclesie sanctiones.

Quo facto, prefate processionis diaconus textum euangeliorum, dictum iuramentum continentem, eisdem offerre tenebitur sine mora.

• fo. 37^b.

¶ Cuius quidem iuramenti tenor sequitur, sub hac forma.

[Iuramentum Episcopi Sarum.]

In Dei nomine Amen.

Nos .N. permissione diuina Saresburiensis episcopus promittimus et iuramus ipsi ecclesie Saresburiensi fidelitatem,

et quod consuetudines eiusdem ecclesie antiquas [et] approbatas, illesas obseruabimus

ac pro ipsius ecclesie iuribus, libertatibus, et dignitatibus fideliter defensandis opem et operam impendemus.

[Here an Elizabethan hand adds, in the margin, 'quatenus cum verbo Dei et statutis huius regni consentiunt.']

sic Deus nos adiuuet, et hec sancta.

Et consequenter textum osculabitur supradictum.

¶ Quibus peractis precentor incipiet antiphonam Beata Dei genitrix.

cloth upon which the Bishop of Lincoln walked barefoot from St Katharine's Priory to his Cathedral was distributed to the poor, by his servants, after he had passed; and his feet were washed 'in vestibulo' on his arrival at the Church. (*Lincoln Statutes*, ii. pp. 273-4.)

Et predicti duo Episcopum ad suppreum gradum summi altaris adducent, choro interim canente antiphonam supra-dictam.

[A neat italian hand adds in the margin

Psalmus 133.

Ecce quam bonum et quam iucundum : habitare fratres in vnum.

Sicut vnguentum in capite, quod descendit in barbam, barbam

Aaron :

quod descendit in oram vestimenti eius.

Sicut ros Hermon, qui descendit in montem Sion.

Quoniam illic mandauit Deus benedictionem et vitam vsque in seculum.

¶ *Ipsoque episcopo, ibidem coram altari prostrato, decanus, siue excellencior, preces dicat, cum nota, solempniter subsequentes.*

Et ne nos inducas in temptationem.

R̃. Sed libera [nos a malo.]

Saluum fac seruum tuum.

R̃. Deus ('meus' *interlin.*) sperantem in te.

Mitte ei, Domine, auxilium de sancto.

R̃. Et de Syon tuere eum.

Nichil proficiat inimicus in eo.

R̃. Et filius iniquitatis non apponat nocere ei.

Esto ei, Domine, turris fortitudinis.

R̃. A facie inimici.

Domine, exaudi oracionem meam.

R̃. Et clamor meus ad te ueniat.

Dominus vobiscum.

R̃. Et cum spiritu tuo.

Oremus.

Oracio. Concede, quesumus, Domine, famulo tuo .N. episcopo nostro, ut predicando et exercendo que recta sunt, exemplo bonorum operum animas suorum instruat subditorum, et eterne remuneracionis mercedem a te pij-simo pastore percipiat. Per Christum Dominum nostrum.

Deinde adducetur per prefatos decanum et precentorem ad sedem episcopalem, et ibidem per archidiaconum Cantuariensem intronisabitur, uel per commissarium suum, lecta tunc publice commissione, si absens dictus archidiaconus hoc committat,

et ipso intronisato statim incipiat precentor ympnum .
Te Deum laudamus.

Et notandum est, quod dicti decanus et precentor semper sint cum domino episcopo in sede sua predicta, quousque ympnus Te Deum laudamus totaliter percantetur.

Quo finito dicant omnes

Kyrieleyson. Christeleyson. Kyrieleyson.

Pater noster.

Tunc decanus, stans a dextris episcopi, dicat solempniter cum nota

Ÿ. *Et ne nos inducas in temptationem.

* fo. 38^a.

Sed libera nos [a malo].

Ostende nobis, Domine, misericordiam tuam.

Et salutare [tuum da nobis].

Saluum fac seruum tuum,

Deus meus, sperantem in te.

Conuertere, Domine, usque quo.

Et deprecabilis esto super seruum tuum.

Sit splendor Domini Dei nostri super eum.

Et opera manuum suarum dirigat.

Domine, exaudi oracionem [meam].

Et clamor meus ad te ueniat.

Dominus uobiscum.

Et cum spiritu tuo.

Oremus.

Deus, omnium fidelium pastor et rector, famulum tuum .N. quem pastorem huic ecclesie tue preesse uoluisti: propicius respice. da ei, quesumus, uerbo et exemplo quibus preest ita proficere, ut ad uitam una cum grege sibi credito perueniat sempiternam. Per Dominum nostrum Ihesum Christum Filium tuum, qui tecum uiuit et regnat.

Tunc dicat dñs episcopus

Sit nomen Domini benedictum :

Ex hoc nunc et usque in seculum.

Adiutorium nostrum in nomine Domini :

Qui fecit celum et terram.

Benedictio Dei Patris omnipotentis, et Filij, et Spiritus Sancti, descendat super uos, et maneat semper.

Chorus respondeat. Amen.

data insuper benedictione, prefati decanus et precentor ipsum episcopum in uestibulum adducent, pro suis pontificalibus ad celebrandam missam¹ induendis: quibus indutis, ut moris est in festis duplicibus, cum quinque diaconis et quinque subdiaconis, tam pro processione tunc facienda, si pre multitudine populi fieri poterit, quam pro officio misse sic peragendo. in qua quidem missa quatuor erunt rectores, cum alijs ministris in festis duplicibus consuetis.

¶ IN DIE AUTEM SEQUENT' proximo post intronisationem huiusmodi, omnes ecclesie dignitates, et canonici

¹ The word 'missam' in this line is drawn through lightly with a pen. A series of notes running through the margin, but of no intrinsic value, show how the book continued to be consulted as an authority for the customs of the Cathedral in the reign of Queen Elizabeth.

prebendas habentes, intrabunt domum capitularem ad capitulum faciendum,

coram quibus ibidem capitulariter congregatis, et capitulum facientibus, dñs episcopus in canonicum et prebendarium prebende de Poterne¹ in eadem petere habet se admitti² ac sibi stallum in choro et locum in capitulo ipsius, ecclesie dicte prebende de Poterne pertinencia ab antiquo, assignari iuxta statuta et consuetudines dicte ecclesie cathedralis Sar'.

¶ *Et tunc decanus, vel eius locum tenens, de consensu canonicorum, capitulum, ut premittitur, faciendum, prefatum dñm episcopum recipere * debet in canonicum et in fratrem³, qui consequenter ibidem iurabit, tactis sacrosanctis per eundem, sub forma subscripta.*

[IURAMENTVM EPISCOPI IN CAPITULO
PRESTANDVM.]

¶ In Dei nomine amen.

Nos .N. permissione diuina Sar' episcopus ac eiusdem ecclesie canonicus et prebendarius prebende de Poterñ, dignitati nostre pontificali annexe, iuramus fidelitatem ecclesie Sar'.

et quod consuetudines antiquas approbatas eiusdem ecclesie obseruabimus.

et ad earum defensionem opem et operam diligentem impendemus.

[*An Elizabethan hand notes the protestant addition*
'quatenus cum verbo dei et statutis huius regni consentiunt.']

et secreta capituli, quamdiu sunt secreta, celabimus.

Necnon stipendium uicarij nostri, pro nobis in choro ecclesie nostre Sar' ministrantis, omni termino fideliter soluemus eidem, uel solui faciemus.

¶ Juribus, libertatibus, priuilegijs, ac dignitate nostris et ecclesie nostre Sar' in omnibus... (*erased*) semper saluis. sic (*ut over an erasure*) Deus nos adiuuet, et hec sancta.
'Et osculetur librum'.

¹ Pottern is in Wiltshire, two miles south-west from Devizes.

² Bishops of Lincoln take their place in Chapter without petition for the leave of the capitular body.

³ It was the old custom at Sarum (e.g. in 1145) to invest a Canon 'cum regula et pane,' the former being a book containing a copy of the Canonical Rule, the latter a loaf of bread representing a portion of his daily 'commons'. See *Fasti Ecc. Sar.*, p. 254.

⁴ This direction is written in black ink in the MS.

Tunc prefatus decanus (... erased), seu eius locum tenens, eidem reuerendo patri, more canonicali induto¹. primo stallum in choro. deinde locum ipsius ecclesie, prefate prebende de Poterne pertinencia, assignabit, [et] ipsum corporaliter et successiue sedere faciet in eisdem.

Et post hec, prefato reuerendo patre . ut moris est in similibus . in dicta domo capitulari humi prostrato, prefati decanus², seu eius locum tenens, et canonici presentes ibidem, psalmum, Ecce quam bonum, &c. cum precibus consuetis dicent . super eundem sic prostratum.

quibus dictis, prefatum reuerendum patrem de terra leuatum, decanus, seu eius locum tenens, primo, deinde ceteri canonici gradatim et successiue, ad pacis osculum admittere tenebuntur.

Et hijs, ut supradictum est, expeditis, prefatus reuerendus pater feoda consueta solui faciet cum effectu.

Juramentum Decani

ecclesie cathedralis Saresburiensis.

Ego .N. Decanus Ecclesie Cathedralis Sar'.

Juro ad hec sancta Dei euangelia per me corporaliter tacta,

¹ *more canonicali induto* : i.e., with surplice and the almuce of grey fur lined with miniver, and a long black choir cope.

In choir the *Vicars* were to wear almuces of black cloth, lined with lambs' wool or goats' wool and extending only to the waist. Their choir-copes were to reach only to the ground and to have modest hoods according to their rank. They were never to wear rochets except when celebrating mass if then required to wear them, and their surplices were to be plain, not gathered (constricta) or embroidered.

The Subdean and Succentor, who were permanent officials, were to wear almuces of plain 'calabre' (reddish brown fur from Calabria) lined with miniver, unless they held prebends.

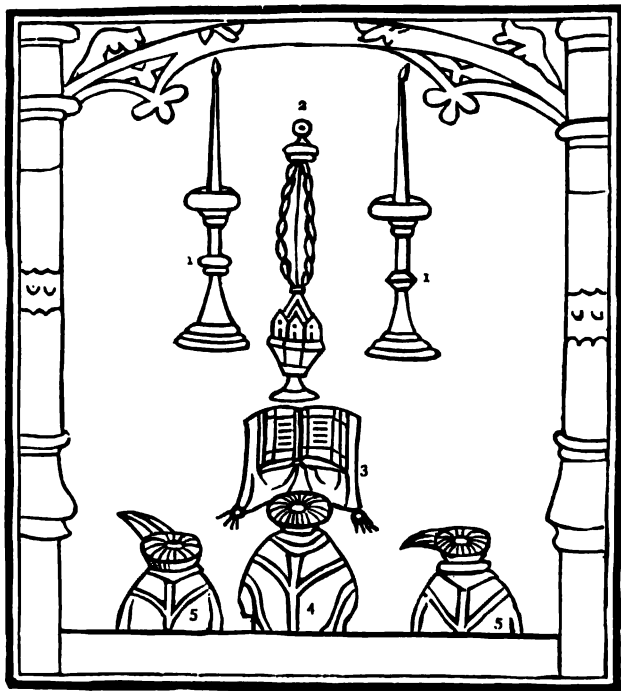
The Canons and Dignitaries ('*personae*') only (under a privilege granted, it is said, by K. Edward I.) were to wear almuces of grey fur lined with miniver ('*de minuto vario interius, et exterius de griseo*'). They might put these grey *almucias* on their necks for warmth under the linen amice (*sub amictu lineo*). Their choir copes (*cappe nigre*) were to reach at least to the ankle, their surplices were to be rather shorter than the cope. They were to wear black caps (*pilleoli*).

The choir cope made of 'burnet' was worn, at least at Lincoln, at all times, except when the procession required silk copes. Only in Easter and Whitsun weeks the black cope was laid aside, to show the surplice, and likewise on chief holy days in summer, at all services, excepting mattins (perhaps for the sake of warmth), and at the vigils of the Dead (no doubt for mourning).

² *decani* : MS. 148.

Proc. Sar.
1555. Cf.
H. p. 128.

[deinde executor officij in simili habitu, cum capis¹ ;
post eum uero duo rectores² in medio processionis, in
simili habitu antiphonam in eundo, et in introitu, incipient,
choro sequente, habitu eodem.]



[Statio ad vespas ante crucem in sabbatis per estatem. Ex Processionalibus
Sar. 1502, 1508, 1530 Regnault.

1, 1 Ceroferarij duo, albis induti. 2 thuribularius, in alba. 3 puer,
librum ferens, in superpelliceo. 4 sacerdos, executor officij, in simili
habitu, cum capa. 5, 5 duo cantores (siue rectores chori) in capis, vel
(ut uidetur) diaconus et subdiaconus in casulis, amictibus capita velati. (Sed
in editionibus 1519—58 capae sericae, loco casularum, plane indicantur; sed
amictus in capitibus ibi non depinguntur³.)

IN DEDICACIONE ECCLESIE.

MS. 148.

℣. Beati qui habitant in domo tua, Domine.
[In secula seculorum laudabunt Te.]

¹ capa serica: H.

² cantores: H. p. 128 ceroferariis post eum duobus.

³ The conical appendages on the heads of the assistants are the conventional indication of amices. See Pugin's *Glossary of Eccl. Ornament and Costume*, Art. Amyces. Picart, *Book of Religious Ceremonies* (Palm Sunday).

Oremus.

MS. 148.

Deus, qui nobis per singulos annos huius sancti templi tui consecrationis reparas diem, et sacris semper misteriis representas¹ incolumes; exaudi preces populi tui, et presta, vt quisquis hoc templum beneficia petiturus ingreditur, cuncta se impetrasse letetur. Per Christum.

DOMINICA INFRA OCT', *ad gradum chori omnia fiant sicut in die.*

¹ 'representans': P. 55.

[DE SANCTIS]

* fo. 33^b. * **I** N¹ FESTO SANCTI ANDREE [30 Nov.] *si dominica fuerit, et ante aduentum Domini contingat, finita processione, dicat sacerdos, ad gradum chori, versiculum cum oratione de sancta Maria, ut supra.*

¶ IN OCT' sancti Andree, Stephani, sancti Iohannis. sanctorum Innocencium. *si dominica fuerit, In redeundo, usque ad Circumsisionem† Domini, dicatur ant. Hodie Christus cum V. et oratione de natiuitate, usque ad purificationem beate Marie, eciam si septuagesima ante purificationem euenerit semper dicatur R. Te laudant. V. Post partum cum oratione, Deus qui salutis.*

exciipiuntur tamen dies epiphanie. et dominica infra oct' epiphanie si dominica fuerit.

In festis uero ix lectionum dominicis contingentibus ante festum purificationis beate Marie, ut in festo sancti Ulstani, sanctorum Fabiani et Sebastiani, sancte Agnetis, et conuersione sancti Pauli, semper cantetur R. predictum, Te laudant. cum versu, Post partum et oratione.

Deus qui salutis eterne beate Marie uirginitate fecunda ...suscipere Dominum nostrum Ihesum xp̄istum filium tuum. Qui tecum.

In festis uero in dominicis contingentibus infra festum purificationis et lxx.

V. Post partum cum oratione Concede quesumus, misericors Deus.

IN CONCEPCIONE BEATE MARIE [8 Dec] *omnia fiant sicut in Natiuitate eiusdem.*

In introitu chori.

uersiculus. Sancta Dei genitrix, uirgo semper Maria. Oremus.

Supplicationem seruorum tuorum Deus miserator exaudi, ut qui in conceptione Dei genitricis et uirginis congregamur, eius intercessionibus a te de instantibus periculis eruamur Per eundem Christum.

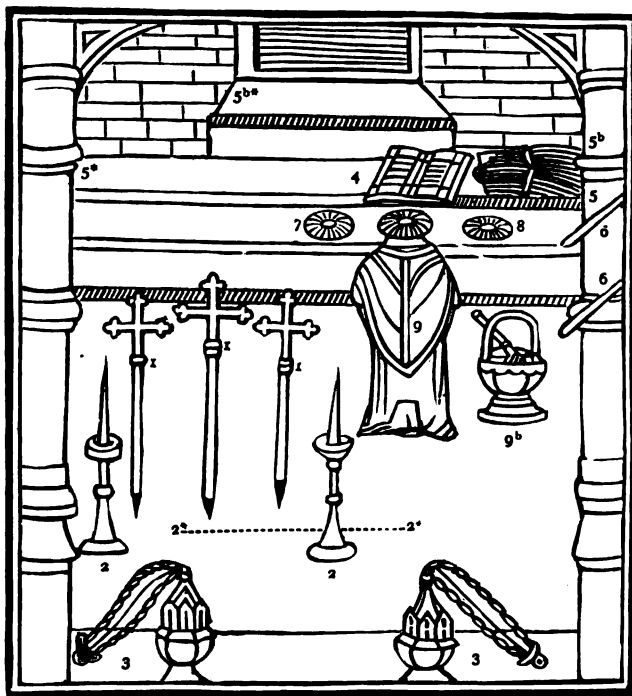
¹ This leaf formerly had a marker or thumb-index to facilitate reference to the *Sanctorale*.

IN FESTO SANCTI THOME APOSTOLI [21 Dec.], *si in dominica aduenerit.*

In introitu chori dicatur aliqua antiphona de sancta Maria.

Ÿ. Post partum. *cum oracione* Concede.

IN PURIFICACIONE BEATE MARIE [2 Feb.], *cantata hora tercia¹ fiat benedictio luminis solempniter ab episcopo, si presens fuerit, ²seu a diacono³ capa serica induto, cum alijs*



[Statio dum benedicuntur ³luminaria in Purificatione³ beate Marie. Ex Processionalibus Sar. 1502, 1508, 1528, 1530 Regnault.]

1, 1, 1 tres cruciferarij. 2, 2 ceroferarij duo (2^a—2^a locus ceroferariorum, cum cruciferarijs in editionibus 1519—1558.) 3, 3 duo thuribularii. 4 puer, ferens librum. 5^b, 5 candelae benedicendae. (5^b, 5^a locus candelarum pro clericis et laicis, in edit. 1519—1558.) 6, 6 sacristae portantes uirgas. 7, 8 subdiaconus et diaconus. 9 executor officij, indutus casula. 9^b aquaeabajulus.]

¹ hora sexta : P.

²⁻² vel a sacerdote : P.

³⁻³ 'Candle in die Purificationis,' Proc. 1555.

indumentis sacerdotalibus, super medium gradum¹ altaris, ad orientem² conuerso.

* fo. 34^a. ¶ *Et sciendum est quod dominus episcopus *tenetur exhibere unum magnum cereum ponderis sex librarum. qui coram episcopo, et eo absente coram decano, per unum altaris-tarum in superpellicio defferri† debet.*

et idem cereus ad usum benedictionis foncium in uigilijs pasche et pentecost', et ad catechuminos baptisandos per totum ['annum' interlin.] cum necesse fuerit, specialiter reseruatur.

exhibebit insuper unum cereum pro decano, ponderis .iiij. li.

Item alium pro cantore, ponderis .iij. li.

Item alium pro cancellario, ponderis .iij. li.

Item alium pro thesaurario, ponderis .iij. li.

Item singuli archidiaconi presentes habebunt de dño episcopo singulos cereos suos, ponderis .ij. li.

Item omnes alij canonici presentes, et uicarij sacerdotes . subdecanus, Succentor . et magister scholarum . si sacerdos fuerit . habebunt singuli singulos cereos, ponderis .j. li., expens' dñi episcopi exhibendos.

¶ *Thesaurarius autem omnibus alijs ecclesie ministris cereos, suis sumptibus, ministrabit.*

¶ *Clericus uero fabrice quandam candelam, ponderis .vij. li., pro executore officij ordinabit, pro eo quod ipse, nomine fabrice ecclesie, omnes candelas per totam ecclesiam extra chorum oblatas recipiet, ut est moris.*

Dominus uobiscum.

Et cum spiritu tuo.

Oremus.

Benedic ✠ domine Ihesu Christe hanc creaturam cere supplicantibus nobis...seruientes tibi. Qui cum Deo patre et Spiritu sancto uiuis et regnas Deus: per omnia secula seculorum. Amen³.

Et omnes oraciones dicantur cum, Oremus sub tono supra-dicto.

non dicatur Dominus uobiscum, nisi ante primam

* fo. 34^b. * *orationem tantum.*

Oracio. Omnipotens eterne Deus, qui omnia ex nichilo creasti et iussu tuo per opera apum...tuorum bene✠dicere et sanctificare digneris...precioso sanguine Filij tui, Qui tecum uiuit et gloriatur Deus ✓ Per omnia secula seculorum. Amen.

Oremus.

Deus qui hodierna die unigenitum tuum ulnis sancti Symeonis in templo...accensos bene✠dicere et sanctificare...representari. mereamur.

¹ *supremum gradum*: P.

² *ad australe*: Proc. 1517.

³ *Ut in Processionali, H. p. 140.*

Per eundem dominum nostrum Ihesum Christum filium tuum, qui tecum uiuit et regnat in unitate Spiritus sancti. deus.

Per omnia secula seculorum. Amen.

[D]ominus uobis* cum.

* fo. 35^b.

Et cum spiritu tuo.

Sursum corda.

Habemus ad dominum.

Gracias agamus domino Deo nostro.

Dignum et iustum est.

Vere dignum et iustum est, equum et salutare, nos tibi semper et ubique gracias agere, Domine sancte Pater, omnipotens eterne Deus.

Fons et origo tocius luminis...

Et quem longe...

Te ergo, Domine, deprecamur... tua digneris * bene- * fo. 35^b.

* dicere qui nos transtulisti...

Per quem exortum...

Et qui iusti Symeonis...

Et sicut seruum tuum...

Quatinus radijs uere lucis perfusi, ibi in die examinis leti cum hymnificis angelor' * choris ualeamus uidere faciem * fo. 36^a. indefessi solis.

Et finiatur legendo, Qui tecum uiuit et regnat.

cantata prefatione: aspergantur candeles aqua benedicta, et thurificentur.

deinde sequatur oratio cum, Dominus uobiscum et Oremus.

Oratio. Domine sancte, Pater omnipotens, lumen indeficiens, qui es conditor omnium luminum, benedic hoc lumen... peruenire mereamur. Per Christum Dominum nostrum.

Oremus.

Oratio. Omnipotens sempiterne Deus, qui vnigenitum tuum ante tempora de te genitum... irradiari mereamur: Per eundem Dominum nostrum¹.

Finita processione, post introitum chori, dicat sacerdos ad gradum chori

℣. Suscipi' ius, Deus, misericordiam tuam.

℞. In medio templi tui.

Oremus.

Oratio. Exaudi² quesumus, Domine plebem tuam, et que extrinsecus annua tribuis deuotione uenerari, intercedente beata Dei genitrice semperque uirgine Maria interius assequi gratie tue luce concede. Per eundem.

¹ Ut in Processionali, H. p. 143.

² 'Erudi': MS. 148.

IN ANNUNCIACIONE BEATE MARIE [25 Mar.]

extra tempus paschale, post introitum chori.

℣. Letamini in Domino [et exultate iusti:]

[Et gloriamini omnes recti corde.]

Oremus.

Oracio. Infirmittatem nostram quesumus, Domine, propicius respice, et mala omnia que iuste incremur omnium sanctorum tuorum intercessione auerte. Per Christum.

Si uero dictum festum in tempore paschali contingat

℣. Surrexit Dominus de sepulcro. *cum oracione Deus, qui per unigenitum. ut supra in Oct' pasche.*

* fo. 36^b.

*IN [FESTIS] SANCTORUM Ricardi · Ambrosij · et aliorum *infra tempus pasch' in dominica contingencium¹ post introitum chori, versus et oracio de sancta maria ut supra.*

Et sic in omnibus festis sanctorum in dominicis contingentibus per estatem, semper post introitum chori dicentur ℣. et oracio de sancta maria.

Excepto festo reliquiarum², in quo post introitum dicitur versiculus, Letamini in Domino, cum oracione Infirmittatem nostram.

IN FESTO ASSUMPCIONIS BEATE MARIE. [15 Aug.]

finita processione dicat sacerdos ad gradum chori

℣. Exaltata es, sancta Dei genitrix.

℣. Super choros [angelorum ad celestia regna].

Oracio. Veneranda nobis, Domine, huius diei festiuitas opem conferat...incarnatum. Qui tecum.

Dominica infra oct' assumpcionis.

℣. Letamini [in Domino, et exultate iusti.]

[et gloriamini omnes recti corde.]

Oracio. Infirmittatem.

In oct' assumpcionis, si in dominica contigerit, omnia fiant sicut in die.

¶ IN NATIUITATE MARIE VIRGINIS [8 Sept.] *post introitum chori*

℣.* Sancta Dei genitrix, [virgo semper Maria: Intercede pro nobis ad Dominum Deum nostrum.] *cum oracione* Supplicationem seruorum tuorum, Deus miserator, exaudi, ut qui in natiuitate Dei genitricis...eruemur. Per eundem.

¹ S. Ricardi depositio, 3 April. Festum S. Ambrosii, 4 April.

² The Feast of Relicks at Salisbury was, at this date (and since the year 1319), observed on the Sunday next after July 7th.

Dominica infra oct' eiusdem, V̇. et oracio sicut in dominica infra oct' assumptionis.

IN EXALTACIONE SANCTE CRUCIS [14 Sept.], V̇. et oracio post introitum chori de sancta Maria.

¶ IN FESTO OMNIUM SANCTORUM [1 Nov.], post processionem et introitum

Versus. Letamini in Domino et exultate [iusti:]

[Et gloriamini omnes recti corde.]

Oracio. Omnipotens sempiterne Deus qui nos omnium sanctorum merita...largiaris. Per Christum dominum nostrum. Amen.

The concluding 'Amen' is written in ornamental capitals, as ending this section of the book. A little later, probably after or upon occasion of St Osmund's translation in 1457, the following addition has been made in the space at the bottom of the page, but the space around the blue initial *D* still wants the red arabesque border with which the remainder of the book is ornamented. St Osmund's *Depositio* is on 4 Dec. His *Translatio*, 16 July¹.

[DE SANCTO OSMVND]O

[*Versus.*] Ora pro nobis beate Osmunde.

[*Oracio.*] Deus cuius antiqua miracula eciam nostris temporibus ad tui nominis magnificenciam ac laudem et honorem sancti confessoris tui Osmundi coruscare sentimus, concede propicius · vt cuius *Translacionem* · vel *Depositionem* · colimus, eius intercessionibus et in presenti seculo te glorificemus et in futuro (..*erasure*) te perfrui mereamur. Per Dominum nostrum.

¹ St Osmund died in Dec. 1099, but as we have stated above he was not canonized until 1456. See above, p. 74, n. The observance of the festival of his *Translation* was under debate in Convocation as late as 1480 (Wilkins' *Concilia*, iii. 613), but was no doubt established at Salisbury itself before that date. Contributions were required for his shrine in 23 Jan. 1472. Sixtus IV. granted indulgence of 12 years and 12 quadragenas 'visitantibus Eccl. Cath. Sarum et manus adiutrices ad illius structurarum et edificiorum reparacion' porrigentibus, in obitu et Translacionis Festivitatibus.' *Misc. et Stat. quoad Sarum*, p. 12. The remains of Bp Osmund were removed from Old Sarum ('a castro Sarum usque ad Novam Fabricam'), with those of bishops Roger and Josceline, on 14 June, 1226, *Osmund Reg.* ii. p. 55. For some reason or other, the Feast of his Translation was kept in July. Possibly this was the date when the new shrine was ready. Mr A. R. Malden is engaged in editing the accounts of the process of St Osmund's Canonization. He tells me that the Bull for St Osmund's Canonization was dated 1 Jan. 1456-7, and that it named 4 Dec. for the feast. The Translation was made in 1457, before any celebration of the *Depositio* had taken place. The shrine must have been got ready to receive the coffin in 1457, but it was left only half finished as late as 15 Feb. 1472-3.

[MODVS RECIPIENDI NOVUM EPISCOPVM.]

* fo. 37^a. *SEQVITVR hic modus recipiendi nouum episcopum post munus consecracionis adeptum, antequam intronisetur in ecclesia cathedrali Sar'.

In primis ordinabitur processio per illos quorum interest, more duplicis festi, in qua precedere debent quatuor persone ecclesie processionaliter.

primo, ex parte decani, post cruces et alios ministros ecclesie ad hoc specialiter deputatos, precedat dñs decanus.

deinde cancellarius

et post eum duo archidiaconi, Dorsetie uidelicet et Sar'.

Et tunc alij canonici sacerdotes,

deinde canonici diaconi.

et post eos canonici subdiaconi, prout stare solent in choro ex parte decani¹.

¶ Deinde uicarij maiores et minores ex parte dñi decani.

Aliam uero partem processionis teneat precentor primo:

et post eum thesaurarius,

et duo archidiaconi, uidelicet Barokshire et Wyltshire.

Deinde canonici et uicarij, ut dictum est de parte Decani.

qui omnes precedant honesto et ('lon' struck out) lento passu per magnum ostium occidentale ecclesie usque ad magnam portam clausi canonicorum borialem. In qua quidem porta dominus decanus et precentor, siue in eorum absencia due excellenciores persone dicte ecclesie, Nouum episcopum ²sine pontificalibus [indutum], et discalciatum, [nudo pede, incensando] thurificent eum; et ipsorum maior episcopum asperget aqua benedicta,

et consequenter unam crucem siue textum sibi offerat osculandum.³

¹ This page and those which follow have not been scored out, though a slight mark has come off upon lf. 37^a from one of the lines drawn across lf. 36^b. Neither can I discover any of the *erasures* which Mr Rich Jones noticed on this page (*Fasti Eccl. Sarisb.* p. 56). It has however suffered as much as any part of the volume, some liquid having been spilled upon the great rubric where it has more or less washed away the writing of 12 or 13 lines. With the help of a strong magnifying-glass I have been able to give the text somewhat more fully than Mr Maskell gives it in his extract in *Monumenta Ritualia* ii. p. 301 note (ed. 1882).

²⁻³ An Elizabethan hand notes in the margin '*quæ inclusa, abolita sunt,*' having drawn a line round the four lines of the rubrick which relate to the Bishop kissing the cross, and his walking barefoot. The

Quo facto, hij duo, uidelicet decanus et precentor, uel in eorum absentia duo excellenciores, prefatum episcopum adducent [in medio], decanus a dextris et precentor a sinistris episcopi, usque ad ostium occidentale ecclesie supradicte,

processione ex utraque parte precedente, cantando interim R. Ciues apostolorum [et domestici Dei aduenerunt hodie, Portantes facem et illuminantes patriam, dare pacem gentibus et liberare populum Domini].

[V. Audite preces supplicum, uite eterne poscentes premia, qui fertis in dextris manipulos iusticie, quique gaudentes aduenistis hodie. Portantes facem.]

Et cum predicti tres, episcopus uidelicet, decanus, et precentor, ad prefatum ostium peruenerint, unus alius canonicus, procurator decani et capituli sufficienter constitutus, prefatum episcopum ad iuramentum fidelitatis eidem ecclesie prestandum requireret consuetum, ac ad faciendum ulterius in ea parte quod necessarium fuerit, seu eciam oportunum. prout clarius dicant sacre et consuete predictae ecclesie sanctiones.

Quo facto, prefate processionis diaconus textum euangeliorum, dictum iuramentum continentem, eisdem offerre tenebitur sine mora.

* fo. 37^b.

¶ *Cuius quidem iuramenti tenor sequitur, sub hac forma.*

[Iuramentum Episcopi Sarum.]

In Dei nomine Amen.

Nos .N. permissione diuina Saresburiensis episcopus promittimus et iuramus ipsi ecclesie Saresburiensi fidelitatem,

et quod consuetudines eiusdem ecclesie antiquas [et] approbatas, illesas obseruabimus

ac pro ipsius ecclesie iuribus, libertatibus, et dignitatibus fideliter defensandis opem et operam impendemus.

[Here an Elizabethan hand adds, in the margin, 'quatenus cum verbo Dei et statutis huius regni consentiunt.']

sic Deus nos adiuuet, et hec sancta.

Et consequenter textum osculabitur supradictum.

¶ *Quibus peractis precentor incipiet antiphonam Beata Dei genitrix.*

cloth upon which the Bishop of Lincoln walked barefoot from St Katharine's Priory to his Cathedral was distributed to the poor, by his servants, after he had passed; and his feet were washed 'in vestibulo' on his arrival at the Church. (*Lincoln Statutes*, ii. pp. 273-4.)

Et predicti duo Episcopum ad suppreum gradum summi altaris adducent, choro interim canente antiphonam supradictam.

[A neat italian hand adds in the margin

Psalmus 133.

Ecce quam bonum et quam iucundum: habitare fratres in vnum.

Sicut vnguentum in capite, quod descendit in barbam, barbam

Aaron:

quod descendit in oram vestimenti eius.

Sicut ros Hermon, qui descendit in montem Sion.

Quoniam illic mandavit Deus benedictionem et vitam vsque in seculum.

¶ *Ipsaque episcopo, ibidem coram altari prostrato, decanus, siue excellencior, preces dicat, cum nota, solempniter subsequentes.*

Et ne nos inducas in temptationem.

R. Sed libera [nos a malo.]

Saluum fac seruum tuum.

R. Deus ('meus' *interlin.*) sperantem in te.

Mitte ei, Domine, auxilium de sancto.

R. Et de Syon tuere eum.

Nichil proficiat inimicus in eo.

R. Et filius iniquitatis non apponat nocere ei.

Esto ei, Domine, turris fortitudinis.

R. A facie inimici.

Domine, exaudi oracionem meam.

R. Et clamor meus ad te ueniat.

Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Oracio. Concede, quesumus, Domine, famulo tuo .N. episcopo nostro, ut predicando et exercendo que recta sunt, exemplo bonorum operum animas suorum instruat [h]abitorum, et eterne remuneracionis mercedem a te pij-
episcopo. Per Christum Dominum nostrum.

*et consequenter u osculandum.*³

per prefatos decanum et precentorem ad ibidem per archidiaconum Cantuari-

¹ This page and those with a slight mark has come off up-
across lf. 36^b. Neither can I a. dictus archidiaconus hoc com-

Mr Rich Jones noticed on this page however suffered as much as any part
been spilled upon the great rubric which
away the writing of 12 or 13 lines. W.
ing-glass I have been able to give t.
Mr Maskell gives it in his extract
note (ed. 1882).

decanus et precentor semper sede sua predicta, quousque totaliter percantetur.

²⁻³ An Elizabethan hand
sunt, having drawn a line
relate to the Bishop kissing
releyson. Kyrieleyson.

Pater noster.

Tunc decanus, stans a dextris episcopi, dicat solempniter cum nota

Ÿ. *Et ne nos inducas in temptationem.

* fo. 38^a.

Sed libera nos [a malo].

Ostende nobis, Domine, misericordiam tuam.

Et salutare [tuum da nobis].

Saluum fac seruum tuum,

Deus meus, sperantem in te.

Conuertere, Domine, usque quo.

Et deprecabilis esto super seruum tuum.

Sit splendor Domini Dei nostri super eum.

Et opera manuum suarum dirigat.

Domine, exaudi oracionem [meam].

Et clamor meus ad te ueniat.

Dominus uobiscum.

Et cum spiritu tuo.

Oremus.

Deus, omnium fidelium pastor et rector, famulum tuum .N. quem pastorem huic ecclesie tue preesse uoluisti: propicius respice. da ei, quesumus, uerbo et exemplo quibus preest ita proficere, ut ad uitam una cum grege sibi credito perueniat sempiternam. Per Dominum nostrum Ihesum Christum Filium tuum, qui tecum uiuit et regnat.

Tunc dicat dñs episcopus

Sit nomen Domini benedictum:

Ex hoc nunc et usque in seculum.

Adiutorium nostrum in nomine Domini:

Qui fecit celum et terram.

Benedictio Dei Patris omnipotentis, et Filij, et Spiritus Sancti, descendat super uos, et maneat semper.

Chorus respondeat. Amen.

data insuper benedictione, prefati decanus et procentor ipsum episcopum in uestibulum adducent, pro suis pontificalibus ad celebrandam missam¹ induendis: quibus indutis, ut moris est in festis duplicibus, cum quinque diaconis et quinque subdiaconis, tam pro processione tunc facienda, si pre multitudine populi fieri poterit, quam pro officio misse sic peragendo. in qua quidem missa quatuor erunt rectores, cum alijs ministris in festis duplicibus consuetis.

¶ IN DIE AUTEM SEQUENT' *proximo post intronisationem huiusmodi, omnes ecclesie dignitates, et canonici*

¹ The word 'missam' in this line is drawn through lightly with a pen. A series of notes running through the margin, but of no intrinsic value, show how the book continued to be consulted as an authority for the customs of the Cathedral in the reign of Queen Elizabeth.

prebendas habentes, intrabunt domum capitularem ad capitulum faciendum,

coram quibus ibidem capitulariter congregatis, et capitulum facientibus, dñs episcopus in canonicum et prebendarium prebende de Poterne¹ in eadem petere habet se admitti² ac sibi stallum in choro et locum in capitulo ipsius, ecclesie dicte prebende de Poterne pertinencia ab antiquo, assignari iuxta statuta et consuetudines dicte ecclesie cathedralis Sar'.

¶ *Et tunc decanus, uel eius locum tenens, de consensu canonicorum, capitulum, ut premittitur, faciendum, prefatum dñm episcopum recipere * debet in canonicum et in fratrem³, qui consequenter ibidem iurabit, tactis sacrosanctis per eundem, sub forma subscripta.*

* fo. 38^b.

[IURAMENTVM EPISCOPI IN CAPITULO
PRESTANDVM.]

¶ In Dei nomine amen.

Nos .N. permissione diuina Sar' episcopus ac eiusdem ecclesie canonicus et prebendarius prebende de Poterñ, dignitati nostre pontificali annexe, iuramus fidelitatem ecclesie Sar'.

et quod consuetudines antiquas approbatas eiusdem ecclesie obseruabimus.

et ad earum defensionem opem et operam diligentem impendemus.

[*An Elizabethan hand notes the protestant addition*
'quatenus cum verbo dei et statutis huius regni consentiunt.']

et secreta capituli, quamdiu sunt secreta, celabimus.

Necnon stipendium uicarij nostri, pro nobis in choro ecclesie nostre Sar' ministrantis, omni termino fideliter soluemus eidem, uel solui faciemus.

¶ Juribus, libertatibus, priuilegijs, ac dignitate nostris et ecclesie nostre Sar' in omnibus... (*erased*) semper saluis. sic (*ut over an erasure*) Deus nos adiuet, et hec sancta.
**Et osculetur librum*.*

¹ Pottern is in Wiltshire, two miles south-west from Devizes.

² Bishops of Lincoln take their place in Chapter without petition for the leave of the capitular body.

³ It was the old custom at Sarum (e.g. in 1145) to invest a Canon '*cum regula et pane*,' the former being a book containing a copy of the Canonical Rule, the latter a loaf of bread representing a portion of his daily 'commons'. See *Fasti Eccl. Sar.*, p. 254.

⁴ This direction is written in black ink in the MS.

Tunc prefatus decanus (... crased), seu eius locum tenens, eidem reuerendo patri, more canonicali induto¹. primo stallum in choro. deinde locum ipsius ecclesie, prefate prebende de Poterne pertinencia, assignabit, [et] ipsum corporaliter et successiue sedere faciet in eisdem.

Et post hec, prefato reuerendo patre . ut moris est in similibus . in dicta domo capitulari humi prostrato, prefati decanus², seu eius locum tenens, et canonici presentes ibidem, psalmum, Ecce quam bonum, &c. cum precibus consuetis dicent . super eundem sic prostratum.

quibus dictis, prefatum reuerendum patrem de terra leuatum, decanus, seu eius locum tenens, primo, deinde ceteri canonici gradatim et successiue, ad pacis osculum admittere tenebuntur.

Et hijs, ut supradictum est, expeditis, prefatus reuerendus pater feoda consueta solui faciet cum effectu.

Juramentum Decani

ecclesie cathedralis Saresburiensis.

Ego .N. Decanus Ecclesie Cathedralis Sar'.

Juro ad hec sancta Dei euangelia per me corporaliter tacta,

¹ *more canonicali induto* : i.e., with surplice and the almuce of grey fur lined with miniver, and a long black choir cope.

In choir the *Vicars* were to wear almuces of black cloth, lined with lambs' wool or goats' wool and extending only to the waist. Their choir-copes were to reach only to the ground and to have modest hoods according to their rank. They were never to wear rochets except when celebrating mass if then required to wear them, and their surplices were to be plain, not gathered (constricta) or embroidered.

The Subdean and Succentor, who were permanent officials, were to wear almuces of plain 'calabre' (reddish brown fur from Calabria) lined with miniver, unless they held prebends.

The Canons and Dignitaries ('*personae*') only (under a privilege granted, it is said, by K. Edward I.) were to wear almuces of grey fur lined with miniver ('*de minuto vario interius, et exterius de griseo*'). They might put these grey *almucias* on their necks for warmth under the linen amice (*sub amictu lineo*). Their choir copes (*cappe nigre*) were to reach at least to the ankle, their surplices were to be rather shorter than the cope. They were to wear black caps (*pilleoli*).

The choir cope made of 'burnet' was worn, at least at Lincoln, at all times, except when the procession required silk copes. Only in Easter and Whitsun weeks the black cope was laid aside, to show the surplice, and likewise on chief holy days in summer, at all services, excepting mattins (perhaps for the sake of warmth), and at the vigils of the Dead (no doubt for mourning).

² *decani* : MS. 148.

quod faciam in dicta ecclesia Sar' continuam et debitam residenciam,

Et quod omnia iura ecclesie Sar', ac antiquas approbatas et assuetas consuetudines et libertates eiusdem, pro posse meo obseruabo.

[*'quatenus cum verbo Dei, et statutis huius regni, consentiunt.'*
add. sec. xvi.]

* fo. 39^a. Et quod michi subiectos, ut idipsum faciant, *curabo, et diligenter instruam.

Et quod possessiones eiusdem ecclesie iniuste dispersas, et facultates prauè alienatas congregabo:

et quod humilitatem et pacienciam in meipso custodiam,

Et ad hec omnia custodienda subiectos meos excitabo.

Sicut me Deus adiuuet, et hec sancta Dei euangelia.

Iuramentum Precentoris.

Ego .N. Precentor ecclesie Sar'.

Juro ad hec sancta Dei Euangelia per me corporaliter tacta . Fidelitatem ecclesie Sar'.

eciam quod consuetudines antiquas et approbatas dicte ecclesie, et specialiter omnes consuetudines dignitatem meam consernentes† fideliter obseruabo.

Et ad earundem defensionem opem et operam diligentem impendam.

[*'quatenus cum verbo Dei, et statutis huius regni, consentiunt.'*
add. sec. xvi.]

Sicut Deus me adiuuet, et hec sancta dei euangelia.

Iuramentum Cancellarij.

Ego .N. Cancellarius Sar' et prebendarius prebende de Briklesworth¹ . Juro ad hec sancta Dei euangelia per me corporaliter tacta fidelitatem ecclesie Sar'.

Canonicam obedienciam Decano et successoribus suis, et quod consuetudines antiquas et approbatas dicte ecclesie obseruabo.

[*'quatenus cum verbo Dei, et statutis huius regni, consentiunt.'*
add. sec. xvi.]

¹ Bricklesworth, in Northamptonshire.

Et ad earundem defensionem opera et operam diligentem impendam.

Secreta Capituli, quamdiu sunt secreta, celabo.

Theologiam in ciuitate Sar' solempniter legam, uel per sufficientes et ydoneos doctores legi faciam. Sumptibus meis proprijs et expensis.

Necnon stipendium uicarij mei in ecclesia Sar', Pro me ministrantis in eadem, infra mensem post finem cuiuslibet termini soluam, uel solui faciam, cum effectū.

Sicut Deus me adiuuet et hec sancta Dei euangelia.

¹Juramentum Archidiaconorum.

Ego .N. Archidiaconus .N. in ecclesia Sar'.

Juro ad sancta Dei euangelia per me corporaliter tacta fidelitatem ecclesie . Sarum.

Et quod iura, libertates, et consuetudines antiquas et approbatas, ac statuta eiusdem ecclesie . Sarum *quatenus * fo. 39^b. dignitatem meam archidiaconalem concernunt fideliter obseruabo et defendam.

[‘quatenus cum verbo Dei, et statutis huius regni Anglie, consentiunt.’ *add.* sec. xvi.]

Et ad eorum defensionem opem et operam prestabo.

Sicut me Deus adiuuet, et hec sancta Dei euangelia.

Juramentum Canonícorum.

Ego .N. Canonicus ecclesie cathedralis Sarum, et prebendarius prebende de .N., Per hec sacrosancta Dei euangelia

¹ The form of the Treasurer's Oath is not given in this MS. The following has been printed by Rich. Jones from 'Statute Book H., p. 134' &c.,

Juramentum Thesaurarij.

Ego .N. Thesaurarius Sarum, et prebendarius de Calne, juro ad hec sancta Dei euangelia, per me corporaliter tacta, fidelitatem ecclesie Sarum.

canonicam obedienciam Decano et successoribus suis,
et quod consuetudines antiquas et approbatas dicte ecclesie obseruabo.

et ad earundem defensionem opem et operam diligentem impendam.

per me corporaliter tacta . Juro canonicam obedienciam decano. Et suis successoribus.

fidelitatem ecclesie Sar'.

et quod consuetudines antiquas et approbatas dicte ecclesie obseruabo.

Et ad earundem defensionem opem et operam diligentem impendam.

[‘quatenus verbo Dei, et statutis huius regni, consentiunt.’ *add. sec. xvi.*]

Et secreta capituli, quamdiu sunt secreta, celabo.

Necnon stipendium uicarij mei, in ecclesia Sar', pro me ministrantis in eadem, infra mensem post finem cuiuslibet termini soluam, uel solui faciam, cum effectum.

Sicut Deus me adiuuet, et hec sancta ['dei' *add. marg.*] euangelia.

Tunc dicitur¹ sequens psalmus, Ecce quam bonum.

²*Pater noster.*

Tunc sine nota, Et ne³ nos inducas in temptationem.

Respondeant astantes. Sed libera [nos a malo. Amen.]

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare [tuum da nobis].

V. Saluum fac seruum tuum,

R. Deus meus, sperantem in te.

V. Mitte ei auxilium de sancto.

R. Et de Syon [tuere eum].

[quatenus cum verbo Dei, et statutis huius regni, consentiunt.]

Secreta capituli, quamdiu secreta sunt, celabo.

[‘Ornamenta et thesauros ecclesie bene et fideliter per me, seu sufficientem deputatum meum, pro quo respondere uolueram, conseruabo’ *Burgh Regist.*, cir. 1492.]

Omnia et singula onera michi et dignitati mee, de iure, statuto, seu consuetudine, huius ecclesie, incumbencia supportabo.

[‘Insuper iuro quod statutum nouiter editum auctoritate reuerendi in Christo patris et domini Thome permissione diuina Sarum episcopi³, necnon Decani et Capituli et omnium aliorum canonicorum, quantum ad omnia et singula in eodem contenta canonicatum et prebendam istos qui michi conferuntur concernencia, bene et fideliter obseruabo.’ *Burgh Reg.* c. 1492.]

Necnon stipendium uicarij mei in ecclesia Sarum, ministrantis in eadem, infra mensem post finem cuiuslibet termini soluam, uel solui faciam cum effectum.

Sicut Deus me adiuuet et hec sancta euangelia.

¹ recitatur: fo. 45^a (sec. xvi.).

²⁻³ Tunc recitatur oratio dominica. Pater noster qui es...debitoribus nostris. Et ne: fo. 45^a. ³ See p. 113, n.

Ÿ. Nichil proficiat inimicus in eo.

R̃. Et filius iniquitatis [non apponat nocere ei].

Ÿ. Esto ei, Domine, turris fortitudinis:

R̃. A facie inimici.

Ÿ. Domine, exaudi oracionem meam:

R̃. Et clamor meus [ad te ueniat].

Ÿ. Dominus uobiscum.

R̃. Et cum spiritu tuo.

Oremus.

Oracio. Pretende, Domine, famulo tuo dexteram tui celestis auxiliij, ut te toto corde perquirat, et que digne postulat assequatur. Per Christum dominum nostrum.

Iuramentum canonici in Residenciam admissi.

Ego .N. Canonicus ecclesie cathedralis Sarum Residenciarius admissus, Juro ad hec sancta dei euangelia quod quocienscunque deputatus uel electus fuero ad aliquod officium, commune residenciariorum huius ecclesie pertinens, fideliter administrabo in eodem et semel in anno coram capitulo computabo.

[About 1490 the following clause was added in the lower margin:—]

‘Insuper iuro quod statutum nouiter editum auctoritate reuerendi in xpo patris et dñi Thome permissione diuina Sar’ episcopi, necnon Decani et Capituli ac eciam aliorum canonicorum ecclesie Sar’, quantum ad omnia et singula in eodem contenta, canonicatum et prebendam istos qui conferuntur concernencia, bene et fideliter obseruabo².

Ac statutum concernens custodiam thesauri huius ecclesie *de nouo editum fideliter obseruabo³.

* fo. 40^a.

Et tenebo hospitalitatem secundum antiquam consuetudinem huius ecclesie quamdiu contigerit me residere in eadem.

ac antiquas consuetudines approbatas residenciarijs pertinentes obseruabo.

[‘quatenus cum verbo Dei et statutis huius regni consentiunt.’
add. sec. xvi.]

Sicut Deus me adiuuet, et hec sancta Dei euangelia.

¹ The *Statutum Thome Langton Episcopi* (A.D. 1490) “*de Capis*” is printed by Dayman and Jones, *Statuta Eccl. Sarisb.* pp. 97—101.

² The clause “Sicut me deus adiuuet” occurs here in the margin.

³ This refers to the *Statutum Will. Ayscough Episcopi, super Thesaurio et Fabrica in Visitatione sua* A.D. 1440 editum.

[A note in the upper margin of lf. 40^a says “*Oathe of Supremacie. Verte . 5 . folia.” Accordingly five leaves below on fo. 44^b we find,

***The Oathe of Supremacie.**

I .N. Th. doe vtterlye testifie and declare in my conscience; That the Kings Highnes is the onlie Supreme Governour of this realme and off oy^r his highnes dominions and Cuntries as wel in all spiritual or ecclesiastical thinges or causes as Temporal :

And that noe foren prince, person, prelate, state, or potentate hathe or ought to haue any Jurisdiction, power, superioritie, preheminence or Authoritie Ecclesiastical or spiritual with in this realme.

And therefore I doe vtterlie renounce and forsake all foren Jurisdiction, powers, superiorities, and Authorities :

And doe promise that from hencefoorth I shall beare faithe and true Allegiance to the Queenes (*altered to* ‘Kinges’) highenes, her (‘his’) heires, and laulful successours, and to [my power] shall assiste and defende all Jurisdiction, priuilege, preheminence and authoritie graunted or belonging to the Queenes (‘Kinges’) highnes her (‘his’) heires and successors, and vnited and annexed to the Imperial crowne off this realme.

Soe God me helpe &c. (*altered to* ‘So helpe me God &c.’).

This is followed on fo. 45^a by the Latin form of the Canon’s or Prebendary’s Oath and Ps. 133 and preces (Lord’s Prayer, Versicles, and ‘Pretende, Domine’), as collated on p. 113, above.]

Sequitur forma iuramenti quando Canonicus admittitur per procuratorem.

Ego .N. procurator domini mei .N. Canonici ecclesie cathedralis Sar’ et prebendarij prebende de .N. in eadem ecclesia . Per hec sancta dei euangelia per me corporaliter tacta . In animam domini mei . Juro canonicam obedienciam Decano et suis successoribus,

Fidelitatem ecclesie predicte Sar’.

Et quod consuetudines antiquas et approbatas dicte ecclesie obseruabit.

Et ad earundem defensionem opem et operam diligentem impendet.

[‘quatenus cum verbo Dei et statutis huius regni consentiunt.’ *add. sec. xvi.*]

Et secreta Capituli, quamdiu sunt secreta, celabit.

Et stipendium vicarij sui in ecclesia Sar’ infra mensem post finem cuiuslibet termini soluet, uel solui faciet.

Sicut Deus me adiuuet et hec sancta Dei euangelia.

(1.) **Iuramentum Vicariorum¹.** (1.)

Ego .N. vicarius Juro per hec sancta Dei Euangelia per me corporaliter tacta

¹ The Vicar’s Oath on first admission shews signs of having been entered and crowded in after the Form ‘*In aduentu alicuius cardinalis*

canonicam obedienciam . Decano et ipsius locum-
tenenti ac presidenti capitulo †pro tempore existenti cui-
cunque.

Fidelitatem ecclesie Sar'.

Et quod fideliter acquietabo dñm meum 'in diurnis et
nocturnis' (*over an erasure*):

Et ei fidelis per omnia existam.

Statuta, consuetudines, et ordinationes ecclesie ('et
communis Aule' *add. in marg.*) quatenus me concernunt.
ac pacem, tranquillitatem et honorem ecclesie, Capituli, et
canonicorum obseruabo, et pro posse meo obseruari pro-
curabo.

['quatenus cum verbo dei et statutis huius regni consentiunt.' *add.*
sec. xvi.]

Et faciam diligenciam quod infra annum addiscam. *Cf. Linc.*
Psalterium . Antiphonarium . et ymptarium . iuxta exi- *Cath.*
genciam seruicij diei cordetenus. *Statutes*

et quod in fine anni offeram me examinacioni.

Sicut Deus me adiuuet et hec sancta Dei euangelia.

[A Tudor (probably Elizabethan) hand has marked the preceding
Oath, for a Vicar Choral on his first admission, with the numeral '1,'
in both margins, and he adds in the lower margin of the page a second
form:—

(2.)

Juramentum Vicarij.

(2.)

in sua secunda admissione post
Annum probationis.

Ego .N. Vicarius perpetuus in Ecclesia Cathedrali Sar' Juro ad hec
sancta Dei euangelia per me corporaliter tacta
obedientiam Decano.

Fidelitatem Ecclesie Sar'.

et quod fideliter acquietabo dominũ meum in horis diurnis et
nocturnis

et ei fidelis per omnia existam :

statuta ecclesie antiqua et approbata, et statuta Domini rogeri de
mortiual¹ nuper Episcopi Sar' quatenus me et statum vicarie mee
concernunt obseruabo.

Et quod non insurgam, clàm vel palàm, per me vel alium contra
Capitulum Sar' vel Canonicos, aut singulares personas eiusdem,

nec malum vel dampnum alicui ipsorum procurabo,
nec huiusmodi insurgentibus [vel] *procurantibus auxilium dabo,
consilium, vel fauorem.

* lower
marg. of
fo. 39^b
above, in
continua-
tion.

&c.' had been commenced at the bottom of the page. Though written
in the same style as the foregoing, it is in smaller writing and
encroaches considerably upon the right hand margin, and has in fact
covered the spot where the words '*in Aduentu*' were originally written,
thus requiring them to be repeated in the outer margin.

¹ The Statutes or Constitutions of Roger de Mortival are a code
of 46 chapters sealed 26 Oct. 1319, and after some delay put in ure by
the Chapter 21 June 1324. They are printed by Dayman and Jones,
Statuta Eccl. Sar. pp. 24—79.

Sicut me deus adiuuet, &c.

Tom. 4. fol. 21. 36. 37. Tom. 7. fo. 32. al's 61.]

[The following have been entered on one of the concluding pages of the volume :—

Juramentum Subdecani.]

Ego .N. Subdecanus Sar' Iuro ad hec sancta Dei euangelia per me corporaliter tacta.

quod in Ecclesia Cathedrali Sar' predicta continue Residebo ('et personaliter onus penitencie¹ exercebo' *struck out*).

Iuro eciam dño decano et suis Successoribus obedienciam

et fidelitatem Ecclesie Sar'.

Et quod consuetudines antiquas

[*a neat hand adds, later, ' & Laudabiles'*]

eiusdem Ecclesie ac statuta, quatenus me, seu officium meum subdecanatus, concernunt, obseruabo.

[*The later hand adds here, in the margin,*

'Quatenus cum verbo dei et statutis regni consentiunt.']

Sicut me Deus adiuuet et hec sancta Dei euangelia.

[Juramentum Succentoris.]

In Dei nomine Amen.

Ego .N. succentor ecclesie Cathedrali Sar' Iuro per hec sancta Dei Euangelia per me corporaliter tacta

quod in ecclesia predicta continue residebo.

Iuro eciam obedienciam dño Decano, et suis successoribus,

fidelitatem ecclesie Sar'.

Et quod consuetudines antiquas ac statuta eiusdem ecclesie quatenus me, seu officium meum succentorie, concernunt, pro posse meo obseruabo cum effect².

Sicut me Deus adiuuet et hec sancta Dei euangelia.

¹ The office of Penitentiary, or Confessor, was distinct at Salisbury in the 13th century, but in 1319 it was annexed to the Subdeanery by Roger de Mortival in Chapter. *Fasti Sar.* p. 268 ; *Stat. Sar.* p. 36.

² The Elizabethan scribe here contents himself with writing a *caret* to indicate the reservation concerning the Word of God and the statutes of the Realm, but does not think it necessary to write it a second time on this page. He gives as a reference for the oath of the subdean which he had before him, "Tom. 7. fol. 37. 31. Tom. 5. fo. 20."

[PROCESSIONES CAUSA VENERACIONIS.]

IN ADUENTU Alicuius cardinalis legati siue metropolitani.
*primo prepararetur processio in vno colore, uel siue† in
 duobus secundum discretionem thesaurij*

*precedentibus Janitore et bedello ac duobus sacristis super-
 pellicijs indutis.*

sequatur puer cum aqua benedicta.

et cruces cum ceroferarijs et duobus thuriferarijs.

deinde duo ministri, subdiaconus et diaconus,

deinde sacerdos,

omnes uestimentis induti more duplicis festi,

*deinde sequatur *chorus, more solito, dignioribus prece- * fo. 40^b.
 dentibus, usque ad ianuam mortuorum · cimiterij, uidelicet
 le lychyate iuxta scolae cantuum.*

*Quem ad dictam portam uenientem duo excellenciores
 thurificabunt*

et eum aspergat decanus cum aqua benedicta

*et consequenter unam crucem siue textum sibi offerat
 osculandum.*

*Deinde incipiat precentor R^m. Ciues apostolorum. idem
 cantando cum uersu, et repetendo si necesse fuerit usque
 proueniant ad summum altare chori*

ibique prosternat se more suo,

et post, Pater noster · dicat dñs decanus

Et ne nos.

Saluum fac seruum tuum.

R^y. Deus meus, sperantem in te.

Mitte ei auxilium de sancto. [Et de Syon tuere eum.]

Nichil proficiat inimicus in eo.

[Et filius iniquitatis non apponat nocere ei.]

Esto ei, Domine, turris fortitudinis: [A facie inimici.]

Domine exaudi oracionem [meam].

[Et clamor meus ad Te ueniat.]

Dominus uobiscum. [Et cum spiritu tuo.]

Oremus.

*Oracio. Concede quesumus, domine, famulo tuo · N ·
 metropolitano nostro · uel Episcopo · uel Prelato nostro ·
 ut predicando et exercendo que recta sunt, exemplo
 bonorum operum animas suorum instruat subditorum:*

et eterne remuneracionis mercedem a te pijssimo pastore percipiat. Per Christum Dominum nostrum.

SUPER REGEM ET REGINAM *omnia fiant ut predictum est, cum R^o, Summe trinitati · et uers'.*

Et in prostratione ad gradum altaris, ut supradictum est, dicat sacerdos.

Et ne nos.

Ostende nobis, Domine,

Domine saluum fac regem, *uel* ancillam tuam.

Mitte ei, Domine, auxilium de sancto.

Nichil proficiat inimicus in eo. *uel* in ea.

Domine, exaudi oracionem [meam].

Dominus uobiscum. [Et cum spiritu tuo.]

Oremus.

Oracio. Deus, in cuius manu corda sunt regum, qui es humilium consolator et fidelium fortitudo · et protector omnium in te sperantium, da regi nostro (*uel*, regine nostre), populoque xp̄iano triumphum uirtutis tue scienter excolere ut per te semper reparentur ad ueniam, Per Christum Dominum nostrum. Amen¹.

IN RECEPCIONE ALCUIUS PRINCIPIS UEL DUCIS *can-tetur R^y. Honor uirtus.*

post processionem dicantur preces sequentes.

Et ne nos inducas in temptationem.

Sed libera [nos a malo. Amen].

Saluum fac seruum tuum,

Deus meus, sperantem in te.

Mitte ei, Domine, auxilium de sancto.

Et de syon [tuere eum] :

Nichil proficiat inimicus in eo.

Et filius [iniquitatis non apponat nocere ei].

Esto ei, Domine, turris fortitudinis ·

A *facie [inimici].

Domine, exaudi oracionem meam.

Et clamor [meus ad Te ueniat].

Dominus uobiscum

Et cum spiritu tuo.

Oremus.

Oracio. Deus, in cuius manu corda sunt principum, qui es humilium consolator &c., da huic principi triumphum ...ad ueniam. Per Christum.

* fo. 41^a.

¹ This is a collect in the Coronation Mass, for the King and Queen, when they are crowned together. See *Missale Westmonasteriense* col. 714.

IN ADUENTU ALICUIUS BONI NUNCHII *dñi regis, uel regine, ut pro nouo dñi regis maritagio, uel sui primogeniti Natiuitate felici.*

Primo, conuocato clero et populo, exponatur dictum negotium in publico.

deinde incipiat precentor solempniter ymnum, Te Deum laudamus.

Quo finito dicat chorus alternatim

Kyriel'. Xpel'. Kyriel'.

Pater noster.

tunc ueniat decanus ad gradum chori, et dicat.

Et ne nos inducas [in tentacionem].

Sed libera [nos a malo. Amen].

Ostende nobis, Domine, [misericordiam tuam].

Et salutare [tuum da nobis].

Domine, in uirtute tua letabitur rex.

Et super salutare tuum exultabit uehementer.

Desiderium cordis eius tribuisti ei.

Et non fraudasti eum.

Preuenisti eum in benedictionibus dulcedinis.

Posuisti in capite eius coronam de lapide precioso.

Fiat uxor sua sicut uitis habundans.

In lateribus domus sue.

Benedic eis, Domine.

Omnibus diebus uite sue.

Videant filios filiorum suorum :

Pacem super Israel.

Dominus uobiscum.

Et cum spiritu tuo.

Oremus.

Pretende, Domine, famulis tuis dexteram celestis auxilij tui. ut te toto corde perquirant et que digne postulant assequantur. Per Dominum.

MODUS ELIGENDI EPISCOPUM *uel decanum patet in libris ecclesie.*

In eleccione autem episcopi uel decani, post decantacionem ympni · Veni creator Spiritus · dicat excellencior cum nota ·

Emitte Spiritum tuum, et creabuntur ·

Et renouabis [faciem terre] ·

Oremus.

Deus qui corda fidelium...consolacione gaudere. Per Dominum, in unitate eiusdem Deus · per omnia.

Item post eleccionem et deportacionem ad summum altare, decantato ympno, Te Deum laudamus · dicat excellencior

Pater noster.

Et ne nos [inducas in tentacionem].

Sed libera [nos a malo. Amen].

Saluum fac seruum tuum :

Deus meus, sperantem [in te].

Mitte ei, Domine, auxilium de sancto :

* fo. 41^b.

Et *de syon [tuere eum].

Nichil proficiat inimicus in eo.

Et filius [iniquitatis non apponat nocere ei].

Esto ei, Domine, turris fortitudinis.

A facie [inimici].

Domine, exaudi [oracionem meam].

Et clamor [meus ad Te ueniat].

Dominus nobiscum.

Et cum [spiritu tuo].

Concede, quesumus, Domine, famulo tuo, ut intendendo et exercendo que recta sunt ✓ exemplo bonorum operum animas suorum instruat subditorum · et eterne remunerationis mercedem a te pijssimo pastore percipiat. Per Christum Dominum nostrum.

* * ITEM, si regina uenerit per se, cantetur Rꝯ. Regnum mundi.

Sic postea omnia fiant ut supra in modo recipiendi regem.

¶ *Ad processionem factam AD ECCLESIAM SANCTI THOME*¹.

cantetur in introitu chori R̃. Jacet granum.
cum Ṽ. Ora pro nobis beate Thome.
Deus, pro cuius ecclesia [&c. *ut supra*, p. 78.]

¶ *Item in introitu in ecclesia sancti EDMUNDI.*

R̃. Miles Christi · cum Ṽ. Ora pro nobis beate Edmundus².

[Ut digni efficiamur promissionibus Christi.]

Oremus.

Deus, qui largiflue bonitatis consilio ecclesiam tuam beati Edmundi [&c. *ut supra*, p. 78.]

¶ *ITEM AD SANCTUM MARTINUM in introitu* R̃. *cantetur Martinus*³ · cum Ṽ. Ora pro nobis. [Vt digni.]

Oremus.

Deus, qui conspicias quia ex nulla nostra uirtute [&c. *ut supra*, p. 75.]

¹ St Thomas's Church, Salisbury, stands to the north of the Cathedral. It is mentioned in a record as early as 1238.

The whole of this prayer had been defaced under the order of K. Henry VIIIth's proclamation, 16 Nov. 1538; so there was no need felt to draw lines across this page in the time of Bp Jewel.

Processions to churches *in urbe vel suburbio* are prescribed for Rogation Tuesday (with Dragon, Lion, and other banners), St Mark's Day, and at other times to pray for Rain, Fair Weather, Peace, or other occasional necessities, in the printed *Processionale* pp. 104, 146, 164—6. See above, p. 91.

² 'Edmundi': MS. 148. The Church of St Edmund was founded by Bp Walter de la Wyle as a Collegiate church in 1270; and it was rebuilt on a larger scale in 1407; in honour of St Edmund Rich of Abingdon, formerly Treasurer of Salisbury.

³ St Martin's Salisbury was taken from the parochial jurisdiction of St Nicholas in the early days of Salisbury and in 1228, soon after its dedication, by Bp Poore, was committed to a priest named Harvey. *Sarum Charters*, p. 191.

Leland thus introduces his account of St Martin's Salisbury (*Itin.* fo. 67—8, iii. pp. 82—3):—

"Richard Poure Bishop of Saresbyri and first Erector of the Cathedrale Chirch of *New-Saresbyri*, foundid the Hospitale of S. *Nicolas* hard by Harnham Bridge, instituting a Master, viij. pore wimen, and 4-pore men in it, endowing the House with Landes. On the South side of this Hospitale is a Chapelle of S. [John] standing in an Isle. And on the North side of this Hospitale is an old Barne, wher in tymes past was a paroch Chirch of S. *Martine*. This Chirch was prophanid and a nother new made in *Saresbyri* for it, bering yet the Name of S. *Martine*. The cause of the Translation was bycause it [stood] exceding low and cold, and the Ryver at rages cam into it. This Chirch of S. *Martine* and the Hammelet or Village of Harnham stode or ever any Part of *New-Saresbyri* was builded."

¶ ITEM AD FRATRES MINORES *cantetur*

R̃. Christi uirgo · *cum Ṽ*. Egredietur uirga de radice.

Deus, qui de beate Marie semper uirginis utero uerbum tuum, angelo nunciante, carnem suscipere uoluisti : presta supplicibus tuis · ut qui uere eam Dei genitricem credimus, eius apud te intercessionibus adiuuemur. Per eundem¹.

ITEM APUD FRATRES PREDICATORES².

R̃. Summe Trinitati

cum uersu. Sit nomen Domini benedictum.

Oremus.

* fo. 42^a.

*Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione uere fidei eterne Trinitatis gloriam agnoscere et in potencia maiestatis adorare unitatem : quesumus ut eiusdem fidei firmitate ab omnibus semper muniamur aduersis. Qui uiuis et regnas Deus · per omnia secula seculorum · AMEN.

[Here the writing in the original hand ends.

The remainder of the leaf on both sides is covered with the following form for making a Dean, written in a good fifteenth century hand. The title and some of the rubricks are written in red ink, but the places left for illuminated capitals have not been filled.]

¹ This collect is the orison for the feast of the Annunciation, and was also in use at the Lady mass 'Rorate' through Advent, and in daily memorials and weekly commemorations in her honour at that season. Bp Ri. Poore established the Friars Minors or Franciscans at Old Sarum. See *Sarum Charters* p. 269. Leland *ap.* Benson and Hatcher, p. 57; cf. p. 90. In 1544 when the convents were dissolved, that of the Minorites or Greyfriars at Sarum was granted to J. Wroth, *ibid.* p. 241. Dean Ro. de Hertford, who died in 1257, made the Fratres Minores of Sarum and Prædicatores of Wilton residuary legatees of his obit gift.

² Church of the Friars Preachers: The Dominicans removed from Wilton to Fisherton previous to 1335. Benson and Hatcher, *Wiltshire*, pp. 58, 90. When the convents were dissolved in 1544 the Dominicans or Blackfriars was granted to J. Pollard and W. Byrte, *ibid.* p. 241. It appeared at Bp Beauchamp's visitation in 1475 that there were twenty sermons preached yearly in the Cathedral, and that nine of these were preached by the Franciscans and Dominicans.

[AD FACIENDUM DECANUM.]

[O]rdo ad faciendum decanum in aliqua matrice ecclesia secundum ordinale Sar¹.

[I]n primis fiat sermo, si placuerit,
deinde dicatur letania usque ad "Omnes sancti orate pro nobis."

Postea precentor incipiat solenniter Veni creator Spiritus. quo finito ⁊ conueniant ad eligendum.

Cum fuerit a fratribus suis canonice electus ⁊ in primis iurabit inspectis et tactis sacrosanctis euangelijis .

se facturum in ecclesia continuam residenciam et debitam².
et quod obseruabit omnia iura ecclesie sue . et antiquas et approbatas et assuetas consuetudines et libertates pro posse suo .
et quod sibi subiectos ut hoc ipsum³ faciant ⁊ diligenter instruet .

Et quod possessiones ecclesie iniuste dispersas. et facultates prae alienatas ⁊ congregabit .

Et quod humilitatem et pacenciam in semetipso custodiet .
et ad hec custodienda ⁊ subiectos suos excitabit.

Quo facto ⁊ prosterne se ante crucem in capitulo fratribus [suis] canentibus⁴ hos psalmos.

Deus misereatur nostri. [Ps. lxvi.]

Ad te leuaui. [Ps. cxxii.]

Ecce quam bonum. [Ps. cxxxii.]

Seniore dicente hanc oracione[m].

[C]oncede, quesumus, omnipotens Deus, ut famulum tuum quem ad regimen nostrum eligimus, gracie tue dono consequaris⁵ . vt te largiente cum ipsa tibi nostra electione placeamus . Per Dominum nostrum.

Hoc facto eriget⁶ se, et omnes canonicos suos osculabitur.

Deinde ducetur ad altare cum solennitate, campanis pulsantibus . cantore incipiente . "Te deum laudamus" .

¹ See also *Liber Evidentiarius*, c. 505. *Sarum Charters*, p. 210.

The Sarum consuetudinary sent to Dublin by H. de Londres cir. 1219—25, now at Cambridge in the same volume as the Dublin Troper (MS. 710), has had inserted in it more than one copy of an "*Ordo ad faciendum Decanum in aliqua matrice ecclesia cum fuerit a fratribus suis canonice electus*. In primis iurabit inspectis et tactis sacrosanctis euangelijis," &c. This has been printed by Dr Todd in the *British Magazine* xxvii. pp. 155—7 from fo. 27^b (xivth cent.) collated with the other transcript later in the volume.

² residenciam et debitam: *Dublin*.

³ idipsum: *D*.

⁴ fratribus cantantibus: *D*.

⁵ prosequaris: *D*.

⁶ erigens: *D*.

decano ante altare¹ se prosternente · et orationes secretas faciente.

Hijis dictis senior hanc oracionem dicet, sine Pater noster. hoc modo²

[Oremus.]

[C]VNCTORVM bonorum institutor, Deus · qui per Moysen famulum tuum ad gubernandas ecclesias prepositos constituisti³ ✓ tibi supplices preces fundimus · teque deuotis mentibus *exoramus, ut hunc famulum tuum · N ·⁴ quem conueniencia⁵ et electio famulorum tuorum decanum hodie instituit · proteccionis tue gratia munire digneris · sicque regere subditos concedas · ut cum omnibus illis regnum celorum adipiscatur · Per Dominum nostrum.

[*Hoc autem dicto, solenniter ducatur ad stallum suum⁶ · et eo installato dicat senior.*]

Pater noster.

Et ne nos [inducas in tentacionem].

[Sed libera nos a malo. Amen.]

Saluum [fac] seruum tuum ·

[Deus meus, sperantem in Te.]

Dominus custodiat introitum tuum et exitum tuum ·

Et auferat a te elacionem.

Dominus custodiat te ab omni malo ·

Mittat tibi auxilium de sancto ·

Exurge, Domine, adiuua nos.

[Et libera nos, propter nomen tuum.]

Dominus uobiscum.

[Et cum spiritu tuo.]

[Oremus.]

[D]eus, cui omnis potestas et dignitas famulatur · da famulo tuo prosperum sue dignitatis effectum⁷, in qua te semper timeat, tibi[que] iugiter placere contendat⁸ · Per Christum.

[Oremus.]

[O]MNIVM, Domine, fons bonorum, et cunctorum dator profectuum, tribue famulo tuo adeptam bene regere dignitatem, et a te sibi prestitam bonis operibus corroborare gloriam · Per Christum.

¹ ante altare se: *D.* ² *D.* omits rubrics.

³ instituisti: *D.* ⁴ *R.*: *D.*

⁵ continentia: *D.*

⁶ This rubric also is omitted in *D.* An old hand has written in *Lib. Evidentiary* the criticism "*Decanus non potest installari antequam confirmetur.*" So it would be practically impossible for the Installation to be performed immediately upon the same occasion as the election.

⁷ officium: *M.*

⁸ concedat: *D.*

[Oremus.]

[A]CCIONES nostras, quesumus, Domine, [et]¹ aspirando preu[en]i, et adiuuando proseguere · ut, interueniente beata et gloriosa semperque virgine [Dei genitrice]² maria, cum omnibus sanctis, cuncta nostra operatio a te semper incipiat · et per te cepta finiatur · Per eundem Dominum³.

**Mox aqua benedicta aspergatur a seniore cum In nomine Patris [et Filij], et Spiritus Sancti.]*

Postea in capitulo debet ipsi assignari locus a maioribus⁴.

[Somewhat later the following collects have been added in pale ink and without the ornamental capitals for which spaces are left as in the preceding form.]

[*Pro uniuersali Ecclesia.*]

[E]CCLESIE tue, Domine, preces placatus admitte, vt destructis aduersitatibus et erroribus vniuersis secura tibi seruiat libertate per⁵.

[*Pro Rege.*]

[Q]VESVMVS, omnipotens Deus, vt famulus ('tuus' *interlin.*), rex noster, qui tua miseratione suscepti regni gubernacula, virtutum etiam omnium percipiat incrementa, quibus decenter ornatus, et viciorum voraginem devitare, et hostes superare, et ad te, qui via, veritas, et vita es, gratus valeat peruenire. per⁶.

[*Pro pluvia petenda.*]

[D]EVS in quo viuimus⁷, et sumus · pluuiam nobis tribue congruentem, vt presentibus subsidijs sufficienter adiuti · sempiterna fiducialius appetamus · Per.

[A hand, which I think may be of the end of the fifteenth century, had written on the (original) fly-leaf of the volume a similar occasional prayer, probably on the appearance of Pestilence in Wiltshire.]

*CONTRA MORTALITATEM HOMINUM.

* fo. 50^b.

Deus, qui iminentem nineuitis interitum sola misericordia remouisti quibus⁸ misericors...mortalitatis interire

¹ omit 'et': D. ² omit 'Dei genitrice': D. ³ Per Christum: D.

⁴⁻⁵ These rubrics have been drawn through with a pen, no doubt in consequence of the mention of the ceremony of holy water. No notice has been taken of the clause relating to the Saints in the previous collect.

⁶ *Ecclesie tue.* Pro uniuersali Ecclesia: *ut in Missali* p. 827*. [*Brev.* I. xvi.; II. 36, 242.]

⁷ *Quesumus om̃ps. Deus, ut famulus.* Pro Rege, *ibid.* p. 785*.

⁸ *Deus, in quo viuimus.* Pro pluvia petenda, *ibid.* p. 804*.

⁹ *add. movemur: Missale.*

¹⁰ ut quibus: *Missale Sar.* p. 810*.

supplicio. per eundem Xpm Dñm nostrum¹. [*Vt in Missali*, p. 810*.]

[Between the end of the original text, and the original rough vellum fly-leaf just mentioned, a 4-leaf quire of thin parchment (numbered 43—46) has been inserted. Pp. 43^a—44^a are covered with a coarsely written transcript of the clauses of intercession for the Departed to be said in the Bidding of Bedes (see above, pp. 24, 30). This transcript was evidently made in Queen Mary's time for use in the Cathedral; and after her death another hand has added, in brown ink, after the name of her brother 'Edward the syxte,' in an early year of Elizabeth, and presumably while some were still contemplating the possibility of Mary Q. of Scots succeeding to the English crown, the entry

"& mary y^e fyrste."

The next opening (lf. 44^b, 45^a) bears the mark of the reforming era. 'The oathe of Supremacie,' and transcript of the form for admitting a Dean have been noticed above (p. 114).

Fo. 45^b, 46^a are blank.

Then follow three documents extracted from the Chapter archives.]

30 Aug.
1392.

[QVANDO SIT RECIPIENDVS EPISCOPVS SARVM CVM
PVLACIONE CAMPANARVM, &c.]

* fo. 46^b.

*Memorie commendanda est Clausula subscripta que inter cetera continetur in compositione facta inter Episcopum Sar' pro tempore existentem ex vna parte. et Decanum et Capitulum ex altera, per Bonifacium confirmata. Que quidem clausula sic incipit,

¶ Item quantum ad pulsationem campanarum, pulsentur campane in aduentu ad ecclesiam Cathedralem Sar' predictam et recessu nostris, quandocunque nobis p'auerit. facta tamen premunitione Decano, locumtenenti, uel presidenti capitulo pro tempore existenti.

* add.
eiusve :
Stat. Sar.
p. 89.

¶ Item seruetur quantum ad modum processionis quod fiat prout nos premuniuerimus pro tempore nostro.

Quantum ad nostros successores, pulsetur in eorum introitu et vltimo vale, in ordinibus celebrandis, et crismate consecrando, et in visitatione solempni.

Et si ob negocia regni, ecclesie vniuersalis, vel ecclesie Sar', absentes fuerint extra regnum, vel peregre profecti fuerint extra regnum, pulsetur in eorum aduentu et recessu, et fiant processiones contra eos in primo introitu, et vltimo vale, secundum morem consuetum.

Et in tempore visitationis solempnis, et absencie, vt prefertur, in capis sericis,

alijs temporibus limitatis superius, in habitu canonicali, et ad ostium occidentale ecclesie.

Prouiso quod processiones et pulsationes fiant talibus

¹ supplicio. Qui tecum: *Missale*. This is the collect in the Sarum Mass 'Salus populi' *contra mortalitatem hominum*.

temporibus ne diuinum officium in ecclesia eo pretextu, saltem in missis et vesperis diei solempnibus, impediatur.

[DE DISPOSICIONE PANNI POST NOVI EPISCOPI
INTRONIZACIONEM.]

(5 May 1451.)

Quinto die mensis may anno domini Millesimo cccc^{mo} [5 May
Quinquagesimo primo 1451.]

Compertum et declaratum est pro antiqua consuetudine rationabili, legittimeque prescripta a tempore hominum cuius memoria non existat, per dños

Gilbertum Kymer' Decanum,
Nicholaum Vpton Precentorem,
Iohannem Symondesburgh' thesaurarium,
Will'm Ingram,
Iohannem Cranborñ,
Ricm Trovy, et
Robertum Langryssh'

in domo capitulari capitulariter congregatos, et Capitulum facientes,

quod ab ostio hospicii agni¹ vsque ad Cathenam pannus super quem graditur Dñs Episcopus in intronizatione sua pertinet Ianitori.

¶ A dicta Cathena vsque ad Cimiterium ecclesie, Pauperes ad dispositionem dñi Episcopi habeant.

¶ Per Cimiterium vsque ad magnum ostium occidentale ecclesie medietas panni pertinet bedello.

Et altera medietas panni diuidenda est inter garciones sacristarum et Ianitoris.

¶ Deinde ab ostio occidentali ecclesie vsque ad ostium chori sex Altaristis interioribus pannus pertinet.

¶ Ab ostio chori vsque ad Summum altare et ab hinc vsque ad sedem Episcopalem pannus sacristis pertinet.

Et a dicta sede vsque ad altare in thesauraria pannus pertinet Subthesaurario.

¹ The Lamb Hostelry is said by Canon W. H. Rich Jones to have been on the spot where Bp Richard Poore had a temporary lodging to watch the building of the Cathedral Church. It is now known as Mitre-Corner. The Bishop's procession according to antient custom still (I speak of the occasion of my Brother's enthronization on Nov. 4, 1885) starts from the 'Mitre House' outside the northern gateway of the Close at the corner which was known, about 1300, as "Florentine's corner." When the new Bishop came to the trees and grass in the Cathedral Yard the principal chorister, known as "the Bishop's Boy," made him an address in Latin, to which he replied in the same language. He then proceeded to the West door of the church, and knelt down for a little space before entering.

[DE MODO PROCESSIONIS IN ORDINIBVS
CONFERENDIS, 30 Mar. A° Dñi 1412.]

Penultimo die mensis marcij Anno Dñi Millesimo
cccc^{mo} duodecimo &c. post completorium, ordinata pro-
cessionem in choro ecclesie Sar' in habitu canonicali, et non
in capis sericis,

pulsatisque campanis,

Decanus, precentor, Thesaurarius, alijque canonici, vna
cum vicarijs et alijs ministris dicte ecclesie, processerunt ad
ostium occidentale ipsius ecclesie

et non vltra .

erga Reuerendum in Christo patrem et dn̄m. dn̄m
Robertum¹ Dei gracia Sarum Episcopum, ad ecclesiam
predictam tunc venientem causa crisma faciendi et ordinis
celebrandi.

Ad quod ostium Decanus et precentor eundem Epis-
copum incenserunt.

Et tunc Decanus aqua eum aspersit.

Et deinde processerunt processionaliter, iuxta modum
ecclesie predicte in chorum eiusdem ecclesie.

Et tunc Episcopo ipso coram Summo Altari super
pallio prostrato, super eum dictisque precibus consuetis
per Decanum,

Ad† statim Idem Episcopus ad summum Altare ac-
cedens osculabatur illud, et reuertens se clero et populo
suam dedit benedictionem.

Et deinde gradatim osculatus est confratres suos tunc
presentes,

quibus sic peractis recesserunt a choro.

Extraitur a Registro T. Vvryng fo. xl^{mo}.

¹ Robert Hallam, Bp of Salisbury, 1408. Cardinal, 1411. His sermon on the 2nd Sunday in Advent at the Council of Constance, on St Luke xxi. 25, is at Jesus Coll. Oxon. MS. xii. 203, fo. 203—220. He died at Gotlieb Castle, Sept. 3rd, or 4th, 1417, and has a brass over his grave at Constance.

On the third leaf of a 4-leaf quire inserted before the kalendar at the beginning of the volume, and now numbered as the first page of the book in the modern (and only visible numbering) is the following list of Sarum Prebends, with the psalms ascribed to them for recitation by those who held the stalls. This table ("Qui Canonici, quibus terminis") has been printed from another copy, *Liber Evident.* c. 461, in *Sarum Charters* p. 209.

*Psalmi cotidie dicendi per Canonicos istius Ecclesie * fo. 1^a.
Cathedralis Sar ✓ pretextu ac ratione Prebendarum suarum
tra
&c....

[a. SACERDOTES.]

Prebenda	Psalmi dicendi	Pars chori et Residentia	(Taxacio A.D. 1226)
1. Prima pars Altaris [olim prebenda Episcopi.]	Ps. Beatus vir. Ps. Quare fremuerunt. Ps. Domine quid. Ps. Cum inuoca- rem. Ps. Verba mea auribus, &c.	C. 4.	(xvi. m.)
2. Poterne [Prebenda Episcopi.]	Ps. Domine ne in furore. Ps. Domine deus meus. Ps. Dominus dominus noster.	D. 1 ¹ .	(l. m.)
3. Brikelesworth [Prebenda Cancellarii.]	Ps. Confitebor tibi ² .	D. 4.	(xxv. m.)
4. Ramesbury	Ps. In Domino confido. Ps. Saluum me fac. Ps. Vsque quo, Domine. Ps. Dixit insipiens.	C. 3.	(xl. m.)
5. Cermynistre ³ ['golden prebend.']	Ps. Domine, quis habitabit. Ps. Con- serua. Ps. Exaudi.	D. 1.	(lxxx. m.)
6. Calna [Prebenda Thesaurarii.]	Ps. Diligam te.	C. 1.	(lx. m.)
7. Hectredebia [Prebenda Decani.]	Ps. Celi enarrant. Ps. Exaudiat. Ps. Domine, in virtute tua.	D. 1.	(lx. m.)
8. Graham (1) [i.e. Grantham australis.]	Ps. Deus, Deus meus, respice. Ps. Dominus regit me. Ps. Domini est terra.	D. 2.	(l. m.)
9. Graham (2) [Grantham borealis.]	Ps. Ad te Domine leuauit. Ps. Judica me, Domine. Ps. Dominus illumina- cio. Ps. Ad te, Domine, clamaui.	C. 2.	(l. m.)
10. Bedewynd.	Ps. Afferte Domino. Ps. Exaltabo. Ps. In te, Domine, speraui, non &c.	C. 1.	(l. m.)
11. Wrda [Highworth.] ⁴	Ps. Beati quorum. Ps. Exultate iusti. Ps. Benedicam.	C. 2.	(lx. m.)

¹ The initial D. is put here by the editor to mark those prebends which were *ex parte Decani* in 1300; or earlier.

C. = *ex parte Cantoris*. The numerals 1—4 in the right hand margin show in which quarter of the capitular year each prebendary was called into residence:

1. October, November, December. 2. January, February, March.

3. April, May, June.

4. July, August, September.

² A 17th century hand has inserted '*Vi quid Domine*' which is the beginning of a fresh Psalm (x.) in the Hebrew and English.

³ We are tempted to conjecture that, as Cherminster Bere was the most valuable prebend, it was held by the Precentor when this list was made. As a matter of fact a Precentor of Sarum held it cir. 1320. See also s. a. 1411; the Statute is recited in 1324, so this seems not impossible, but it certainly did not always go with this Dignity.

⁴ In 1226 the Precentor held the prebend of Highworth ('W'rda').

Prebenda	Psalmi dicendi	Pars chori et Residentia	(Taxacio A.D. 1226)
12. Blebiria [in Episcopatu.]	Ps. Iudica, Domine, nocentes. Ps. Dixit iniustus.	D. 2.	(xl. m.)
13. Schipton	Ps. Noli emulari. Ps. Domine, ne in furore. Ps. Dixi, custodiam.	C. 2.	(xxv. m.)
14. Bectona	Ps. Expectans. Ps. Beatus qui. Ps. Quemadmodum. Ps. Iudica.	C. 3.	(xxv. m.)
15. Shirebofte	Ps. Deus, auribus. Ps. Eructavit. Ps. Deus, noster refugium. Ps. Omnes gentes. Ps. Magnus Dominus.	C. 3.	(lx. m.)
16. Strattona	Ps. Audite hec. Ps. Deus Deorum. Ps. Miserere. j.	C. 4.	(xii. m.)
17. Hortune	Ps. Quid gloriaris. Ps. Dixit insipiens. Ps. Deus, in nomine tuo. Ps. Exaudi, Deus, orationem meam, ne.	D. 3.	(xx. m.)
18. Chesyngheria [Chute.]	Ps. Miserere mei, Deus, quoniam con. Ps. Miserere mei, Deus, miserere mei, quoniam in te. Ps. Si vere vtique. Ps. Eripe me.	D. 3.	(xvi. m.)
[b. DIACONI.]			
19. Begmynstra S. Marie (prima).	Ps. Deus, repul. Ps. Exaudi Deus, Deus meus. Ps. Nonne Deo subjecta. Ps. Deus, Deus, meus.	D. 2.	(xvi. m.)
20. Begmynstra Petri (2 ^a .)	Ps. Exaudi, Deus, orationem meam. Ps. Te decet. Ps. Jubilate Deo.	D. 1.
21. Bissopeston	Ps. Deus misereatur. Ps. Exurgat Deus.	D. 4.	(xx. m.)
22. Husseburna	Ps. Saluum me fac.	C. 2.	(lx. m.)
23. Nud'erauena	Ps. Deus, in adiutorium. Ps. In te, Domine, speravi. Ps. Deus, iudicium tuum regi da.	D. 3.	(xx. m.)
24. Netherb'ia [Netherbiria in Ecclesia.]	Ps. Quam bonus. Ps. Vt quid, Deus.		(lxx. m.)
25. Slepe	Ps. Confitebimur. Ps. Notus in Judea. Ps. Voce mea.	C. 3.	(xx. m.)
26. Nud'b'ia in terra (alias Herberti)	Ps. Attendite.	D. 4.	(xv. m.)
27. Aweltona ¹ (boriall)	Ps. Deus, venerunt gentes. Ps. Qui regis Israel. Ps. Exultate Deo. Ps. Deus stetit in sinagoga.	D. 3.	(viii. m.)

¹ Mr Rich Jones has apparently confused the two Aultons and their Psalms, nos. 27, 28 in *Fasti*, p. 201. He gives also the wrong title to the list; and (on p. 199) the number of the MS. (148) is misprinted.

Prebenda	Psalmi dicendi	Pars chori et Residentia	(Taxacio A.D. 1226)
28. Aweltona Pancracij	Ps. Deus, quis similis erit tibi? Ps. Quam dilecta. Ps. Benedixisti, Domine.	D. 1.	(viii. m.)
29. Etemynstra mag' Ranñ	Ps. Inclina, Domine, aurem. Ps. Fundamenta. Ps. Domine, Deus salutis.	D. 4.	(viii. m.)
30. Grymstañ	Ps. Misericordias Domini.	D. 1.	(xxv. m.)
31. Durneford'	Ps. Domine, refugium. Ps. Qui habitat. Ps. Bonum est confiteri. Ps. Dominus regnavit, decorem.	C. 2.	(xvi. m.)
32. Writelestona	Ps. Deus vltionum. Ps. Venite. Ps. Cantate. Ps. Dominus regnauit, exultet.	C. 4.	(xxx. m.)
33. Wyuelesford'	Ps. Cantate .ij. Ps. Dominus regnavit. Ps. Iubilate. Ps. Misericordiam. Ps. Domine, exaudi.	D. 3.	(xx. m.)
34. Rotesfen	Ps. Benedic. j. Ps. Benedic. ij.	C. 1.	(viii. m.)
[c. SVBDIACONI]			
35. Cumba.	Ps. Confitemini j.	C. 2.	(xx. m.)
36. Rotecamp	Ps. Confitemini .ij.	D. 2.	(x. m.)
37. Etemenistra	Ps. Confitemini .iiij.	C. 4.	(viiij. m.)
38. Etesburia	Ps. Paratum cor. Ps. Deus, laudem.	D. 4.	(v. m.)
39. Axeforda	Ps. Dixit Dominus. Ps. Confitebor. Ps. Beatus vir. Ps. Laudate pueri. Ps. In exitu.	C. 2.	(iiij. m.)
40. Warmenistra	Ps. Dilexi. Ps. Credidi propter. Ps. Laudate Dominum omnes gentes. Ps. Confitemini.	C. 3.	(v. m.)
*41. Stretford'	Ps. Beati immaculati <i>vsque</i> Memor esto verbi ¹ .	C. 3.	(iiij. m.)
42. Prestona	Ps. Memor esto, &c. <i>vsque</i> Mirabilia ² .	C. 4.	(xxiiij. m.)
43. ³ Bemynystre	Ps. Mirabilia <i>vsque</i> Letatus sum ⁴ .	D. 4.	(xx. m.)

¹ fo. 1^b.² i.e. to *Iniquos* and *Feci iudicium*, inclusive.¹ i.e. to *Legem pone* and *Et veniat*, inclusive.

³ Nos. 43—45. The prebendaries of Bedminster and Redcliffe, Teynton and Torington (Torleton, Torington, or Tolleton) were respectively deacon, priest, and deacon. Why they are placed here among the *Subdeacons* I cannot say. The Psalms which they undertake are cxviii. (cxix.) verses 129—176, cxix.—cxxxvi. (=cxxx.—cxxxvii.). I do not find Beyminster Ecclesia in this list. The prebend is Decani, diaconus, residing in the second quarter of the capital year, like Beyminster prima. It is called 'Netherbury in ecclesia.' The prebend of Teynton was annexed to the Precentorship at least about 1236—1270. See Jones, *Fasti*, p. 224.

⁴ Apparently, exclusive of Ps. *Laetatus*, cxxi.

Prebenda	Psalmi dicendi	Pars chori et Residentia	(Taxacio A.D. 1226)
44. Teyntona	Ps. Letatus. Ps. Ad te leuau. Ps. Nisi quia Dominus. Ps. Qui confidunt. Ps. In conuertendo. Ps. Nisi Dominus edificauerit. Ps. Beati omnes qui timent. Ps. Sepe expugnaverunt. Ps. De profundis. Ps. Domine, non est exaltatum cor meum.	C. 1.	(lxxx. m.)
45. Toryntona	Ps. Memento. Ps. Ecce quam bonum. Ps. Ecce nunc. Ps. Laudate nomen Domini. Ps. Confitemini Domino quoniam bonus. Ps. Super flumina Babilonis.	D. 1.	(xij. m.)
46. Media pars principalis Altaris	Ps. Confitebor tibi. Ps. Domine, probasti me. Ps. Eripe me, Domine. Ps. Domine, clamaui. Ps. Voce mea.	C. 2.	(iij. m.)
47. Ferendona	Ps. Domine exaudi .ij. Ps. Benedictus. Ps. Exaltabo. Ps. Lauda, anima mea.	C. 1.	(xxxij. m.)
48. Cerdestok	Ps. Laudate Dominum, quoniam bonus. Ps. Lauda Jerusalem Dominum. Ps. Laudate Dominum de celis. Ps. Cantate Domino canticum nouum.	D. 1.	(xxiiij. m.)
49. Lym	Ps. Laudate Dominum in sanctis eius <i>cum</i> Letania.	D. 1.	(xxxij. m.)
[d. ABBATES, SACERDOTES.]			
50. Vphauefi	Ps. Confitebor. Ps. Ego dixi. Ps. Exultauit cor ¹ .	C. 4.	(xx. m.)
51. Lodre	Ps. Cantemus Domino. Ps. Domine, audiui ² .	C. 3.	(xx. m.)
52. Okeburne	Ps. Audite celi que loquar, &c. ³	D. 1.	(lxxx. m.)

It is worth noting that in the list of Canons of 1226, printed by Rich Jones in *Fasti*, p. 192, the first thirty-nine names, with hardly an exception, are in the grade of Holy Orders, 21 priests (Grimstone being out of place), 12 deacons (Yetminster secunda, put next to the other Yetminster, out of its grade) and 5 subdeacons. For the rest, some may have been 'canons of the second form.'

¹ These three 'psalms,' assigned for the Abbat of St Wandragesil, are the Old Testament Canticles of Esaias, Hezekiah, and Hannah. *Isai.* xii. and xxxviii. 10, and 1 Sam. ii.

² The 'psalms' of the Abbat of St Mary Montesberg, are the Song of Moses, and the Song of Habakkuk, *Exod.* xv. and *Habak.* iii.

³ The 'psalm' assigned to the Abbat of Bec, was the Song of Moses, *Deut.* xxxii.

The payment *de Communa*, in 1230, varied according to the quarters, for residence:—

1st	quarter	to each	Persona,	104s. 8d.;	to each	Canon,	53s. 4d.
2nd	"	"	"	98s. 6d.;	"	"	49s. 6d.
3rd	"	"	"	104s. 3d.;	"	"	52s. 9d.
4th	"	"	"	102s.;	"	"	51s.

Hec est taxacio prebendarum ecclesie Saresbyriarum
consueta et approbata¹.

Poterne	50 marce	Aweltone	8 marce
Ramesbyre	40	*Ethemenistre Tancredi	
Cerneministre	80	(Yetminster secunda)	8
Kalna	60	Ethemenistre W. de Len	
Hectredebyre cum Godal-		(Yetminster prima)	8
mungge	60	Derneford	16
Graham Willelmi [Aus-		Writelintone	30
tralis] ²	50	Wodeford	20
Bedewinde	50	Rotefene	8
Wrda	60	Cumba	20
Blebyre	25	Rotescombe	10
Brikeswrth tota	50	Gytesbyre (i.e. Yatesbury)	5
Buttona	25	Axeford	3
Syreburne	60	Wermenistre	5
Grimstone	25	Stratthone	12
Hortone	20	Radecliue	40
Chesingebyre	16	Minor pars Altaris	3
Beymenistre Valentin ³	20	Major pars Altaris	16
Shuptune [cum Brikes-		Lim	32
worth, supra]		Farendone	32
Byssopestone	20	Cherdestoke	24
Burebache cum Husse-		Prestetone	24
burne	60	Teyntone	80
Nytherbire Roberti ⁴	15	Stratford	4
Nytherbyre [in eccl.]	50	Ockeburne	80
Nytherhavene	20	Upavene	20
Beymenistre Rogeri	16	Lodres	20
Aweltone Archidiaconi ⁵	8	Slepe	20

Summa totalis taxacionum omnium prebendarum

Sarum, MCCCCXX marce.

Decima, CLij.

¹ Charters, pp. 206—8. Tempore R. Poore. Lib. Evid. C. 462.

² South Grantham held by W. Ingoldesby, 1226. (Graham Boreal, al. Maryn, not in this list.)

³ Beaminster 2^{da} held by Valentine, who went to Durham with Bp Poore.

⁴ Netherbury in terra, held by Robert the Scot.

⁵ North Alton, held by Humph. Archd. Dorset.

* *Sarum Charters*, p. 208.

The following alphabetical list of Prebends of the Cathedral Church of Salisbury may be found convenient.

Altaris pars maior, *al.* prima (from the division of pentecostal oblations), 1.

Altaris pars minor, *al.* media, 46.

Aulton (*al.* Auelton), Aweltona boralis (North Alton), *al.* archidiaconi, Northbury, 27.

Aulton australis, *al.* Alton Pancras, *al.* Northbury, 28.

Axford, Axeforda (changed to 'Gillingham minor'), 39.

Beaminster prima, Begmynstra S. Marie, 19.

Beaminstre secunda, *al.* Valentini, Begmynstra Petri, 20.

Beaminster in ecclesia, *al.* Netherbury, Beyministre.

Bedminster and Redcliffe, Bemynystre, 43.

Bedwin, *al.* Bedewynd, dissolved *temp.* Hen. viii. for Vffculme, 10.

Bere, *see* Cherminster and Ilfracomb. Byr', Bere.

Bishopston, Bisshopeston, Byssopestone, 21.

Bitton, Bectona, Buttona, 14.

Blewbery, Blebiria, Blebyre, Blewberia, Bleburie and Merlebrege, 12.

Bricklesworth (Cancellarii), *vide* Shipton. Brichelswurda, Brikesworth, 3.

Burbage, *see* Hurstbourne. Burebacha, Berbecha, Berwyth.

Calne (Calna Thesaurarii), Kalna, 6.

Cannyngs, *see* Pottern.

Chardstock, *al.* Cerdestok, Cherdestoke, 48.

Cherminster, *al.* Cermynistre, Cerneminstre, and Bere, the 'golden prebend' (changed to Ilfracomb, *temp.* Hen. viii.), 5.

Chisenbury, Chesyngebiria, Chesbury, with Chute, 18.

Chute and Chisenbury, Chesingebyre

Combe, Cumba, Combe Bisset, and Harnham, 35.

Durnford, Diarneford, Derneford, Durneford, 31.

Eteministra, *see* Yetminster.

Etesburia, *see* Yatesbury.

Faringdon, Farendone, Ferendona, 47.

Fordington (Dorchester, St George's), with Writhlington.

Gillingham major, *olim* Ramsbury.

Gillingham minor, *olim* Axeford.

Graham, 1. Graham Willelmi, *al.* Grantham australis (South Grantham, Lincs.), 8.

Graham, 2. Granham (Maryn), *al.* Grantham borealis (North Grantham, Lincs.), 9.

Grimstone, Grymstone, and Yetminster, 30.

Halstock, *al.* Halgestock, *see* Lyme.

Harnham, *see* Combe Bisset.

Heytesbury, Hestrebe, Heygtredisbury, Hectredebiria Decani, Hegtredebyre, Hectredebyre cum Godalmungge, 7.

Highworth, *al.* Worda, Wrda, Wurde, 11.

Horton, Hortone, Hortune, Horedone (once the 'golden prebend,' dissolved *temp.* Edw. vi.), 17.

Hungerford, *see* Okeburne.

Hurstbourne, Husseburna, Hosseburna, *and* Burbage, 22.

Ilfracombe, *olim* Bere et Cherminster.

Kings Teynton, *see* Teynton Regis.

S. Laurencii (Old Sarum), *see* Stratford.

Lavington, Laventona, *see* Pottern.

Loders alienata, Lodre, with Bradpole Chapel, held by the Norman abbat of St Mary Montebergh, 51.

Lyme ('Lym'), Lim, and Halstock, 49.

Major Pars Altaris (olim Episcopi Sarum), *al.* prima pars altaris, 1.

Merlebrege, Marleberga, Marlborough, *see* Blewbery.

Minor Pars Altaris (*al.* Media Pars principalis Altaris), 46.

Netheravon, Nuðerauena, Nytherhavene, 23.

Netherbury, Neverbiria, Niderberie in Ecclesia (Beaminster in ecclesia), 24.

Netherbury in Terra, *al.* Roberti, Nuðbiria Herberti, *al.* Yondover, 26.

Northbury, *see* Alton Borealis.

Okeburn, Ockeburne, Ocorne (*hodie* Ogborne) with Hungerford. Held by the Norman abbat of Bec, 52.

Overbury, *see* Yetminster i.

Pottern (Episcopi), Poterna, *al.* Cannýngs, with Lavington, 2.

Preston, Prestetone, Preston, 42.

Preston, *see* Teynton.

Ramsbury, Ramesbyre, Remmesbyria, changed to Gillingham Major, 4.

Redcliffe, Radecloue, *see* Bedminster.

The following alphabetical list of Prebends of the Cathedral Church of Salisbury may be found convenient.

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Bishopston, Bisshopeston, Byssopestone, 21.

Bitton, Bectona, Buttona, 14.

Blewbery, Blebiria, Blebyre, Blewberia, Bleburie and Merlebrege, 12.

Bricklesworth (Cancellarii), *vide* Shipton. Brichelswurda, Brikesworth, 3.

Burbage, *see* Hurstbourne. Burebacha, Berbecha, Berwych.

Calne (Calna Thesaurarii), Kalna, 6.

Cannyngs, *see* Pottern.

Chardstock, *al.* Cerdestok, Cherdestoke, 48.

Cherminster, *al.* Cermynistre, Cerneminstre, and Bere, the 'golden prebend' (changed to Ilfracomb, *temp.* Hen. viii.), 5.

Chisenbury, Chesyngbiria, Chesbury, with Chute, 18.

Chute and Chisenbury, Chesingebyre

Combe, Cumba, Combe Bisset, and Harnham, 35.

Durnford, Diarneford, Derneford, Durneford, 31.

Eteministra, *see* Yetminster.

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Grimstone, Grymstone, and Yetminster, 30.

Halstock, *al.* Halgestock, *see* Lyme.

Harnham, *see* Combe Bisset.

Heytesbury, Hestrebe, Heygtredisbury, Hectredebiria Decani, Hegtredebyre, Hectredebyre cum Godalmungge, 7.

Highworth, *al.* Worda, Wrda, Wurde, 11.

Horton, Hortone, Hortune, Horedone (once the 'golden prebend,' dissolved *temp.* Edw. vi.), 17.

Hungerford, *see* Okeburne.

Hurstbourne, Husseburna, Hosseburna, *and* Burbage, 22.

Ilfracombe, *olim* Bere et Cherminster.

Kings Teynton, *see* Teynton Regis.

S. Laurencii (Old Sarum), *see* Stratford.

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Merlebrege, Marleberga, Marlborough, *see* Rie...

Minor Pars Altaris (*al.* Media Pars prim...

46.

Netheravon, Nußerauena ^{PERDITAE, sive}

Netherbury, Neverbiria, ^{TAE.}

minster in ecclesia), 24. ^{G, in Episcopatu.}

Netherbury in Terra, *al.*, ^{Monteburgensis.}

al. Yondover, 26.

Northbury, *see* Alton Bore ¹⁵⁵⁰⁻

^{esili.}

Okeburn, Ockeburne, Ock ^{THBURY, non hic allocata.}

Hungerford. Held by the No...

Overbury, *see* Yetminster i. ^{nd. of Berks was removed in 1836 to}

^{um should move up into his place}

Pottern (Episcopi), Poterna, ^{ncellor at no. 8, in a more dignified}

ton, 2. ^{), and would leave no. 10 available}

Preston, Prestetone, Prestona ^{nd was recently without a place}

Preston, *see* Teynton. ^{ld be reasonable also to set the}

^{own side (Cantoris), by exchange}

Ramsbury, Ramesbyre, Re...

Gillingham Major, 4.

Redcliffe, Radecloue, *see* Be...

Rotefen, Rotesfen, Rothesfen, Rotefeld, Ratfyn, changed to Winterborn Earls, 34.

Ruscomb Southbury, Ruscampe, Rotescombe, Rotescamp South, Rotescumbe, Rotecamp, 36. (*North* Ruscomb was annexed to Combe.)

Sherborne, Shirebourne, Scireburna, Syreburne, Shurburna, ? Shalborn (held by the abbat), 15.

Shipton, Shuptune, Schiptona, Schipestana, Scipeston, Syptone (in Bricklesworth before Bp R. Poore's time. Annexed to the Regius Professorship of Civil Law at Oxford 1617—1855), 13.

Slape, Slepe (formed out of Netherbury), 25.

Stratford, Stretford (Old Sarum, St Laurence), 41.

Stratton (with Wracklesford farm), Stratthone, Strattona, Southbury, *see* Yetminster ii. [16.

Teyntona Regis, Kings Teynton, with Yalmeton and Preston, 2, 44.

Torleton, *al.* Torlington, Tolletone, Torinton, Toryntona, 45.

Uffculme, *olim* Bedwin.

Upavon, Upavene, Ophavene, Vphauēn, held by the abbot of S. Wandragesil, 50.

Wiltbury, *see* Yetminster i.

Calne (Ca.

Cannyngs, *see* ronenistre in terra, Warmenistra, 40.

Chardstock, *al.* Cerde, Earl's Winterbourn, *olim* Rotes-

Cherminster, *al.* Cermyn.

the 'golden prebend' (changed to Wilsford, *see* Wyvelesford. viii.), 5.

Chisenbury, Chesyngebria, Chiseton, Writelintone, Writeles-

Chute and Chisenbury, C

Combe, Cumba, Combe H, *al.* Wilsford, *see* the pre-

Durnford, Diarneford, D

Eteministra, *see* Yetminsesburia, Yattisbury, 38.

Etesburia, *see* Yatesbury

teministre superior, Eteministre

Faringdon, Farendone, Magistri Ranulphi, *al.* Willelmi

Fordington (Dorchester), 29.

lington.

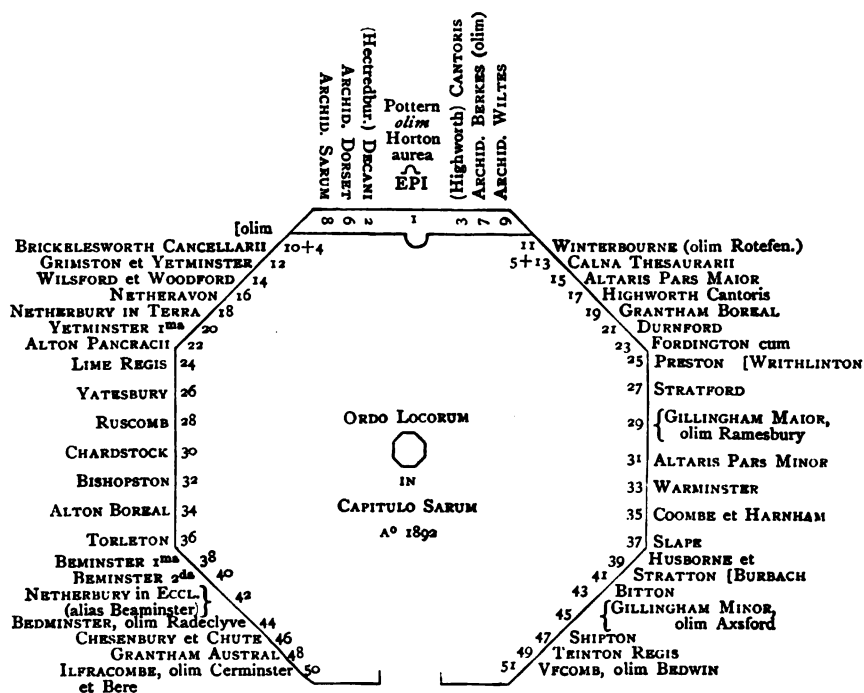
teministra, Yeteministre inferior,

Gillingham major, *olim* ton, *see* Grimston.

Gillingham minor, *olim* ry in Terra.

Graham, 1. Graham

(South Grantham, Lincs.)



PRAEBENDAE DEPERDITAE, sive
ALIENATAE.

BLEWBURY et MERLEBERG, in Episcopatu.
 LODERS abbas S. Mariae Monteburgensis.
 OKEBURN abbas Beccensis.
 SHIREBURN abbas.
 FARINGDON, alienata, A.D. 1550.
 VPAVON abbas S. Wandragesill.

YETMINSTER 2da, alias SOUTHBURY, non hic allocata*.

* It seems probable that since the Archd. of Berks was removed in 1836 to the diocese of Oxford, the Archd. of Sarum should move up into his place (no. 7). This would give a seat to the Chancellor at no. 8, in a more dignified place, but still on his proper side (*Decani*), and would leave no. 10 available for "Yetminster secunda," which prebend was recently without a place provided in the Chapter House. It would be reasonable also to set the Treasurer's seat one place higher on his own side (*Cantoris*), by exchange with his neighbour of Winterbourne, no. 11.

[At the top of one of the inserted leaves near the end of the volume (fo. 44^b) above the 'Oathe of Supremacie' there is a memorandum (in the handwriting of an Elizabethan Chapter Clerk) relating to the history of the book itself.]

17 Octob. A.D. 1573.

Die Sabbati, viz. Decimo septimo die mensis Octobris,
Anno Dñi Millesimo quingentesimo septuagesimo tertio.

Iohannes Pyers Decanus

Ricardus Chandler

Thomas Lancaster¹

Iacobus Proctor

Iohannes Colcell², et

Iohannes Bolde

canonici residentiarij ecclesie Cathedralis Sarum, in domo capitulari dicte ecclesie cathedralis capitulariter congregati, et capitulum facientes, librum hunc inspicientes, quamplurima in eodem supersticiosa, verbo Dei et legibus huius regni Anglie contraria, invenimus.

Quocirca, pietate erga Deum et obedientia erga principem commoti, nos vnanimi consensu et assensu decreuimus, quicquid in hoc libro scripture sancte dissonum est, et statutis huius regni Anglie repugnans, penitus abrogandum fore atque abrogatum esse hijs scriptis iudicamus.

Iohañes Piers.

T. Armachan¹.

Ricardus Chandler

Jacobus proctor

Johñ Colcell²

John Bolde

(Teste Wil. Blacker, notario
publico, clerico capitulari.)

¹ T. Lancaster, Abp of Armagh, 1568—84, retained the office of Treasurer. He also acted as Bp of Marlborough.

² J. Coleshill, Preb. of Stratton, 1565—1600.

[In consequence of this resolution of 1573 a pen has been drawn five or six times across fo. 10^a—15^b, 20^b..., 23^b—30^a, 32^b—36^b, 42^b—44^a. In fact nothing has been left untouched but the Psalms and Gospels in the earlier part of the Book, and the forms relating to capitular customs and ceremonies of respect in the concluding section. The list of relicks 15^b—19^b had been more vigorously blotted out with inquisitor's black ink, and the form of the Greater Cursing 19^b—20^b, probably, and the mention of St Thomas of Canterbury (condemned by the Injunction of K. Henry VIII. in Sept. 1538 to be erased or expunged), and likewise any occurrence of the word 'pope' has been visited by the erasing knife in accordance with a royal decree declared to Convocation in 1543. John Capon (or Salcote) Bishop of Salisbury was one of those to whom the order was committed, (but the Lower House declined to name any of their number to assist him and the Bishop of Ely in this task).]

W. HARDING.

[A declaration written by William Harding, the Dean's clerk, who had sold a small property called 'the more shoppis and gardyns' to the Dean and Chapter of Salisbury about 1470, has been preserved between the leaves of the volume of ceremonies and processions.

It has lost a quarter of the first sheet and is considerably worn and faded.

It consists of a paper roll of two sheets roughly stitched together, and thus measuring 20 inches in length by $11\frac{1}{2}$ in breadth.

The paper-mark is a bull's head with a perpendicular line surmounted by a star of six points (the perpendicular line making the 1st and 4th) rising between the horns.

The writer, W. Harding, does not appear in a very creditable light in the transaction which he describes, but he claims to have done his best to arrest the evil consequences of his weakness.

The paper has neither seal nor signature at the bottom ; and, supposing the two sheets to have been of the same dimensions when complete, I doubt if there was room for them at the top. As there are numerous corrections on the paper, it may be looked upon as a draft, though one evidently once treated as being of some importance.

A bull's head appears on some of the Low Country paper used by Caxton. Six varieties traced by Mr Lees Aspland have been printed in facsimile for the Holbein Society's volume relating to Caxton's Golden Legend and edited by Mr Alfred Aspland, but none of these examples is identical with the mark upon the paper before us. The perpendicular with cross lines is not unlike that on the 2nd page of facsimiles, but the bull's head has not the horns so wide apart, but is more like the head on Mr Aspland's third page ; where however it is surmounted by a 'potent.'¹

¹ It appears from a sealed deed (20 Feb. 1467) in the Muniment Room, that W. Harding had been Clerk of the Works, and was son of Nicholas Harding, citizen of New Sarum. His reputed son was a Scholar of De Vaux College. The tenements were situated in "Wynchester strete" and by "Gigorstrete."

A Declaration made by W. Harding the elder,
Clerk to the Dean.

.....as yu there cann more playnlie [perceiue]...

('of layte tyme' *struck out*) of certayn language s'myttynge on me, the [concer]nyng the said mater berynge date before the said feffement to.....to thentent to avoid interrupt and trouble the lawfull p..... gode conscience for my declaracion [before] god and man heryn such vntrue forgyng of fals dedes.

Know ye [that] I the said W[ill'].feffement by me made to the said maist' Ric' Whitby'.....

.....[my] bastard came to me to the Abbey of Beaulieu² yⁿ the Counte [of Suth Hanton, and sayed]

Fader [I hafe] remembred that ye hafe of late tyme sold ('land' *altered to*) certein tenements yn Sarum to the Deane and Chapitre & [that ye hafe re]ceiued xx.li. yn parte of payment. And, as I am lerned, but yf ye hafe the bettre helpe, ye be like neuer to ha[ve the residue] of the m[ony] for they haue saide amonge them that sythe they be sure of the land by yo^r dede, they haue [enow] off you as they wold hafe, and as for the residue of yo^r payment, ye shall neuer hafe it of them withoute grete trouble. nertheles I will ride fro you and aske [conseil] what is best to be done for yo^r surte³ her yn; and so departed fro me.

And with yn a shorte space after that he came agayne [backe] to me ('then and ther' *struck out*) saynge thies wordes, Fader I hafe comened with divers of oure ffrendes, Ric' Wodhyll' and other, and they sayn' yf ye write a dede with yo^r own hand, accordyng to this note and copie that I hafe broughth nowe with me fro hym and seale it, thogh no thyng ellys be don therto it shall be a sure meane for you, and cause the said Deane and Chapitre fayne to make you payment of yo^r money or ellys they shall wene to goe fro the land. All be it y^t I the said Will' clerk of the Deane of Sarum was full trewlie paied and content accordyng to my bargayn aforsaid, nertheles for the grete fere and doute that my said bastard son at that tyme put me yn for the same payment ('of the residue of my money' *struck out*), and for no other entent, god knoweth, I at that tyme with myn own hand made a writyng accordyng* * 2nd part. to the said note and copie that he broughth to me, as is

¹ Richard Whitby, Canon Residentiary and locum tenens of Deans Goldwell and Davyson, was Treasurer of Sarum Cathedral 1462—94. He held the prebends of Slape and Bedwin.

² Bewley. Beaulieu Abbey (de Bello loco) in the New Forest.

³ 'surte' i.e. surety.

afore reherced, howe be it that when I had writen it, he desired me to hafe ensealed it, and I, grucchynge yn my conscience therof, aunswered and said I wold ouer se fyrst the said writynge, and be advised y^r of att y^t nyght, and so then I laid it down vnsealed yn a bay wyndowe yn my chambre at Beauley forseid. the said Will' my bastard son lay w^t me that nygth ('as well as before and after vsyng to lye with me' *struck out*) yn my said chambre.

And apou the morowe when I rose and went to the said bay wyndowe, wher I had layde the said writynge vnsealed ('so with myn own hand writen, at which tyme' *struck out*) it was then taken away by my said bastard son, and I neuer sawe it fro that tyme.

Wherfor I y^e said Will Hardyngge y^e fflader openlie declare and certifie for trouthe that yf any man^r of dedys or writyngs of myn own hand or of any other mannys writynge made and ensealed of the said more shoppis and gardyns, or of any parcell of them to any other person or persons, beryng date befor the said dede of feffe^t made to y^e forsaied M^r Ric Whitby, M^r Joh' Cranborn¹ and other aboue-mentioned², distroynge or avoidynge of ther' estate and possession yn forme aforesaid be made shewed or published, the same dedys be not trew, but falslie forged ymagyned and contrived, as I shall aunswer afore god at the dredefull day of lugement at my moste nede.

In Witnes wherof, and for the mete playne profe and declaracion of traute to y^e presents, I hafe putte my seale

And sygned it w^t myn owne hand

And ouer that for y^e mor' credence to be had yⁿ y^e behalfe I hafe by my special labo^r and ynstaunce sued to hafe the said writynge to be enrolled of record of afore y^e Kyng' yn his high courte of Chauncerie.

¹ John Cranborne, prebendary of Rotesfen in 1432; of Combe and Harnham in 1435, and Hurstbourn 1452—74. He was a Residentiary Canon.

² Beside Canons Ri. Whitby and J. Cranborne, the deed of 20 Feb. 1466—7 mentions "William Staple, William Whitmersh, and John Cooke prestes." Some of the houses and the shops were sold (circ. 1449) to Nicholas Upton, precentor, Gilbert Keymer, treasurer, W. Ingram, Ric. Trove, and W. Whitmersh. The Chapter subsequently made some compensation to W. Harding's son; so, possibly, they doubted the sincerity of this declaration.

HOLY WATER
AND HOLY BREAD.

[In a fine MS., Sarum Breviary (cir. 1440), given to his Cathedral library by Bp Edward Denison, but formerly belonging to Arlingham Church in Gloucestershire, there is an addition *cum nota*, which was made on the blank cir. 1470. column at the end of the Temporale (facing the Kalendar which divides it from the Proprium Sanctorum), about the year 1470. It may be said to be of Worcester Use, but it belongs fairly to the offices of the *Processionale*, so we may reprint the text here from a photograph given us many years ago by Dr H. T. Kingdon, now Lord Bishop of Fredericton, who read a paper on the subject at Warminster, 22 Aug. 1877.

[In giving holy water to the people.]

Remember youre promys made yn baptyem.
And chrystys mercyfull bloudshedyng.

By the wyche most holy sprynklyng.
Off all youre syns youe haue fre perdun :
Haue mercy vppon me oo god.

After thy grat mercy.

Remember &c.

And acordynge to the multytude of the mercys.
Do away my wyckydnes.

Remember. &. cet.

Glory be to the father and to the sun. and to the
holy goost.

As hyt was yn the begynnyng so now and ever & yn
the world of worlds so be hytt.

By the wyche.

More than sixty years later, Latimer, being Bishop of 1535—9. Worcester, gave his clergy a version of this rhyme, as 'Words [to be] spoken to the people in giving them holy water.' And he added a companion form (not found in the MS. Breviary now at Salisbury) of

'What to say in giving holy bread.

Of Christ's body this is a token

Which on the crosse for our sinnes was broken,
Wherefore of your sinnes you must be forsakers
If of Christ's death ye will be partakers.'

Dr Chr. Wordsworth, *Eccl. Biog.* ii. 531, ed. 1853.

[Bp Kingdon makes the interesting suggestion that Latimer being made Bp of Worcester in 1535 came into contact with the Gloucestershire vernacular service (which had been set to music some 60 or 70 years before, as the experts at the British Museum agree) and so attempted to give it more general currency. At the same time he added 'a jingle to be used at the giving of the *antidoron*, or blessed bread. For as there was holy water to remind Christians of their baptism, so was there holy bread handed round, during or after service, as a reminder to the non-communicant of the blessed sacrament of the Eucharist.' *A Vernacular Service* (1877), pp. 7, 8.

Further, some twelve years later we find among the injunctions given by the Royal Visitors to the clergy and laity of Doncaster deanery, a repetition of the aforesaid forms with the addition of a third, in the following terms :

(The King's Visitors at Doncaster, 1548.)
(.iiij.) Item. You shall every Sunday, at the time of your going about the church with holy water, into three or four places, where most audience and assembly of people is, for the declaration of the ceremonies, say distinctly and plainly, that your parishioners may well hear and perceive the same, these words

Remember Christ's bloodshedding
by the which most holy sprinkling
of all your sins you have free pardon.

And in like manner, before the dealing of the holy bread, these words :

Of Christ's body this is the token,
Which on the cross for our sins was broken :
Wherefore of his death if you will be partakers,
Of vice and sin you must be forsakers.

And the clerk in like manner shall bring down the pax, and standing within the church door, shall say boldly to the people these words :

This is a token of joyful peace,
which is betwixt God and men's conscience :
Christ alone is the peacemaker,
Which straitly commands peace between brother and brother.

And so long as ye use these ceremonies, so long shall ye use these significations.

"Injunctions for Duncastre. Ex MS. Johnson" apud Burnet, *Hist. Reform.* vol. 2, app. p. 126. Cardwell, *Docum. Annals* i. 56 (ed. 1839).]

BROTHERHOOD OF THE CHAPTER.

[Although at Salisbury the relation of the Bishop to the Chapter was reduced to the position of a canon among other canons¹, the Chapter had been constituted in the first instance as the council of the city clergy, his advisers.

As a community in which divine service, eucharistic intercession, and other holy works were done continually, the *canonici et confratres ecclesie Saresberiensis*, like those of other Cathedral churches and some monastic Chapters, had gained a reputation for sanctity even in the days when their Church was at Old Sarum.

At Lincoln the old Obit Kalendar, written about 1185, mentions the names of certain friends and benefactors, besides those who were canons and gremials of the Chapter; such are "Outhild, *soror nostra*," "Goda, *soror nostra*," "Merewen, *soror nostra*," "Osbertus presbiter, *frater noster*," and (not improbably) several of the royal personages, the laymen and women noted in the same volume. (*Lincoln Cath. Statutes*, ii. pp. ccxxxvii, ccxl, ccxlii.²) And the 15th century "*Forma admittendi aliquem extranum† in fratrem et participem omnium suffragiorum in ecclesia Cathedrali Lincoln ministrancium*," and "*Forma admissionis laicorum in confratres vel consorores ecclesie*" (the latter in English), with their Oath upon admission as "Brothir of this Chapitour and churche of Lincoln," are contained in the Black Book (*ibid.* i. pp. 408—410).

At Worcester a Confraternity of the Chapter was instituted on St Wulstan's day Jan. 1225, but it was destined to last only seven years. (Wharton, *Anglia Sacra*, i. 487.) Canute and his brother Harold had been received into fraternity at Canterbury, and Athelstan and others at St Gall. (D. Rock, *Ch. of our Fathers*, ii. 321—337.)

A monastic form "*De fraternitate facienda*" is written on a fly-leaf in the Office Book of the Benedictine Abbats of Evesham, somewhat later than the text of the book which was written cir. 1300, and has been edited by the Rev. H. A. Wilson for the Henry Bradshaw Society in 1893, see pp. 156—7. This 'admission of a lay person to fraternity' bears a close affinity to the Sarum form, as well as to that for admitting a friend into confraternity with the Brethren and Sisters of St Nicholas' Hospital, which was

¹ See below, p. 150.

² To those already mentioned *locis cit.* may be added Henry of Lancaster (afterwards King Hen. IV.), Philippa wife of the poet Chaucer, Harry Percy (Hotspur), and others.

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A monastic form "*De fratre*" on a fly-leaf in the Office Bamento, facto, legat dom. De- of Evesham, somewhat us) *super fratrem* (uel *sororem*) which was written cir.

Rev. H. A. Wilson

1893, see pp. 156-157 or Confraternity of Lincoln, see *Black* fraternity, bears William of Blois, St Hugh's successor, 'constituit as to that for a ecclesia qualibet septimana, pro fratribus et sororibus, huius fraternitatis, xxxiii missas': besides 8400 Brethren and 50 psalters 'virorum religiosorum non sacerdotum et feminarum.' The total number of the Pater nosters and Ave

¹ See below scit, nisi solus Deus.' And by Grosseteste's time the

² To the 'religious' men, available for the Lincoln Brotherhood, Lanc. reached 40,000, 16,330 being granted by St Hugh and others. Ch.ock, *Girald. Camb.* vii. pp. 217—219. Append. F. i, ii.

³ See also *Sarum Charters*, p. 212.

[founded about the time of the removal from Old Sarum to Salisbury. (See *Cartulary of St Nicholas' Hospital, Sarum*, p. 4.)

The Evesham form prescribes that the admission should be made before dinner '*et ieiuno stomacho*.' Also, that the subsacrist should bring the text of the gospels for administering the oath of admission '*cum manu tergio*,' and should place it on the reading desk (*analogium*) on the side of the president in Chapter. When the party to be received was a nobleman, the introductory psalm (xlvii.) *Magnus Dominus*, might be accompanied by the Antiphon *Diligamus nos* (*Processionale Sarum*, 1882, p. 65).

The following is a list¹ of some personages who have been received into fraternity with the Church of Sarum:—

CONFRATRES ECCLESIAE SARVM.

cir. 1215. William Talbot (as his ancestors or predecessors had been before him). *Osmund Register*, f. 29^b.

1389. Dec. John of Gaunt, Duke of Lancaster;

Constance his wife;

Henry, Earl of Derby (afterwards King Henry IV.); and

other their noble attendants. *Dunham Reg.* f. 117.

1395—1400, March. Edward, Earl of Rutland. *Holme Reg.* f. iii.

1404. Ludouicus episcopus, nuntius papalis. *Drazer Reg.* f. 45.

1406. John Beaufort, Earl of Somerset. *ib.* f. 48.

15 Sept. Henry, Prince of Wales (afterwards King Henry V.);

Wherefore on the Duke of Gloster; with
Of vice and sin,

And the clerk in like manner, Queen of K. Henry IV.; with pax, and standing within the church door, men of her suite to the people these words:

This is a token of joyful peace,
which is betwixt God and men's conscience:

Christ alone is the peacemaker,

Which straitly commands peace between brother and brother.

And so long as ye use these ceremonies, so long shall ye use these significations.

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[1427. Thomas Montacute, Earl of Salisbury.

1430. Sir John Stourton, knight.

? 1468—75. King Edward IV.;

Lawrence Bothe, Bishop of Durham; and

Edward Story, Bishop of Carlisle. *Machon Reg.*
f. 82.

The following is taken from a 15th century MS., now in the possession of the Bishop of Salisbury.

* *Modus recipiendi aliquam honestam vel nobilem personam in Fratrem¹ seu Sororem Ecclesie Cathedralis Sarum².*

* *Miscellanea quoad Sarum.*

IMPRIMIS congregentur Decanus, seu eius locum tenens, cum confratribus suis in domum Capitularem, et si voluerint propter maiorem solemnitatem actus, convocentur omnes Vicarij chorales et ceteri ministri in eundem locum: et ponatur pannus honestus siue tapetum et pulvinar super pavementum in medio ante sedem decani et Canonice, prout fieri solet in Receptione canonicorum eiusdem ecclesie. sec. xv.

Et tunc presentet se coram Decano, seu eius locum tenente, vel presidente, et Confratribus, desiderans admitti in Fratrem vel Sororem, et participem ceterorum suffragiorum et bonorum operum ipsius ecclesie; et humiliter ac deuote petat se ad premissa recipi et admitti.

Et post aliquale interuallum, et mutuum communicationem factam de predicta admissione et beneplacito Capituli in premissis, assumat dñs Decanus, vt premititur, inter manus suas dextram manum fratris (vel sororis) taliter recipiendi, et dicat ei in latinis, siue vulgar', vt sequitur.

Consuetudo istius ecclesie est, quod recipiendas in fratrem et sororem promittat fidelitatem ecclesie;

et quod libertates, priuilegia, et iura eiusdem obseruabit, et in quantum potest obseruari procurabit et deffendet†.

Qua promissione, siue iuramento, facto, legat dom. Decanus (seu eius locum tenens) super fratrem (uel sororem) taliter admissum,

¹ For the 'brotherhede' or Confraternity of Lincoln, see *Black Book*, pp. 408—9. William of Blois, St Hugh's successor, 'constituit celebrari in eadem ecclesia qualibet septimana, pro fratribus et sororibus, vivis et defunctis, huius fraternitatis, xxxiiij missas': besides 8400 masses and 8550 psalters 'virorum religiosorum non sacerd. et feminarum religiosarum.' The total number of the Pater nosters and Ave Maries 'nemo scit, nisi solus Deus.' And by Grosseteste's time the psalters of the 'religious' men, available for the Lincoln Brotherhood, had reached 40,000, 16,330 being granted by St Hugh and others. Dimock, *Girald. Cambr.* vii. pp. 217—219. Append. F. i, ii.

² See also *Sarum Charters*, p. 212.

[Nos Decanus et Capitulum (*seu* presidens, *aut* locum tenens &c.) admittimus te et recipimus *et cetera*.

*fo. 6^b. *Et tunc surgant Decanus *et Capitulum, et chorus, si presens fuerit,*

et incipiatur ymnpus Veni Creator, et dicatur siue decantetur alternatim, usque in finem eiusdem. fratre (uel sorore) interim genuflectente, seu cubante, super predictum pannum sive tapetum.

Et dicantur preces sequentes.

Veni Sancte Spiritus, reple tuorum corda fidelium, et tui amoris &c.

et Emitte Spiritum tuum [et creabuntur].

Et renouabis faciem terre.

et Emitte Spiritum tuum &c.

Oracio. Protector, Deus, in te sperantium, sine quo nihil est ualidum, nihil sanctum: multiplica super nos, et hunc famulum tuum, *N.* misericordiam tuam; vt, co-operante Spiritu Sancto, obsequium humilitatis nostre fiat acceptabile, et a cunctis aduersitatibus corporis et anime perenniter liberemur, per Christum Dominum nostrum.

Quo finito, incipiatur

Ps. Ecce quam bonum. (cxxxii.)

Kyrieleyson. Christeeleyson. Kyrieleison.

Pater noster. Et ne nos [inducas in tentacionem].

[Sed libera nos a malo. Amen.]

Ÿ. Ostende nobis Domine misericordiam.

R̃. Et salutare [tuum da nobis].

Ÿ. Saluum fac seruum tuum (*vel* ancillam tuam).

R̃. Deus meus, sperantem in te.

Ÿ. Memor esto congregationis tue:

R̃. Quam possedisti ab inicio.

Ÿ. Conuertere, Domine, vsque quo.

R̃. Et deprecabilis esto super seruum tuum (*vel* ancillam tuam).

Ÿ. Mitte ei [Domine] auxilium de sancto:

[R̃. Et de Syon tuere eum, *vel* eam.]

Ÿ. Nichil proficiat inimicus in eo:

R̃. Et filius iniquitatis non opponat¹ nocere ei.

Ÿ. Esto ei [Domine] turris fortitudinis.

R̃. A facie inimici.

Ÿ. Domine, exaudi orationem meam.

R̃. Et clamor meus ad te ueniat.

Ÿ. Dominus vobiscum.

R̃. Et cum spiritu tuo.

¹ apponat: *Evesham*, p. 156, &c.

[*Oracio.* Pretende, Domine, famulo tuo dexteram tui celestis auxilii, vt te toto corde perquirat, et que digne postulat assequatur, per Jhesum Christum Dominum nostrum. Amen.

Oremus.

Suscipiat te Deus Pater in numero fidelium suorum, vt¹ nos, licet indigni, suscipimus te in oracionibus nostris, Concedatque tibi per vnigenitum Filium suum, mediatorem Dei et hominis², locum bene uiuendi³ et iusticiam bene⁴ perseverandi, et ad vite eterne hereditatem feliciter perueniendi: Et sicut [nos] te hodie caritas fraternitatis spiritualiter⁵ coniungit in terris, ita diuina pietas, que fraterne dilectionis est auctrix et amatrix, cum fidelibus suis coniungere dignetur in celis, ⁶prestante Domino nostro Jhesu Christo qui cum Patre et Spiritu Sancto⁷ uiuit et regnat [Deus] per omnia secula seculorum.

Quo facto, erigatur frater (vel soror), et deosculetur omnes Canonicos fratres suos, incipiendo a maioribus ex parte Decani (vel eius locum tenentis, vel presidentis); deinde diuertat se ad aliam partem, simili modo faciendo.

[*Forma Admissionis.*]

⁸Nos, Decanus et Capitulum ecclesie Sarum, ob sinceram caritatem et piam deuocionem, quas ob reuerenciam Dei et sue gloriose genitricis Marie Virginis, ad prefatam Sarisberiensem geris ecclesiam, te *N.* in prefate ecclesie, et nostrum, recipimus fratrem, ac ad vniuersa et singula dicte ecclesie et nostre fraternitatis suffragia, tenore presencium admittimus⁹,

volentes et concedentes, pro nobis et successoribus nostris in perpetuum, quod sis particeps et capax, tam in ^{*}vita quam in morte, omnium missarum, oracionum, ieiuniorum, vigiliarum, elemosinarum, ceterorumque suffragiorum omnium, que in dicta ecclesia, et in cunctis ecclesijs et locis dicte ecclesie subiectis, fieri solent et fient in temporibus perpetuo duraturis. * fo. 7^a.

¹ vt: MS. Et: *Evesham*.

³ bene agendi: *Eves*.

⁵ specialiter: *Eves*.

⁶⁻⁷ Per eundem d. n. J. Christum, F. suum, qui cum eo: *Eves*.

⁸⁻⁹ In Dei nomine Amen. Nos locum tenens Domini Decani Sarum, de assensu et consensu confratrum nostrorum, te Dominum T. M., Comitem Sarum, recipimus: *Harding Reg. fo. 87 b., s. a. 1427.*

² hominum: *Eves*.

⁴ instantiam: *Eves*. (om. 'bene').

[The Evesham form, which is similar in general purport, though different in verbal expression, here and in some other parts, adds "*disciplinis*" to masses, hours, orisons, watchings, fastings and alms-deeds and other spiritual benefits¹, 'which are done in this church, for ever' and adds with greater modesty "*et quod nos simus participes de beneficiis tuis*" (Liber Evesham, p. 157). The person admitted then kisses the book, and the abbat and all the convent in order; after which the president charges him to show benevolence to the Church, pronounces the benediction "*Societatem electorum suorum in celis: concedat tibi omnipotens et misericors Deus*": and bids him go into the church and pray God, our Lady, St Egwin, and all the saints whose bodies rest there, 'to grant what we have granted, and to bring him to the brotherhood in heaven.']

¹ The Sarum form used in 1427 reads "*predicacionum, ieiuniorum, abstinenciarum, et vigiliarum, ceterorumque bonorum operum, que per nos, seu confratres nostros istius ecclesie Canonicos, eiusdemue Vicarios, ceterosque huiusmodi ecclesie ministros, Dominus Jhesus Christus in ista eccl. Sarum, seu in ecclesiis et locis eidem subiectis, fieri dederit, seu concesserit, pro sua magna pietate perpetuis temporibus duraturis.*"

In 1392, John Waltham, Bp of Salisbury, procured from Pope Boniface IX. the confirmation of a Composition between himself and the Chapter, securing certain rights for himself, and that his successors might visit the Cathedral Body *de septennio in septennium*, either personally, or by a prebendary, as Commissary, for five days, after giving 40 days' notice. The Bishop may correct the Dean, after taking counsel with the Chapter, or can require him to reform abuses in others within three months. During Visitation, "*omni die potest Episcopus intrare Capitulum ut Canonicus, et si aliqua sint episcopo relata pro tempore corrigenda, ut Episcopus iniungere ut corrigantur.*"

[From the late 15th century MS. on 4to. paper, "*Miscellanea et Statuta quoad Sarum*," sometimes called Dean Davyson's Book, formerly in the possession of the Rev. John James (late rector of Avington, Berks.), and now restored to Salisbury, is taken the following account of the complaints or abuses reported to Bp Richard Beauchamp at his Visitation, held for the Cathedral body shortly after our Procession Book was written¹.

11 Jan. 1475.

Comperta et detecta in visitatione Reu. in Christo patris et dñi Dñi Ricardi [Beauchamp] Dei gracia Sarum episcopi in domo Capitulari ecclesie sue Cathedralis Sarum xj^{ma} die mensis Ianuarij anno incarnationis dominice secundum cursum et computacionem ecclesie Anglicane mccccxxv°.

Articles of *detecta* with their *Responsiones* follow. (fo. 35—38^b.) I give a summary.

j. Detectum est, quod bona communia, saltem ad comunam canonicorum spectantia, minus prospere vigent, et edificia antiqua, tenementa, redditus &c. minantur ruinam in quampluribus suis partibus, tam in civitate Sarum eiusque suburbij, quam extra, in partibus precipue apud Alvyngton, Kenton, Birtforde, Homyngton, Duryngton, et Bremshaw, quasi funditus, et locis alijs.

Responsio. Nos speramus, quod in tam prospero statu existant, sicut in annis pluribus elapsis fuerant, et in nullo dilapidantur, iudicio nostro: Excepta Rectoria de Wynkesfeld¹, que grave patitur detrimentum per clausuras et Inparcationes dñi Regis, nuper per eum et eius ministros inibi factas, vt patet oculata fide. Et quantum ad Kenton et Alvyngton, que in remotis partibus existant, singulis annis, vt opus est, fit debita allocatio farmarijs, pro debita reformatione fienda, qui per collatum pro sui exoneratione producant billas defectuum ibidem, si que fuerint. (Answer is further given about repairs at the rectories, supervised by the *magistri operum* and Mr W. Shreve 'confratre nostro'.²)

ij. Item, edificia, et precipue campanile magnum, fenestre vitree et clausura, et alie clausure, domus, muri lapideij circa procinctum† clausi canonicorum ecclesie Sarum, in diversis eius singulis partibus indigent multum reparacionibus necessarijs omni celeritate possibili. Sin autem, timetur quod infra breue tempus nimiam patientur ruinam.

R^o. Facta fuit magna reparacio anno precedente, &c.

ijj. Item, quedam edificia antiqua, et tenementa plurima

¹ Bp Beauchamp had held Visitations in 1454 and 1468

² W. Sheriff, Preb. of Minor Pars Altaris, 1472—4.

[atque cotagia et domus ad communam canonicorum ecclesie spectantia, saltem apud Birtfforde, funditus diruta sunt, et ad terram prostrata, ex negligentia et Incuria communariorum et ceterorum canonicorum.

R^o. Habentur ibidem certa cotagia, modici valoris, que debuissent reparari per tenentes et Inhabitantes, ex consuetudine manerij, &c.

* fo. 35^b.
li. 3.

*iiij. Item, murus lapidei operis circa Clausum canonicorum, et presertim illa pars australis ex opposito Collegij Vall' Sclarium sic incipit minari ruinam, [quod] nimis timetur quod infra tempus modicum funditus corruat.

R^o. Respondetur in secundo articulo supra.

v^{to}. Detectum est etiam, quod plurima Inconuenientia evenerunt ex eo quod Communarij singulis annis commutantur; et videtur magis vtile quod deputetur vnus Receptor generalis, ad receptionem communie integre canonicorum &c.

R^o. Quantum ad bona communia, pro maiori parte consistunt in beneficijs appropriatis ecclesie pro sustentatione ministrantium in eadem, vel in pensionibus assignatis pro Indemnitate ecclesiarum in diocesi Sarum appropriatarum, vel in assignacione et sustentacione obituum, per eorum fundatores perpetuis temporibus observandorum. Et quantum ad ecclesias appropriatas, iuxta consuetudinem ecclesie, canonici residenciarij habent; &c. &c.

vj. Item, Custodes sive Magistri fabrice operum ecclesie...per quatuor annos proxime iam elapsos...nimis remissi sunt.

R^o. Iudicio nostro non reperimus tantos defectus, &c.

vij. Item, compotus, sive Raciocinia clericorum fabrice negligenter et minus bene reddit' sunt per spacium trium annorum, &c.

R^o. Facta et audita est debita computacio, &c.

viii. Item, Will'mus Mortymer, nuper subreceptor sive collector proventuum...ad summam .xviiij li. legalis monete Anglie, et vltra, vt patet per plures rotulos compot', realiter Indebitatus existit ecclesie, et per .xiiij. annos &c.

R^o. Assignabimus sibi diem ad reddendum compotum suum; et, si deficiet†, prosequantur remedia iuris adversus eum.

ix. Item compertum est, quod stipes communis ecclesie, sive Thesaurus, ad nichilum quasi redigitur, nec in vno loco certo capituli reponitur infra ecclesiam, sed aliunde extra in manibus certarum personarum petitur. quod fiat restitucio et provisio conveniens pro eodem.

* fo. 36.

*R^o. Non ad nichilum redigitur. immo augmentatur, quia per viginti annos elapsos & cit' inueniebatur tanti

[valoris quanti ad presens est, et quam cito fieri possit fiet ordinacio pro debita conseruacione eiusdem in certo securo loco, et sub certis clauibus, &c.

x. Detectum est insuper, quod statutum quod incipit *Dignitas Decani* &c.¹ non est bene obseruatum.

R^y. Pars eiusdem, que nunc est in consuetudine ecclesie, obseruatur; et in quibusdam in desuetudinem abiit, nec in memoria hominum existit quando integraliter obseruabatur.

xj. Item, similiter nonnulla alia ordinaciones et Statuta concernencia ecclesiam et communam canonicorum, minime obseruantur, et presertim quo ad opciones et modum optandi. Atque prouentus et emolumenta vulgariter appellata 'incerta' sive 'asserta' ex eventu an^{ti}a crescen' nondum reddit' nec fideliter comput'; et presertim de annis quibus Mr J. Stretton et W. Fidyon officarij communar' canonicorum ecclesie Sarum fungebantur.

R^y. Quo ad primum huius articuli, non intelligimus quam bene obseruantur statuta &c. Et quantum ad secundam partem, prouisum est ut...obseruetur in posterum. Et quantum ad partem terciam, executores...assumpserunt eis terminum, &c.

xij. Item, Statutum quod incipit *Statutum de obseruacione vicariorum in choro*, non obseruatur².

R^y. Comparuerunt omnes et singuli vicarij: et ministrato eis articulo, vna cum statuto eis perfecto, fatebantur se fore culpabiles in quibusdam partibus illius statuti: et in quibusdam partibus non, quia in desuetudinem abierunt, &c. Et ut perfeccius et diligencius...se haberent, neque ignoranciam pretenderent, Dñs Decanus in sui et tocus capituli exoneracionem scribi fecit in vna tabula lignea in pergamento, de verbo in verbum, dictum statutum, et diuersa alia statuta vicarios predictos concernencia, et per supervisorem aule communitati eorum transmisit ibidem permansura, &c.

* xiiij. Item, Ordinacio sive statutum concernens bonum * fo. 36^b... et vtilitatem fabrice⁴ et operum ecclesie, quod sic incipit *Ne per ignoranciam*⁵ &c., minus bene obseruatum est. li. 4.

R^y. De consuetudine ecclesie illud statutum taliter obseruatur, videlicet quod Cancellarius, cum duobus canonicis sibi adiunctis per Dec. et Cap. singulis annis, quam-

¹ *Dignitas Decani*: See *Institutio Osmundi* A.D. 1091. *Statuta et Consuetudines Ecclesie Sarisb.*, 1883, p. 6.

² Probably annuatim, or annuali.

³ *De obseruacione Vicariorum*: I do not recognise this in Dayman and Jones' *Statuta*.

⁴ This word is twice spelt "fabrice" on this p. 36^b.

⁵ *Ne per ignoranciam*: Roger de Mortival, A.D. 1319, *Statuta Ecclesie Sarisberiensis*, edd. Dayman et Jones, 1883, p. 39.

[cito commodè fieri poterit post festum pasche, visitant omnia altaria ecclesie, et omnia ornamenta, et cetera concernencia illud statutum in ea parte; et ita fit et observatur, &c.

xiiij. Item detectum est, quod statutum novissimum celebratum et institutum a prefato Reu. in Christo patre dño Ricardo cognominato Beauchamp, Dei gracia Sarum episcopo, assensu capituli et vicariorum¹, nondum perfecte observatum est, sed multipliciter et pluries negligitur per vicarios, in ea parte vbi cavetur quod redderent annuatim certos nocturnos psalterij David' prophete, et antiphonas, cordetenus, &c.²

R̃. Jurantur in admissione sua vicarij ad observationem eiusdem. tamen ante finem anni quamplures taliter admissi ab ecclesia recedunt. Et quantum ad alios remanentes, quidam laudabiliter perficiunt juramentum. et quidam assumpserunt in se, per gratiam Decani et Capituli, sub spe future emendacionis, longiorem terminum ad perfecte perficiendum onus sibi iniunctum.

xv. Item, libri corales† quam plures indigent reparacione necessaria, et non est sufficiencia eorum. Quorum onus adhibendum ex consuetudine antiqua ad cancellarium ecclesie pro tempore existentem pertinuit et adhuc pertinet.

R̃. Communicacione habita super istum articulum inter nos, dicit frater noster Mr W. N. [Yve] Cancellarius antedictus, quod tempore comunicacionis habite cum dominacione vestra super huiusmodi reparacione librorum, dixistis huiusmodi reparacionem non aliter ad eum pertinere, quam habito redditu de consuetudine antiqua ad huiusmodi reparacionem spectan'. et sic non sunt per eum quo minus dicta reparacio' debite fuit. Et quantum ad sufficienciam librorum, non reperitur qui ex deuocione sua aliquod antiphonarium hijs diebus donare vel legare voluit. et paucitas librorum causat multociens quod plures vicarij non content prout tenentur.

xvj. Item petitur, pro honore ecclesie, quod fiat decretum sive declaracio, qui providere tenentur vt sermones et predicationes in eadem seriatim habeantur, et cui, vel quibus, compecijt et compecierit onus predicandi et dicendi easdem perpetuis futuris annis.

R̃. Inspeximus quod xx^{ti} sunt sermones numero, quorum nouem computantur et assignantur ex consuetudine fratribus minoribus et predicatoribus. Et quantum ad ceteros, habita diligenter comunicacione cum dñacione vestra, satisfactum erit petitioni.

¹ This Statute of Bp Ri. Beauchamp, 1471, is not printed by Dayman and Jones. It will be found in our Appendix.

² Cf. *Statuta Ecclesie Sarisberiensis*, pp. 15, 55.

[*xvij. Item petitur, quod fundacio vel dotacio altaris-² fo. 37. tarum videatur per Reu in Christo patrem et dn̄m dn̄m Ricardum Dei gracia Sarum episcopum, vt status eorum melioretur.

R̄. Quantum ad quinque altaristas in dicta ecclesia existentes, qui vocantur 'altariste antrinseci†,' funduntur (4g. 'in-^{trinseci.'}) ad monstrandum¹ vicarijs chori in certis horis ad certa altaria celebrantibus, et percipiunt ex dotacione fundatorum dictarum missarum, nec non vt custodie ecclesie temporibus diurnis et nocturnis assistant, quilibet eorum singulis diebus ob et de consuetudinē ecclesie vnam refeccionem quotidianam de canonicis residenciarijs. Et quantum ad alios qui vocantur 'altariste extranseci†,' sufficienter decantant²† vt patet ex ordinacione fundatorum suorum.

xviiij. Item detectum est, quod in defectu et negligencia altaristarum, pauce misse celebrantur in ecclesia mane, et saltem ad altare sancti Laurencij³, pro eo quod ipsi altariste minus tempestiue recedunt a capellis suis ante [quam] psalmus *Quicumque vult* inibi decantatur.

R̄. Vocati sunt omnes tam intrinseci altariste quam extrinseci, et ministrato sibi articulo ex consensu dñorum decani et capituli vna monicione peremptorie dictum est vt si qui fuit affectus†⁴ in eis in aliquo concernent eorum officium, amodo emendent, sub pena certa eis imponenda, prout magis aut minus fuerint negligentes, et in hac parte de cetero defectui, et remocionis ab eorum officijs si incorrigibiles existant.

xjx. Item detectum est, quod altariste temporibus missarum non induuntur superpellicijs.

R̄. Respondetur in articulo immediate precedente.

xx. Item detectum est eciam in scriptis, tenorem qui sequitur de verbo in verbum continentibus :

To my reuerent Father in God and my gracious lord the bysshope of Sarum.

please your gracyouse lordeshype to be informid of the Altaristes of your Cathedral chyrche of Sarum.

That on of theym yff the vsage and custome at euery fest of ix lessons†, shold aryse to help ryng to mattens. And when the Inuitatory ys triplex, ⁵shuld aryse to help ryng⁶. Inlykewyse atid at doble feestes, all shuld aryse in lyke maner And also they shold helpe ryng to noone and to euensonge, as the tymes requyren, when the sacryters of your seyd chyrche call theym therto.

And as they byn bounde bothe dayly and nyghtly.

¹ Read, perhaps, 'ministrandum.'

² Probably, 'dotantur.'

³ Altare S. Laurencii: Vide supra, p. 77.

⁴ Read 'defectus.'

⁵⁻⁶ Perhaps these words were repeated by mistake in the MS.

[The wyche Altarysters not takyng hede of theys seyde customes and vsages negligently absent theym, and wold not help ryng though no bell shuld ('go' *struck out*) be ronge, so the sacristayns and theyr seruaunts must *pourvay*¹ vycarys and other estrangerys to helpe theym. In the great dyshonour and dysworshyp of your seyde chyrche.

Consyderyng theys for the premisses hereof, please hyt your gracyous lordshyppe aboue seyde to provyde, after
 * fo. 37^b. your hygh dyscretion, *to compell the for seyde altarysters to kepe the costome & vsage of ryngyng aboue rehersyd vpon a certayn payn, in worshyppe of God and your chyrche afore seyde.

R⁷. Quantum ad pulsaciones fiendas per altaristas, qui sex prime† numero intrinseci sunt de consuetudine ecclesie, vocati sunt, et ministrato eis articulo de pulsacione in die, negant articulum, et offerunt se probaturos per fide dignos qui per xxx^{ta} annos et citra in eorum iuuentute consimile officium occuparunt, necnon ad alios sacristas, quod non artabantur de die, sive per diem, aliquam pulsacionem facere ad horas diurnas, nisi quando matutine solempnes post vespervas celebrantur in ecclesia, et ad horam nonam in festis maioribus et principalibus, in quibus diligencias suas imponunt, vt dicunt.

.xxj. Item, quod Johannes Bedale prebendarius de Slape diu subtraxit et iniuste detinet stipendia vicariorum suorum, excusancium eundem nocte dieque continue infra ecclesiam Sarum et chorum inibi quoad diuina: et precipue Jacobi Stanley, et dñi Johannis Gery, nuper sibi vicar'; predicando nuper et palam in Ciuitate London, quod nunquam erat iuratus ad soluendum aliquod salarium, aut stipendium, racione stalli sui in eodem choro.

R⁷. Quantum ad M^{rm} Joh' Bedale, emanabit citacio, &c.
 xxij. Item multipliciter est detectum, quod multi quidem de familia diuersorum residencialium plures suspiciose habent occursus horis diurnis et nocturnis ad domos ciuium et habitancium nove Sarum et suburb' et alibi extra, quare ob honorem ecclesie et suorum dñorum fiat sibi monicio generalis, quod amodo se abstineant, sub pena amissionis officiorum et seruicij suorum.

R⁷. Quoad istud detectum, respondetur. Si huiusmodi cursus suspiciose temporibus recitatis, vt premittitur, habuerint, hoc penitus fit citra noticiam et voluntatem magistrorum....Vnde prouisum est et ordinatum, quod quilibet canonicus suis seruientibus districcius iniungat, quod huiusmodi vagos cursus, si quos habuerint, accipere†² non presumant, sub pena amissionis seruicij et officiorum suorum.

¹ Perhaps 'pray.'

² Perhaps 'excipere.'

[.xxiiij. Item quod vicarij corales† multociens se absentant a choro temporibus diuinorum inibi celebratorum, et saltem illicenciati recedunt hij qui magistros suos residenciarios habent presentes vacant' eisdem et loca sua inofficiata relinquant.

R̃. Quoad primam partem huius articuli, respondetur supra in xij^o articulo: et quantum ad secundam partem, non intelligimus quia secundum vim formam et effectum consuetudinis antike ecclesie in hac parte se satis sagastiter† disponunt, nec tenetur licenciam petere in huiusmodi transitu pro magistris suis per ecclesiam.

xxiiij. Item quidam vicarij temporibus diuinorum vagantur insulas ecclesie, fabulantes cum laicis *et alijs personis, etiam licentia non obtenta a decano, aut eius locum tenente, seu presidente capituli existente. * fo. 38.

R̃. Respondetur in xij^o articulo.

xxv. Item quidam vicarij erronece opinantur quod, quando et quociens ministrant servicio altaris in magna missa, non tenentur interesse hore vltime diei, scilicet none, prout non intersunt, sed missa finita adstatim recedunt ab ecclesia.

R̃. Iniunctum est, quod de cetero, nisi legitima cessante† causa, postquam se exuerint vestimentis altaris, resumant habitum choralem, et chorum ingrediantur, et ibi permaneant quousque totum seruicium impleatur.

xxvj. Item vicarij chorales multociens intabulati existentes, et Rectores chori deputati, tarde veniunt post campanarum conuenientes pulsaciones ad diuina, saltem temporibus matutinarum.

R̃. Respondetur in xij^o articulo.

xxvij. Item detectum est, quod quidam vicarij temporibus quibus in eorum aula communi in mensa et in alijs degunt, multociens obiurgantur, rixantur, atque pugnant, tumultus excessiuos in scandalum ecclesie et ministrancium in eadem committendo, aliquando ad effusionem sanguinis, et aliter.

R̃. Habent statuta aularia ad corrigend' defectus commissos infra aulam suam, que debent ministrari in delinquentibus per dños superuiores illius aule; et si ibi non debite corrigantur, aut corrigi nolunt, tunc per decanum et capitulum, &c.

xxviii¹. Item, quod pauce sunt persone in numero minus sufficienti in vicariis chori admissæ, vt videtur.

R̃. Illa paucitas numeri non stat per decanum et capitulum, sed libentissime vellent personas honestas et idoneas, si quas in hac parte inuenire possent.

¹ Here the numerals change from Roman to Arabic.

[xxjx. Item, quod ob defectum vicariorum in ordine sacerdotali constitutorum, quidam alij vicarij conchorales non presbiterati onerati sunt ad plures missas celebrand': videlicet vnus vicarius ad .ij. vel .iij. missas in die, vna pro animabus benefactorum defunctorum, et sic intabulantur, contra conscienciam, in fraudem animarum.

R̃. Vocati sunt omnes vicarij in ordine sacerdotali constituti, et vniciue illorum limitatur missa cotidiana, sic quod omnes misse in dictos vicarios decantande debite obseruantur, et in posterum, Deo propicio, sine fraude obseruabuntur.

xxx. Item misse currentes¹ in ecclesia minus bene obseruantur ibidem, in fraudem animarum fundatorum eorundem.

R̃. Respondetur in articulo immediate precedente.

* fo. 38^b.

*xxxj. Item plures vicarij tarde veniunt ad matutinas et vesperas et horas diei, diu post finem ympni, et precipue ob negligenciam rectorum tocus† [chori], et executorum officij, chorus multociens impeditur, quominus diuina seruicia incipi potuissent; et sic tempus et luminaria huiusmodi occasione expenduntur inutiliter.

R̃. Iniunccio facta est eis, ut amodo emendent quod negligenter omiserunt, sub pena execucionis statuti in hac parte contra taliter delinquentes editi².

xxxij. Item detectum est quod W. Wey, Johannes Kenred, et Joh' N. vicarij sunt viri brigosi, verbosi, et incorrigibiles, penes consodales suos, contra bonos mores et statuta ecclesie, et ordinaciones aule communis, neque volunt obedire in tabulacionibus sibi factis.

R̃. Quantum ad W. Wey, recessit: quantum ad Kenred et Arthour, negant detectum; et iniunctum est eis districte, vt amodo se honestius gerant penes socios suos, sub pena amissionis, et priuacionibus habitus eorundem.

xxxiiij. Item, dictus W. Wey vagabundus est, et sepiissime pertransit plateas ciuitatis, &c.

R̃. Recessit.

xxxiiij. Item, quod pauce misse celebrantur in ecclesia seriatim a mane usque ad tempus magne misse: precipue ex negligencia dñorum W. Mayhow et Johannis Alwyn capellanorum cantariarum ad altare sancti Andree apostoli fundatarum³.

R̃. Dominacio vestra in instanti visitacione non solum eis, sed ceteris Capellanis Cantariarum, ordinem et horas deputauit, pro huiusmodi missarum celebracione, que debite obseruantur.

¹ A list of *Missae Currentes* (1473) will be found below.

² Cf. *Statuta eccl. Sarisb.*, pp. 56—7.

³ *Altare S. Andree*: vide supra, p. 77. Dean Rob. de Hertford founded a chantry there, circ. 1250.

[xxxv. Item Henricus Notyngham presbyter diu et pluribus annis fuit et est...(space) occasio ruine misse Sancti Spiritus in ecclesia Sarum, eo quod non dicitur prout cotidie celebrari deberetur, in maximum periculum anime dñi Johannis Chedworth, nuper episcopi Lincoln¹.

Ry. Decanus et capitulum prosecuti sunt breuia regia adversus dictum Henricum Notyngham, pro pecunijs debitis per eum soluendis, ex legato dicti Reu. patris dñi Joh' Chadworth, nuper episcopi Lyncollñ, et habent securitates pro restitutione earundem in parte; verum tamen, medio tempore, decanus et capitulum de pecunijs per eos mutuatis edificarunt tenementa et edificia pro sustentacione dicte misse ordinata. Et, quam cito resolutio vel restitutio dictarum pecuniarum creditoribus fuerit facta, missa predicta observabitur, iuxta ordinacionem et fundacionem in hac parte factam.

xxxvj. Item detectum est, quod Thomas Ogan, vnus vicariorum chori ecclesie Sarum, iniuste detinet .vij. li. monete legalis Anglie, et stipitem magni valoris communitati vicariorum eiusdem spectantem.

The last leaf is lost.]

¹ J. Chedworth, Bp of Lincoln, 1452—71, had been Treasurer of Sarum, 1449—52, and held various prebends at Salisbury from 1440 onward. In 1448 he procured a licence from the Dean and Chapter of Sarum to found a chantry in their cathedral church. *Burgh Register*, p. 8.

[Register and Inventory
of the JEWELS and Riches
belonging to
THE CATHEDRAL CHURCH OF SARUM,
made by
MASTER THOMAS ROBERTSON¹,
Treasurer of the same Church,
in the year 1536.
(28 Hen. VIII.)

(i). *Imagines.*

1. An image of God the Father, with our Saviour, young, of silver and gilt with gold, ornate with red stones, weighing 74 ounces.

2. Another of our Lady, silver and gilt, with precious stones, the gift of *Radulphus de Stratford quondam Thesaurarius hujusce Ecclesie* [1336; Ep. Lond. 1340—54], weighing 50 ounces.

3. Another grate and fair ymage of our Lady, sitting in a chair; on her head is a crown of silver, set about with stones and pearls, and about her neck a Nouche depending thereby, and in her hand a sceptre. Her Child sits in her lap, and a cross in His hand, with large, fair stones, very costly and fair to look upon, and a scripture, *Ex dono Johannis Norton* [Cancellarii, cir. 1362—1402].

4. Relicks of St Catharine, enclosed in a head of silver, standing on a pedestal, brought from Rome by Maister *Heytham* [anno 1270]².

5. A great ymage of the holy Seynt Ousmund, all of silver and gilt, ornate with stones of divers colours, and weighing 83 ounces.

6. *Item*, An arm of St Thomas a Becket, in a casket, and some other holy relicks.

(ii). *Baculi pastorales.*

1. A hede of a staff, copper and gilt.

2. *Item*, A hede, ornate with stones, silver and gilt, and three circles about the staff, wanting nine stones.

3. *Item*, Another, with one knop, and pearls and other stones; having an ymage of St John the Baptist; wants sixteen stones and pearls, and one socket; weighs 42 ounces.

4, 5. *Item*, Two staves, covered with silver and gilt,

¹ T. Robertson, Treasurer of Sarum, 1536—48.

² Ralph Hecham, or Heytham, Chancellor of Sarum, 1241—74. He went to Rome in 1270 as proctor of the Chapter concerning the Bishop's election.

having an image of our Lady, and a priest kneeling, with this scripture, "*Ora pro nobis*"; having also one knop with six buttresses and six windows in the midst; one of them wanting a Pinnacle and two little knops of the Pinnacles, with one top of a window. The gift of *Rand. Argum*, with this scripture, "*Benedictus Deus in donis suis*".¹

6. *Item*, ...staves of wood, with branches of Vines in plates of silver upon them.

(iii). *Ciste cum Reliquijs.*

1. A fair chest, curiously and cleanly made, covered with cloth of gold, with shields of noblemen, set with pearls, with lock, gemmels, and key, silver and gilt.

2. *Item*, One fair chest, painted and gilded, with precious stones and knops of glass, brodered with coral, seven of them wanting, and painted within like silver.

3—5. *Item*, Three other chests, very fair, and ornate with precious stones, with gemmels of silver and gilt.

6. *Item*, One chest, containing relicks of the Eleven Thousand Virgins, in four purses, with this scripture, "*Ex Dono domini Asserii*".²

7—10. *Item*, Four chests covered with blue cloth, containing ten corporasses and divers relicks, of cypress wood, and ornate with arms.

11. *Item*, Five corporasses cases, contained in a chest painted.

12. Also divers chests, some with clasps and keys, and others having none; some covered with cloth of blue and silver, and others ornate with ivory, and gemmels and locks.

(iiij). *Pyxides.*

1. A Pyx of Ivory, bound above and beneath with silver and gilt, having a squared Steeple on the Top, with a Ring and a Rose, and an Escutcheon in the bottom, having within a case of cloth of gold, with "*I. M. S.*" on every side, set with pearls.

2. *Item*, A round Pyx, silver and gilt, with the Sacrament; weighing eighteen ounces.

3. *Item*, A round Pyx of Chrystal, ornate with silver and gilt, containing the Relick of St Damasus and dyvers Seynts; weighing eight ounces.

4. *Item*, Another of Ivory, bound with Copper, con-

¹ Ralph Erghum, either the Archid. Dorset. 1385, d. 1410; or Bp of Sarum, 1375, and Bath and Wells, d. 1401.

² Asser, the friend and biographer of K. Alfred, was Bp of Sherborne 895—910.

teyning the chain wherwyth St Catharine bound the Devil.

5. *Item*, Divers Pyxides of Ivory, with clasps and without them, of silver, with many holy relicks.

(v). *Cruces.*

1. A double cross Flory of gold and silver : It stands upon four Lions, and has part of our Saviour's cross, with plates of gold, and many stones of divers colours, and pearls.

2. *Item*, a cross, containing a piece of that of St Andrew's, and divers relicks¹ ;

with some of the precious hair of Seynt Peter¹ ;

round in the head ; stands upon a foot, with six stones, red and blue, containing this scripture in the back, "*ex Ligno Domini et Sancti Andree*!"

3. *Item*, A silver crucifix, with a socket and knob, having two Inches long of the holy cross ; there are the four Evangelists engraven, and a man kneeling with a Chalice in his hand ; the whole weighs 59½ ounces : with this scripture, "*Ex dono Jocelini de Bailul*" [*Ep. cir. 1170*]².

4. *Item*, A little cross, curiously ornate, with relicks of St Machabei,

St George, and

Innocents ;

it is like a quaterfoille.

5. *Item*, A great Cross, silver and gilt, with ymages on³ the Crucifix, Mary, and John ; wanting two flowers ; and of the right part two flowers, and in the top three flowers ; having four Evangelists in the four corners ; the foot hath a base with six images ; the Coronation and the Salutation of our Lady, St George and St Hugh ; the whole weighing 180 ounces.

6. *Item*, A cross, with Abraham offering up Isaac, and a lamb behind him, with an Angel, wanting one wing ; and on the left side the Images of Abel and Cain ; weighing 63 ounces and a quarter.

(vj). *Calices.*

1. A Chalice, silver and gilt, with a paten, chased in the foot, with a writhen knop, and two gilded spoons, containing a scripture, "*Blessed be God*" ; with another in the bottom, "*Gilberti Keymer*" [*Thesaur. 1427 ; Decan. 1449—1463*]. It weighs 28 ounces.

¹ See above, p. 34.

² Joceline de Bailleul was a courtier of the Empress Matilda, and was one of those who were excommunicated by Abp T. Becket in 1166. He was consecrated Bp of Sarum in 1142, and retired to a Cistercian monastery in 1183.

³ Read, perhaps, "of."

2. *Item*, One great chalice, silver and gilt, with a paten, weighing 76 ounces, with the Passion in the foot, and the Salutation of our Lady; and, in the Paten, the Coronation of our Lady, with a scripture, "*Pro nobis ora, Domina, et in sanguine resta.*"

3. *Item*, a Chalice, silver and gilt, with the image of a crucifix in the foot, with a Paten: Our Saviour sitting upon the Rainbow, with a scripture, "*Laudate Dominum in Ecclesia Sanctorum.*"

4—11. *Item*, Eight other smaller Chalices, some curiously ornate, and weighing 94 ounces.

(vij). *Feretra.*

1. A Feretrum, silver and gilt, with four Pillars and one Steeple, wanting a Pinnacle, having one joint of St Laurence¹, and

another of St Simon; weighing 48 ounces.

2. *Item*, A Feretrum of Crystal, standing upon four pillars, with one plain foot, and a steeple in the height of the covering, ornate with red stones, and a round Byral in the other end, with holy relicts.

3. *Item*, One great Feretrum, silver and gilt, with one cross isle, and one steeple in the middle, and one cross in the top, with 20 pinnacles, and an ymage of our Lady in one end, and an ymage of Seynt Martin in the other; it is set in a Table of wood, and a thing in the middle to put in the Sacrament when it is borne; weighing 503 ounces.

(viij). *Candelabra.*

1. A Candlestick, silver and gilt, with dyvers ymages; it stands on great feet, with four towers, with a pike of silver on either of them. "*Ex dono Will. de Longland.*"

2—9. *Item*, Eight great and fair candlesticks of gold; they stand on bases pierced through like windows, and curiously ornate with dyvers workings and chasings in each of them, weighing 642 ounces.

10, 11. *Item*, Two Candlesticks, silver and gilt, with this scripture, "*Orate, Sancti, pro anima Ricardi Poure, quondam Episcopi Sarum.*" [1217—29; †1237.]

12—15. *Item*, Four smaller Candlesticks with curious jewels and precious stones, the gift of *Richard Durnford*², with Armes on the Bases.

16. *Item*, One Candlestick, silver, with two knobs; and four stones wanting.

¹ See above, p. 34.

² Ri. Durnford held land at Deverel in 1220. *Osm. Reg. f. 40.*

(ix). *Philateria.*

1. One Philatory of crystal, standing upon four feet, silver and gilt, having a Pinnacle in the height, containing divers relicks.

2. *Item*, One Philatory, long, ornate with silver, having a knop of beryl in the middle of the height, standing on four feet, wanting a knop; and containing a tooth of St Macarius.

3—5. *Item*, Three Philatories, silver and gilt, with four feet, like a Bird, with five pinnacles, the sixth wanting; it is ornate with blue stones and beryls, and contains the jaw-bone of St Stephen, proto-martyr, and a finger of St Agnes¹.

(x). *Tabernacula cum Reliquijs.*

1. A Tabernacle of Ivory, standing upon four feet, with two leaves, and an ymage of our Lady in the middle, and the Salutation in one leaf, and the Nativity of our Lady in the other.

2. *Item*, One Tabernacle of ivory, with two leaves, gemmels and locks of silver, containing the Coronation of our Lady.

3, 4. *Item*, Two other Tabernacles of wood, ornate with silver, with the breast bone of St Eugenius, and dyvers precious relicks.

(xj). *Ampulle cum Reliquijs.*

1. An Ampul of chrystal with a foot and covering of silver, containing a Toe of St Mary Magdalene², of the gift of *Johannes Royson*.

2. *Item*, Another of Chrystal, ornate in the foot and covering, silver and gilt, with one cross in the height, with blue stones, and containing a tooth of St Anne¹.

3—8. *Item*, Six Ampuls, having dyvers holy and precious relicks, as of St Denys³,
St Leonard, and
Britius.

(xij). *Thuribula.*

1, 2. Two pair of Censers, silver and gilt, of bossed work, with four chains of silver, and every one of them a boss with two rings; having six windows and six pinnacles; it weighs 42 ounces.

3—8. *Item*, Six pair of Censers, as before; wanting three pinnacles; two bosses broken, and two rings.

¹ See above, pp. 40, 34.

² See p. 39.

³ P. 35.

9—12. *Item*, Four pair of Censers, with leopards heads, with windows and pinnacles and chains; the gift of *Lady Hungerford*. (? 1476.)

13, 14. *Item*, Two pair of Censers, with leopards heads, chains and bosses, and this scripture, "*Kyrie eleison, Chryste eleison*," of the gift of *Jacobus Totworth*¹.

(xiiij). *Chrismatoria*.

1. A Chrismatory, silver and gilt, with four ymages and four buttresses, with two crosses and a crest.

2—4. *Item*, Three Chrismatories curiously enameled, and having each two pots for oyl and cream, with a scripture, "*Memoriale Nicholai Bubwith*" [Preb. of Cherminster, 1402; Treasurer of England; Bishop of London 1406, Sarum 1407, Bath and Wells, 1407—24].

5, 6. *Item*, Two Chrismatories, with pots.

(xiiij). *Casule et Cape*.

[a. *Albi coloris*.:]

1. A Cope of white cloth of gold of baudekin, with an Orphery of blue Velvet, broidered with images and tabernacles of gold, having in the Morse a lamb of silver, and in the hood the image of our Saviour.

2—11. *Item*, Ten Chesibles of white Bawdkin, with leaves and hearts² of Gold; others of Damask and flowers of gold, with dyvers Albs and Tunicles.

12—17. *Item*, Six Copes of Satin ornate in curious wyse, having in the morse red and white Roses of pearls.

18—23. *Item*, Six Copes of white Velvet, with Griffins and crowns of gold, with Orpherys of dyvers images, having in the morse the Salutation of our Lady, and the Coronation of our Lady in the back. *Ex dono Raymondi Tysdale*.

[b. *Rubei coloris*.:]

1—4. *Item*, Four Chesibles of red cloth of gold, with Orphreys before and behind, set with pearls, blue, white and red, and plates of gold enamelled; having two Albes and one Stole.

5, 6. *Item*, Two Chesibles of red silk broidered with Falcons and Leopards of gold, with two Tunicles and three Albes; with divers Stoles and Fannons, some wanting an Ammess. *Ex dono Georgij Steane*.

7—13. *Item*, Seven Copes of red Velvet broidered with ymages and Archangels, and also of Kings and Prophets, having in the Morse a Bishop sitting *cum bacculo pastorali*.

¹ Probably one of the Tudworths of St Edmund's parish, Salisbury.

² Perhaps 'harts' was intended.

14—17. *Item*, Four Copes of red Velvet, broidered with Stars of Gold, and in the hood the ymage of our Lady, of the gift of *Theophilus Debrisay*.

18—33. *Item*, Many Copes, powdered with Lyons, Ostrages, Troifoils, Flowers de Lucas, and dyvers Armes, in number sixteen.

[c.] *Casule et Cape viridis coloris*¹.

1. A Cope of Green cloth of gold, with a goodly Orphery, having in the Morse a Vernacle, and written in the hood, "*Ex dono Thome Caverham*."

2. *Item*, A Chesible of green bawdkin with two Tunacles and an orphery of needlework, and a Crucifix, Mary, and John.

3. *Item*, A Cope of the same suit, with a precious orphery, with ymages in Tabernacles, and, in the Morse, God Almighty coming down to the blessed Virgin, who lyes asleep.

4. *Item*, Another Cope of green cloth of gold, with images and Angels of Jesse; in the Morse a face of mother of pearl, with the Coronation of our Lady in the hood.

5—8. *Item*, Four Chesibles of green Bawdkin, with two Tunicles of one suit, with Trees and birds of gold, with three Albes of divers sorts².

(xv). *Mitra*.

1—4. Four Mitres garnished with stones in a curious wyse.

5—11. *Item*, Seven other Mitres ungarnished, and not so good as the rest.

(xvj). *Pelves*.

1—4. Four Basons with two Stems in the middle, with Trifoils within, pounced and chased in the midst, with a Falcon of Gold, with this scripture, "*Non nobis, Domine, sed tuo nomini. Ex dono Johannis Sheppard*."

5—10. *Item*, A Fat of Silver for holy water, the gift of *Margaret Kirkeby*; also

a saucer,

a squared sponce of silver, bordered with divers stones above and under;

two phyls of Silver;

a Calefactory, silver and gilt, with divers scriptures.

¹⁻² This list of green vestments is misplaced at the end in the copies.

11—13. *Item*, Three fair Basons, silver and gilt, chased with nine double roses in the circuit of one great rose, with a scripture, "*Orate pro anima Will. Normanton.*" [Prebendary, 1443—1459.]

(xvij). *Serta.*

1. A garland of silver and gilt, set about with stones of divers colours, and a Case with two knops, set with pearls.

2—5. *Item*, Four other Garlands, ornate with Stones, and set upon red Velvet; wanting three points, and eleven pearls. *Ex dono Alicie Petow.*

(xviii). *Panni pro Summo Altari.*

1. A red cloth of gold, with Falcons of gold, and a Frontlet of the same suit, with two Altar cloths, one of Diaper.

2. *Item*, A purple cloth, with an ymage of the Crucifix, Mary, and John, and other ymages of gold; with a divers Frontlet; having in every end two white Leopards and two dragons facing them, as going to engage; their tounses are done in curiousest wyse.

3. *Item*, A cloth of purple and gold, with some white, with an ymage of our Lady, and Seynt Migell slaying Devils, his sword is of gold; there is also Hell and the flames, and the holy seynt dryving Satan into it; with a scripture, "*Orate pro anima Simonis Gandavensis*" [Episc. 1297—1315].

4. *Item*, A cloth with white, with our Lady and her Son represented in the Clouds, and eight Angels in a circle round them.

5. *Item*, A costly cloth of gold for y^e High Altar, for principal feasts, with ymages of the Trinity, our Lady, the four Évangélists, the Patriarchs, and Prophets, with divers scriptures.

6. *Item*, A Cloth, white, with Trifoils, having the Salutation and Coronation of our Lady in a red Circle; and a Frontlet of the same, with two Cloths of Diaper. *Ex dono Edwardi Longharne.*

7. *Item*, A white cloth damask, broidered with flowers of gold, having an ymage of the Assumption of our Lady, and divers other ymages.

8. *Item*, A blue Velvet, with ymages of souls coming out of Purgatory, on¹ all Souls' day, *Ex dono Richardi Cloterboke.*

¹ Read, perhaps, "for."

9, 10. *Item*, Two Cloths of red Velvet, broidered with Catharine wheels, of diverse lengths and breadths; with a Frontlet of the same work, pertaining to one of the cloths.

11, 12. *Item*, Two Cloths of purple colour, with beasts and birds; there are branches and leaves and swans of gold; the gift of *Philippa Dauntsey*¹.

(xix). *Morsi*.

1—4. Four Morses of Copper and gilt, enamelled with images and flour-de-luces.

5. *Item*, A Morse, silver and gilt, and plated upon wood, like a quaterfoil.

6, 7. *Item*, Two round Morses, with an ymage of God the Father in the midst, embraceing the Virgin Mary; in one side is our Saviour, and St Peter attending Him.

8—11. *Item*, Four Morses, silver and gilt, with gemmels and branches of Vines; a large stone like a mannes eye is in one leaf; there is Eve eating the Apple in another leaf; having 68 stones of dyvers colours.

12. *Item*, A Morse of silver and gilt, having the four Evangelists, with a King richly attired, and four Angels; with this scripture, "*Orate pro anima Georgij Carsidonij, et Alicie uxoris sue*."

(xx). *Textus Evangeliorum*.

1. A Text after John, gilt with gold, having precious stones and the relicks of dyvers saints, *Ex dono Huberti de Burgo Justiciarij Domini regis Henrici III.* [3 Oct. 1225.]

2. *Item*, A Text after Matthew, having images of St Joseph and our Lady, and our Saviour, all in bed of Straw; in every corner is the image of an Apostle.

3. *Item*, A Text after St Mark, covered with a plate of Silver, having a Crucifix, with Mary and John and two Angels, one wanting both wings, and the Crucifix wanting one of the hands. With a scripture, "*Ex Dono Rogeri de Burwardescot.*" [*Archid. Wiltes*, cir. 1295.]

4. *Item*, The Texts of Lent and Passion, of which beginneth in the second leaf....., and the third covered with a linnen cloth with a red rose, with a scripture, "*Judica meam causam, Domine.*"

¹ John Dauntsey was Sheriff of Wilts. and Castellan of Sarum in 1399.

² G. and Alice Carsidony: possibly parents of Antony Carsidony who held the prebend of Netherbury in Ecclesia in 1540—45. It will be observed that a considerable number of other morses have been entered above in cap. xiiij., as clasped on to some of the copes.

[SARUM INVENTORIES.]

1214—1222.

The following early thirteenth century Inventory relating to the period when the Cathedral Church was removed from Old Sarum to Salisbury is here printed from the original Register known as the "Register of St Osmund" fo. lxxxiiij—lxxxv. Unfortunately fo. lxxxvj—lxxxvij have been lost at least a century ago. The following title is written in a small hand at the bottom margin of the page.

*Hec sunt ornamenta Ecclesie ('Saŕ' interlined)
inventa in Thesauraria, iij^o kal. Aprilis, anno ab
Incarnatione Domini. M^o.cc.xiiij^o, recepta tunc ab
Abraham Thesaurario¹, sicut ipse proprio manu
scripto Recognovit coram Decano et Capitulo, anno
ab Incarnatione† Domini M^o.cc.xxii^o.*

*Textus unus aureus magnus continens saphiros .xx. et 30 Mar.
smaragd' .vi. et thopac' .viiij. et alemandinas .xviiij. et 1214 et
Gernettas .viiij. et perlas .xij. 1222.

Item unus euangelicus bene deauratus. cum lapidibus ix.] *[Textus]*

.viiij.
Item textus unus paruus cum ymagine beate Marie.
cum lapidibus .xix.

Item texti† quatuor cooperti argento, deaurati omnes
preter unum.

Item texti† duo sine argento.

Item crux una magna cooperta argento. cum ligno *[Cruces v.]*
crucis beati Petri.

Item crux una bene deaurata orbicularis cum ymagine
Saluatoris. cum lapidibus multis.

Item crux una processionaria bene deaurata cum lapi-
dibus multis.

Item crux una processionaria dominicis diebus cooperta
argento.

Item crux una aurea cum ligno dominico. cum multis
lapidibus. cum pede argenti et pomello.

Item crux una deaurata ex una parte. cum ligno
dominico cum pede argenti.

Brachium S̄ci Aldelmi coopertum argento*. cum multis *[Pixides,
feretra,
&c. pro
reliquiis*
lapidibus. continens alias reliquias.

¹ Abraham de Winton, prebendary of Chardstock, was Treasurer, xxv.]
1214—22. S. Aldhelm. See pp. 42 n. 183.

1214—22.

Item Brachium unum ligneum nichil continens.

Feretrum unum eburneum quod dicitur sancti Bonefatii, cum multis reliquiis.

Item feretrum unum eburneum in quo continentur multe reliquie.

Sceptrum unum cum tribus smaragdis.

Turrus una cooperta argento nichil continens.

Item feretrum unum de esmali continens reliquias.

Item feretrum unum. eburneum paruum continens reliquias.

Cassa una parua eburnea in parte fracta.

Item uasculum unum cristallinum cum reliquiis.

Berillus unus magnus cum reliquiis.

Item alius berillus magnus.

Item pixis una eburnea cum ymagine beate Marie. et reliquiis.

Item pixis una eburnea nichil continens.

Item feretra duo magna cum reliquiis.

Item feretrum unum, coopertum argento ex una parte, nichil continens.

Item uasculum unum cum oleo S^ce Katerine¹ :

item filateria .xvj.

Item pixis una lignea alba cum reliquiis.

[*Morsus v.*]¶ Morsus unus ad capam quam archiepiscopus contulit ecclesie² bene operatus cum saphiris .iiii., et perlis .iiii., et turkensis .ii., et Gernettis .viii.Item morsus unus ad capam ; quem magister Simon de Scaldis contulit ecclesie³. cum perlis .iiii. et alemandinis .ii., et Gernettis .ii., et lapillis .viii. vnde quatuor sunt perle. et quatuor Gernette.

Item morsus .iii. deaurati et bene operati.

[*Localia &c.*]

Item anulus unus aureus ad festum puerorum.

Item pomella ad capas .iii. argent'.

Item coclearia .iii. argent'.

Item flauellum unum argent'. quod dñs episcopus contulit ecclesie. fractum⁴.

Item lapides .xxxiii. qui sunt in una bursa.

Item berilli .ii.

Item pomum vnum argenteum ad calefaciend' manus⁵.

Item candelabra .ii. argent'.

Item pelues .iiii. argent'.

¹ See p. 191 n. Cf. p. 40.² Abp Stephen Langton.³ Symon de Scaldis appears as a canon cir. 1190—92.⁴ Herbert Poore was bishop, 1194—1217 : Ric. Poore, 1217—29.⁵ Cf. '*Calefactoria*' in the Inventory of the vestry at Westminster, 1388, *Archæologia*, LII. iii. cap. 14. And see above, p. 166, § xvj.

Item ampulle .iii. argent'. ad oleum. [Ampullae
et Phialae
xvi.]
Item ampulle .ii. de dono episcopi Cicestrensis¹, bene
operate. et ornate lapidibus preciosis.
Item fiole .iiii. argent'. ad ministerium altaris.
Item fiole .ii. cristalline ornate argento a parte superiori.
Item vasa .iiii. cristallina in quibus continetur balsamus.
Item vasculum unum uitreum minimum.

Item calix unus aureus ponderis .iii. marcarum. [Calices
viii.]
Et calices .vii. argent'.

Item corona una argent'. cum cathenis .iii. argent'. [Coronae
iii.]
cum columba argent'. ad eukaristiam.
Item corone .ii. de laton' ad representationes faciendis†.

Item thurribula .iii. argent'. [Thuri-
bula iii.
&c.]
cum Nacella una argent' ad thus.

Item candelabra .ix. de Esmali. [Can-
delabra
xii.]
et .ii. stagnea.
et .ii. ferrea.

¶ Capa una que fuit episcopi Rogeri² cum lapidibus [Capae cxi.
Morsus x.]
.xvi. et esmal' .x. brodata.

Item capa una que fuit R. de Bellafago³. cum morsu
bene brodata. cum lapidibus .xvi.

Item capa una que fuit *Johannis succentoris⁴. bene * fo.
brodata. cum lapidibus .xxxiii. lxxxiiij^b.
et morsu de aurifris'.

Item capa una que fuit P. de Wilton' brodata cum
morsu argent' in quo continetur lapis unus cameh[u], et
alii .xiii. et lapilluli .ix. a latere.

Item capa una que fuit Daniel' de Ponte⁵, cum morsu
argent' in quo continetur magnus camehu, et lapilluli
diuersi generis .lvii.

et in caputio ✓ lapides .ix.

Item capa una que fuit Azonis archidiaconi⁶, bene
brodata,

cum morsu argent' continente lapides .xxxv., et a latere
lapides .xix. cum magna magnitudine† margaritarum.

Item capa una que fuit Ric' archidiaconi⁷,

¹ Ric. Poore was Bp of Chichester, 1214—17.

² Roger, Bp of Sarum 1107—39.

³ Rob. de Bella fago, preb. of Cannings and Horton, 1218. See p. 174.

⁴ John Succentor, preb. of Ruscomb, cir. 1190—1213.

⁵ Daniel de Ponte was canon cir. 1175—80.

⁶ Azo, archdeacon in Wiltshire, cir. 1098.

⁷ Richard, archdeacon of Wilts., cir. 1180.

cum morsu argent' continente lapides .xx. et lapillulos multos. et a latere lapides .xviii.

Item capa una que fuit Warner de Sanford¹.

cum morsu de aurifri^s cum lapill' multis. in morsu et caputio. et a latere.

Item capa una que fuit B. Cancellarii², cum morsu argent' continente lapides .xviii.

Item capa que fuit Henrici Copchief.

cum morsu de aurifri^s cum lapill' multis.

Item capa una que fuit magistri Johannis de Bridiport cum morsu de aurifri^s. continente lapides .xviii. et a latere (^ 'lapid' ' *interlin.*) .xx.

Item cape due que fuerunt episcopi Rogeri ✓ bene brodate.

Item cape duo que vocantur violette.

Item capa una que fuit. A. Decani Well'. cum lapillulis multis.

Item capa una quam dedit archiepiscopus de samitto Rubeo.

Item capa una que fuit magistri Bartholomei, de samitto rubeo. cum crista argent. deaurata.

Item capa una que fuit Philippi de Mei^s.

Item capa una que fuit magistri Simonis de Scal^s, cum crista argentea deaurata ✓ bene brodata, cum lapidibus .xiiij.

Item capa una que fuit Ranulfi thesaurarij⁴. brodata cum leuncul'.

Item cape .ii. quas magister Philippus de Hanek' contulit ecclesie⁵.

Item capa una quam dñs episcopus Cicestr' contulit ecclesie⁶ cum scut'.

Item capa una de dono abbatis de Rading', quam dñs. episcopus ei dedit.

Item capa una quam Herbertus episcopus dedit de Samitto rubeo⁷. bene parata aurifri^s.

Item capa una que dicitur chabeham⁸.

Item cape ^{xx}. .iiij. et .iiij.⁹ de serico

¹ Warner de Sandford, prebendary of Blewbery, cir. 1148.

² I take this to be Baldwin who was chancellor cir. 1180—90. Rich Jones (in place of "B") reads "R." i.e. Ralph cir. 1193.

³ Symon de Scal^s. See above, p. 170. Canon, cir. 1190.

⁴ Ranulf, treasurer, cir. 1192.

⁵ Ph. de Hankeston, canon, cir. 1214. See p. 178.

⁶ Richard Poore, afterwards Bp of Sarum.

⁷ Herbert Poore, Bp of Sarum, 1194—1217.

⁸ Probably called after T. de Chabbeham, subdean cir. 1213.

⁹ i.e. fourscore and three copes.

- et preterea una apud Caning¹. 1214—22.
- ❧ Pallia pendentia .xxxviiij. [Pallia
et pallium unum de aurifilo. xliiij.]
- Item pallia .iii. ad tres tumbas cooperiendas.
- Item pallium unum quod dedit dñs. episcopus H ✓ ad
tumbam s̄ci. Osmundi².
- Item pallium vnum spissum et bonum ad stallum episcopi.
- Item velum unum de serico quadragesimale. [Vela iii.]
- Item velum unum de serico. supra sepulcrum.
- Item velum vnum de serico supra fontes.
- Item tuall' una ad lectricum aquile. [Panni,
Corpora-
lia, &c.
xlii.]
- Item pannus vnus lineus operatus serico ad pulpitem. in festis .ix. lectionum.
- Item pannus vnus lineus ad lectricum diebus ferialibus.
- Item manutergia .iii.
- Item offertoria .iii. ad ampullas deferendas in septi-
mana Pasche ad fontes.
- Item ('pallum' corr. to) peplum unum de Serico rubeo.
- Item pepla alba de serico .v.
- Item pepla .iii. linea ad ymagines.
- Item offertorium unum de serico albo.
- et alia .v. linea.
- Item .viiij. paria corporalium,
cum forell' .v.
- Item pallia .ii. coram principali altari de serico, quorum
unum est de samitto Rubeo, brodat' cum leonibus. et bene
parat' aurifris̄.
- Item pallium vnum super altare de serico brodat'.
- Item pannus vnus de serico albo diaspero.
- cum pannis .ii. superaltaribus, eiusdem generis, in
festivit' beate Marie.
- Item panni .ii. de serico coram principali altari. de
dono dñi. H. episcopi³.
- Item pannus vnus de serico coram altari de dono Regis
Ric'. cum elephantibus⁴.
- *❧ Tuallie benedicte et operate .xiiiij. * fo. lxxxv.
Item tuallie benedicte non operate ✓ xix. [Tualliae
xxxvi.]
- Item tuallia vna serica quam dedit Philippus de s̄co
Edwardo⁵. Item duo frusta lineee tele.

¹ Bishop's Cannings was part of the endowment of the Communa Canoniorum Sarum.

² Osmund is here called "*sanctus*" two centuries before his canonization.

³ Mr J. E. Nightingale (*Wilts Church Plate*, 6 n.) supposes this was brought by Hubert Walter from the Holy Land, cir. 1190.

⁴ Richard I. King of England, 1189—99.

⁵ Phil. de S. Edwardo, chancellor, cir. 1158. See p. 181.

[*Amictus*
xxi.]

Item amictus .ii. cum lapidibus deaurati.
Item amictus .v. brodati.
Item amictus .x. de aurifriſ.
Item amictus .iiii. de serico.

[*Albae*
xxvij. cum
zonis xxvi.]

¶ Alba .viii. de serico.
Item alba vna de bukeram. cum parura brodata.
Et alia alba linea cum parura brodata. cum leonibus.
de dono Roberti de Bella fago¹,
et una alba linea cum parura de tribus aurifriſ. que
prouenit de dono Stephani Ridel².

¶ Zone de serico .ix.
et alie .xii.
Preterea albe ueteres .v. cum paruris ueteribus.
et albe ueteres non parate ✓ iii.
Vestimenta puerorum uetera
cum zonis ✓ viii. nullius precii.

[*Stolae*
viii. cum
manipulis
x.]

¶ Stola una.
et manipulus unus, cum perlis et margaritis.
Stole .iii. cum manipulis .iiii. brodate.
stola una de aurifriſ
cum manipulis tribus.
Item stola una,
cum manipulo vno. ornata cum aurifriſ a latere.
Item stole .ii. de serico
cum manipulis .ii. vnde una est de serico albo.

[*Tunicae*
xxiii.
Dalma-
ticae
xxiiii.]

¶ Tunice .iii.
et dalmatice .iii. brodate. Quarum due sunt de serico
indico. et unum par de serico rubeo.
Item tunica una.
et dalmatica vna ✓ albe. vnde dalmatica ✓ est brodata
cum floribus.
Item tunica vna.
et dalmatica vna. de panno de lares³. de dono S. Ridel⁴,
que sunt in capella episcopi.
Item tunica vna.
et dalmatica vna de diaspero albo. de dono R. quondam
archidiaconi Wiltesir⁴.
Item dalmatica vna de diaspero cum scalis.
Item dalmatice de serico ✓ xvii.
Et tunice de serico ✓ xiiii.
Item tunice ueteres .iii.

¹ Ro. de Bellafago, canon cir. 1165—1218, gave MS. 42, P. Comestor.

² Stephen Ridel, 'literator,' canon, cir. 1214.

³ S. Ridel : see just above, the list of albs ; also the chasubles, p. 175.

⁴ Was this Robert Grosseteste?

¶ Casula vna de dono Rogeri episcopi.¹ cum .xi. lapidibus a tergo. et .xxxiii. lapidibus ✓ in parte anteriori. [Casulae xxvi.
Pallia iii.]
Item casula vna que† episcopi Osmundi. cum .xxiii. lapidibus².

Item casula una purpurea brodata.

Item casula una de albo samitto ✓ bene parata aurifris.

Item casule .ii. de samitto rubeo ✓ bene parate aurifris.

Item casula una de dono S. Ridell³. de serico diuersi coloris bene parata aurifris.

Item casule .ii. de serico ✓ bene parate aurifris.

Preterea. casule .xiii. sine aurifris. ueteres.

Item pallia .iii. ad acolitos.

Preterea apud Fichelden⁴ casula una.

Item casula vna apud Alwurbur⁴.

Item apud Awelton⁵ ✓ casula vna⁴.

Item ad sepeliendum magistrum Th. Thesaurarium casula vna⁴.

¶ Pannus vnus coram altari de serico. de dono Ric⁶ [Panni xv.] regis.

Item pannus vnus eiusdem generis super altare ✓ de domini† .H. episcopi.

Item pannus vnus uetus de serico coram maiori altari cum aquilis.

Item pannus vnus super altare de serico. respondens pallio cum aquilis.

Item pannus vnus de serico uetus. de dono *Iohannis * fo.
de Kanouill⁷. lxxxv^b.

Item pannus vnus debilis de serico. de dono A. abbatisse de Wilton⁷.

Item panni .iii. de serico ueteres. ad reponendum coram altari diebus ferialibus.

Item pannus vnus de serico de dono abbatisse de Wilton⁷.

Item pannus vnus de serico. coram maiori altari, de dono Alienor⁸ Regine⁸.

Item pannus vnus uetus ad altare s̄ci Martini.

¹ Roger, Bp of Sarum, 1107—1139.

² St Osmund, Bp of Sarum, 1078—99.

³ S. Ridel: see above p. 174, *de albis et tunicis*.

⁴ Figheldean in Wiltshire was granted to the Church of Sarum cir. 1115. Alderbury, to the treasurer. And Aulton Pancras to the communa. ⁵ Thomas was Treasurer cir. 1210—1214.

⁶ The name is clearly written "Kanouill." Rich Jones makes it J. de Karevill, Treasurer cir. 1215—20.

⁷ Among early abbesses of Wilton occur 'Alfgyth' (St Edith) 7984; 'Aelfyne,' 1068, and 'Alice,' 1192.

⁸ Queen Eleanor of Aquitaine died in 1204.

1214—22.

et alii duo ueteres serici de dono comitis¹.

Item pannus vnus rubeus de samitto cum aurifris. uno bono, de dono R. decani.

[Puluin-
aria et
pannuli
vii.]Item puluinaria .iii. de serico.
et puluinaria parua .ii. ad reliquias.

Item pannuli ad faldestol' .ii.

[Mitrae
iiij.
Chiroth.
iiij.
Caligae
iiij.
Sandal. i.]
[Cortinae
xviij.]

Item mitre ✓ .iiii.

Item .iii. paria cyrotecarum.

Item .iiii. paria caligarum.

et vnum par Sandariarum.

C Cortine .ii. magne in choro a dextera parte et a sinistra.

Item cortine .ii. ad crucem supra principale altare.

Item cortine .ii. ad crucem versus nouum hostium.
a parte australi.

Item cortine .iii. a parte aquilonari ante vestiariū.

Item cortine .ii. magne in corpore ecclesie.

Item cortine .ii. in capitulo².

Item cortine .ii. ad cooperiend' cruces in quadragesima.

Item cortina vna linea incisa.

Item cortina vna que dicitur chapelain.

[Dorsella
xiiij.]

D Dossella .ii. pendentia in choro de dono dñi H. episcopi.

Item dossellum vnum ultra uestiariū. quod archa Noe appellatur.

[Tunice
xxiii.
Dalmatice
xxiii.]

Item dossellum vltra nouum hostium. quod Abraham inuocatur.

It. Item dossellum vnum ultra hostium versus domum et ani ✓ quod Iobi appellatur.

cum flo- Item dossella .vj. quorum sunt ex una parte .iii. et ex
Item parte .iii.et dalm- Item dossella .ii. que dñs .H. episcopus dedit ad condu-
que sunt in episcopum ad altare.

Item tur-

et dalm- Item thapeta magna .iiii. coram magno altari.
archidiaconi v.Item dalmallum vnum quod dicitur leo³.Item dalmatiūllum vnum draco dictus⁴.

Et tunice de sla alia .xii.

Item tunice ue-

de Witterley, consort of W. Longespé. See p. 189.

¹ Ro. de Bellafago, cancal reference to a 'capitulum' before the Chapter.² Stephen Ridel, 'literalisbury.³ S. Ridel: see just above were used in the Rogation- and Ascension-tide⁴ Was this Robert Grosswoodcut, at p. 93.

¶ Cornua eburnea .iiii.

[*Cornua*
&c.]

Item oua Gripina .iiii.

¶ Baculi pastores .iiii. quorum vnus est eburneus.

[*Baculi*
xvi.]

Item baculus vnus fractus, qui fuit Osmundi episcopi.

Item baculi .ii. cooperti argento. ad deferend' cruces.

Item baculi .ii. ad fest' folorum¹.

Item baculi .viii. ad chorum regendum.

Pectines .v. eburnea†. exceptis hiis que sunt ad altaria.

[*Pectines*
v. *Ferra*
ad oblatas
iii.

Item .iii. paria ferorum† ad oblatas faciend'.

Duo flabella de fusto et pargameno†.²

Flabella ii.]

¶ Arche .vi. preter triangulum.

[*Archae*
xii.]

Item cofre .ii. ueteres.

Item archa una ferro ligata bene. ad cartas et reliquias.
iuxta principale altare.

Item archa una longa similiter ferrea in qua antiquitus
superaltare (^ aureum ^{interlin.}) reponebatur.

Item archa vna ferro ligata in thesauraria.

Item cofra vna in vestiario.

¶ Tabule .iiii.

[*Tabu-*
lae iii.

Item sconsae .iiii.

Sconsae iii.
Sandal ii.
par.]

Item duo paria sandallicorum†. vnum de serico indico.
quod fuit episcopi Goscelini³, et aliud de uiridi cendell'✓
brusdato. quod fuit episcopi Hereberti⁴.]

[*Haec sunt ornamenta ecclesiae Sañ collata eidem, (cir. 1214*
diebus quibus Abraham tenuit thesaurariam. —22.)

*Calix vnus aureus ponderis .xl. sol'.

* fo.
lxxxvi.

et alius argent' bene deaurat' de dono dñi .H. episcopi.

¹ On the Feast of Fools sometimes observed with much buffoonery in Christmas week (or at Beauvais, on Jan. 14th), see Hampson's *Kalendars of the Middle Ages*, i. pp. 139—147.

² On liturgical fans see the *muscarium* in the Westminster Abbey Inventory, cap. 15 (A.D. 1388), edited by Dr J. Wickham Legg, in *Archæologia Lond.*, 1890. And *Church Quarterly Review*, no. 70, p. 329. F. E. Brightman, *Eastern Liturgies*, p. 577, 'Fan.'

³ Joceline de Bohun, Bp of Sarum, 1142—84.

⁴ Herbert Poore, Bp of Sarum, 1194—1216—17.

Item texti .ii. ex utraque parte cooperti argento ✓ de dono eiusdem. quorum unus continet evangelia. et alius Epistolas.

Item uasculum unum argent' preciosum, in quo reponitur eukaristia ✓ de dono eiusdem.

Item due pelues argenteae de dono eiusdem.

Item due fiale argenteae de dono eiusdem.

Item crux una argent' cum pede argent' de dono eiusdem.

Item crux una aurea parua continens de ligno dominico. in pixide cristallina. cum sera et clavi de auro.

Item baculus pastoralis argent' preciosus bene deauratus. cum lapidibus preciosis ✓ de dono eiusdem.

Item vestimentum plenarium bene brusdatum et .ii. paria tunicarum et dalmaticarum ✓ de dono eiusdem.

Item cape .ii. de rubeo samitto. de dono eiusdem.

Item pallium vnum rubeum cum aquilis aureis coram principali altari. de dono eiusdem.

Item nauicula una argent' cum cocleari argent' ad thus.

Item tuallia vna operata.

¶ Cuppa vna argent' bene deaurata. cum corona argent'. de dono Will' Briwere¹. In qua reponitur eukaristia.

Item ciphus unus aureus.

et coclear unum aureum, de dono Rogeri de Clifford² per manum Gileberti de Lacy.

Item morsus vnus argent' qui fuit Philipp' de Hanek'.³

Item Due fiale argent'. que fuerunt Ade decani⁴.

Item zona argent' de dono Walteri sacriste.

¶ Calix vnus argenti. deauratus de dono dñi Pand'.⁵

Item vestimentum plenarium abbatis de Abendon'.

Item .iiii. frusta argent' ad cooperiendum feretrum.

Item casula una de serico de dono executorum episcopi .H. parata aurifris.

¹ William Brewer gave this silver cup in 1220, and it was suspended over the high altar. *Osm. Reg.* ii. p. 13.

² Roger de Clifford bequeathed this gold cup and spoon in 1219, while the temporary wooden church was in use, *ibid.* ii. p. 10.

³ Philip de Hankeston was a canon, cir. 1190—1214. See p. 172.

⁴ Adam held the Deanery in 1215—20.

⁵ Pandulf the cardinal sub-deacon was sent to England several times about 1210.

¶ Item capa de samitto rubeo de dono archid' de Gascu¹.

Item capa abbatis de Cernelio.

Item capa abbatis de Abbendon'.

Item capa abbatisse de Wilton'.

¶ Item pallia .iii. de dono episcopi .R. in intronizazione sua².

Item pallia .ii. de dono .H. regis Johannis regis filius†.

Item pallium unum de samitto rubeo de dono magistri Laurentii Romani³.

Item pallium vnum de serico de dono Will' Jardun'.

Item pallium vnum de dono .R. episcopi, quod fuit Johannis de Warham.

Item culcitra una que fuit Ade decani⁴.

Item puluinar vnum de dono Clementie Hosate⁵.

Item sconsse .iii.

Item stole .iii. brodate cum manipulis.

Item stola una stricta de albo serico cum manipul'.

Item Stola serica

cum manipulo pulcro.]

[*Haec sunt ornamenta tradita ab A. Thesaurario* (Lower margin.)
*ad deseruiend' diversis altaribus in ecclesia Sar.*⁶

* *Ad altare s̄ci Petri.*

Tuallie .vii. quarum due sunt operate.

Item pallium .j. ante altare.

et pannus .j. lineus incisus nullius valoris.

Item vestimenta .ii. plenaria. parata.

* fo.
lxxxvj^b.

¹ Gerard, archdeacon of Gascu.

² Richard Poore was enthroned here in 1217.

³ Laurentius Romanus, prebendary of Writhlington cir. 1226, was fined for non-residence, in Lent, 1227. *Osm. Reg.* ii. 77.

⁴ Adam held the Deanery in 1215—20.

⁵ Hosata, i.e. Hussey.

⁶ These were evidently put into the charge of the Treasurer to be held in readiness, during the time 1219—1225 while the new Cathedral Church was being prepared at Salisbury.

et .iii. paria corporalium.
 Item flabellum .j.
 Item missale .j.
 et pelues .ii.
 Item archa .j. de legato Wimund'.¹
 Item lectricum .j. ad altare
 Item rogettum .j.
 Item fiale .ii.
 et .j. pixis. ad oblata.
 et manutergium vnum.

Ad altare omnium sanctorum.

tuallie .iiii. benedicte. quarum due sunt operate. et altera parata.

Et tuallie .iii. non benedicte
 Item pallium .j. coram altare.
 Item vestimenta [...*vacat*...] plenaria et parata.
 et preterea alba .j. parata
 cum manipulo .j.
 et zone .ij.
 Item .ii. paria corporalium.
 Item rochetf .ii.
 Item pepla .ii.
 Item fiale .ii. argent' ex dono .J. succentoris.
 Item pelu'es†. ii.
 Pixides .ii.
 Item missale .j.
 Gradale .j.
 Item liber euuangel' et epistolarum.
 et quaterni .iii. cum Alleluia. & c.
 Item cofra .j.
 item crux .j. de esmali.
 Item manutergia .iii.
 et flabellum .j.
 Item puluinaria .ii. quorum unum est de serico.
 Item lectricum .j.
 Item vas vnum ligneum continens reliquias.
 Item formule .ii. lignee.

Ad altare scti Stephani.

tuallie .vi. quarum .j. est de serico.
 Item uestimentum .j. plenarium paratum.
 Et preterea alba .i. parata
 cum amictu.
 Item .iiii. paria corporalium.
 et aurifrisum ad amictum.

¹ Wimund, Subdean, cir. 1192.

Item pelu'es† .ii.
 Item missale .j.
 Item candelabra .ii. de cupro.
 Item lectricum .j.
 Item archa .j.
 Item pallium .j. vetus coram altari.
 Item missale .j. bonum de dono Philippi de s̃o Edwardo¹.

Ad altare beati Nicholai.

tuallie .vi. vnde .ii. sunt operate.
 Et pallia .ii. coram altari de serico.
 et pannus vnus incisus.
 et pannus .j. lineus simplex.
 Item vestimenta .iii. plenaria et parata.
 preter .ii. casulas.
 Item missale .j.
 Item ewangli' et epistolarium .j.
 Item crux .j. ornata argent' in qua est de ligno dominico.
 Item tabula depicta cum ymaginibus.
 Item pelu'es† .ii.
 Item fiale .ii. stagfi.
 Pixis .j.
 Item manutergia .ii.
 Item archa .j.
 et lectricum .j.
 Item .iii. paria corporalium.
 et duo forell' de serico.

Ad altare beate Marie Magdalene ✓

tuallie .vj. quarum .iii. benedicte. et .j. operata.
 Et uestimenta duo plenaria et parata.
 et preterea alba .j.
 et amictus .j.
 Item .iii. paria corporalium.
 Item crux .j. de esmal'.
 Item missale .j.
 et lectricum .j.
 Item pepla .ii.
 Item pelu'es† .ii.
 et archa .j.
 Item manutergium .j.

Ad altare beati Thome martiris.

tuallie .v. vnde .iii. sunt benedicte.
 Item pallium .j. coram altari.
 Item pannus vnus lineus incisus.
 Item uestimenta .ii. plenaria et parata
 et preterea alba .j.

¹ P. de S. Edwardo, Chancellor, c. 1158. See p. 173.

cum amictu.
 Item .iii. paria corporalium.
 Item missale .j.
 et Gradal' .j.
 Epistolar' .j.
 Item crux .j. de esmal'.
 Item puluinar' .j. de serico.
 Item candelabra .ii. erea.
 Item pelu'es† .ii.
 Item lectricum .j.
 Item fiale .ii. stagnee.
 et pixis .j.
 Item archa .j.
 et cathedra .j.]

[Unfortunately leaves lxxxvj, lxxxvij have been lost out of the thirteenth century "Osmund Register" for many generations. There is reason to conjecture that they contained inventories (cir. 1220—25),

Ad altare beati Martini.
Ad altare s̄e Katerine.
Ad altare s̄i Michaelis.

Ad altare s̄i Laurencii.
Ad altare s̄e Margarete,
 and perhaps others.]

[THE INVENTORY OF ST OSMUND'S
GIFTS TO ST MARY'S SARUM
cir. A.D. 1078—99.]

The Sarum records carry us even further back to the eleventh century, as they contain an interesting list of the gifts of St Osmund himself to his cathedral church at Old Sarum. Muniment Room, Register of Proceedings for Canonization of St Osmund, fo. 43, 44.

**Tenor scripture ornamentorum et localium que Osmundus
predictus dedit ecclesie sue Sarum.**

Hic continetur memoria ornamentorum que Osmundus Sa^r Episcopus dedit Ecclesie sancte Marie Sa^r: scilicet

Sex feretra argentea et deaurata, et
decem textus argent' deauratos, et
.ii. buxides¹ argenteas deauratas, et
tres cruces argenteas deauratas, et
sex candelabra argentea deaurata, et
unam siculam² argenteam deauratam, et
duo bacinia argentea, et
unum calicem aureum .iiii^{or}. marcharum, et
septem calices argenteos deauratos, cum patenis; et
quatuor Altaria argentea deaurata, et
unum uasculum argenteum ad uinum deferendum, et
unam su^mam argenteam ad aquam deferendam in
officio misse, et
brachium sancti Aldelmi³ argent' et deaurat', et
tria uascula; duo uidelicet argentea cum duobus cochlearibus argenti, tercium uero de perula preciosa ad thus reponendum, et
unum Crismale episcopale, et
duas ampullas argenteas ad crisma et oleum deferendum, et
unam tabulam argenteam deauratam, ante altare, et
duo cornua eburnea, et

Hic describuntur ornamenta et localia data per dominum Osmundum ecclesie Sarisburiensi.

¹ *buxides*: pyxides, fr. boîtes.

² *siculam*: probably 'situlam,' a bucket.

³ *brachium S. Aldelmi*: St Osmund procured from Warin, abbat of Malmesbury, the left arm bone of his great predecessor. See W. of Malmesbury, *Vita S. Aldelmi*, v. § 269, p. 428. Cf. p. 169 n.

cir. 1099,
ex Registr.
Canoniz. .xxvii. philateria argentea deaurata; quorum nouem
S. Osmun- gatinum¹, et
di, fo. 43^b.

.xvii. dossolia† de pallio, et

quatuor lanea, et

duo linea, et

.vii. cortinas, et

quatuor pallia altari ydonea, et

octo bufficios ispanicos², et

tres pannos brusdatos de serico ad opus altarium, et

unum osternum³ brusdatum ad opus defunctorum, et

nouem bancalia lanea, et

sex tapeta, et

triginta quattuor cappas; quarum uiginti septem de pallio, et alie de osturino⁴, quarum eciam nouem sunt adornate usque ad pedes de aurifixo, et duodecim cum tassallis et aurifixo, et

tres clamides ad opus acolitorum; quarum uidelicet una cum duobus appendiciis auro brusdati, et

uiginti casulas earum .xviii. de pallio; quarum etiam nouem sunt adornate cum aurifixo, et

due de osturino⁴, et

tresdecim dalmaticas; quarum due sunt de pallio, relique omnes de osturino, et

tresdecim stolas, cum septemdecim manipulis; quarum una cum manipulo est preciosissima, et

quadraginta albas: harum quatuor sunt de osturino⁴, et tres de alcassino⁵, et tres deorsum parate de pallio ad pedes, et

quadragintatria superhumeralia: horum duodecim sunt parata de aurifixo, et

fo. 44. octo cingula de pallio, et

sandalea† cum caligis, et

tres missales, et

undecim tunicas: harum tres sunt de pallio, relique omnes de osturino⁴.]

¹ *gatinum*: of jet. (According to Halliwell, agate.)

² *bufficios ispanicos*: Mr Malden thinks these may have been hangings of Spanish leather.

³ *osternum*: I have not met with this word. Possibly a purse for the Host. Cf. *vas hostiarium*, an "ooster."

⁴ *de osturino*: probably purple cloth; cf. the poetical and post-classical "*ostrinus*." The word may be read, "*osturnio*."

⁵ *alcassino*: coarse silk. Cf. Span. *alcaiceria*, a raw-silk market.

[CHANTRIES IN SALISBURY CATHEDRAL.]

John Waltham Bp, ob. 1395 (buried at Westminster).

Edmund Audley Bp, ob. 23 Aug. 1524. North of the presbytery¹ by the (high) altar of the Assumption.

Andrew Hulse or Holes, Chancellor, ob. 1470. Buried in St Mary Magdalen's Chapel, South of the quire.

Gilbert Kymer, Dean, ob. 1463.

Lord Robert Hungerford's 1st Chantry. The Iron Chapel, formerly on the N.E. of the nave, now South of the presbytery².

Lord Robert Hungerford's 2nd Chantry. North-east from the Lady Chapel, ob. 18 May 1459.

Richard Beauchamp, Bp, ob. 4 Nov. 1481. South-east from the Lady Chapel³.

Robert (*al.* Roger, *v.* Reginald) Cloune, Archdeacon of Sarum, ob. 24 Sept. ? 1378.

Henry Blondesdon, Archdeacon of Dorset, ob. 1316, with two chaplains. At St Andrew's altar. Here also was the chantry of King Edward I., who died 7 July, 1307.

Lord Walter Hungerford, ob. 9 Aug. 1449, with two chaplains. (Is this "Gualterus Hungerford miles, qui fuit captus a Gallis et a suis redemptus: buried in Boriali Insula Navis Ecclesie"? See *Leland*, iii. 79, fo. 64.)

¹ 'In Presbyterio ex parte Boriali. [Edmund] Audley Episcopus Sarum.' *Leland*, iii. p. 79.

² 'Robert Lord Hungerford...is buried on the North side of the Altare of our Lady Chapelle in a Chapelle of his own Foundation. Margaret wife to Robt. and Daughter to Wm. Ld. Botreaux is buried in the middle of the same Chapelle in an High Tumbe.' *Leland*, iii. 78 ro. 63. For some of these Chantries, see below, p. 199 n.

A curious painting of 'Death and the Gallant,' formerly on a wall of the Hungerford Chapel, is represented in Benson and Hatcher's *Salisbury*, p. 542. The list of Chantries, *ibid.* pp. 263-4.

The obit of Nicolas de St Quintin, 15 July, 1265, is mentioned in *Sarum Charters*, p. 341.

³ 'In a Chapelle on the south side of our Ladies Chapelle altare, Ric. Beauchamp Bisshop of Sarum in the Midle of the Chapel in a playn Marble Tumbe. Bisshop Beauchamp's Father and Mother ly also there in Marble Tumbes.' *ibid.*

'Syr John Cheyney, late Knight of the Garter, lyeth also in this Chapel.' *ibid.*

Giles de Bridport, Bp, ob. 13 Dec. 1262. South of the choir in St Mary Magdalen's Chapel¹.

Walter Scammel, Bp, ob. *al.* 23 Sep. 1286, opposite Salve Chapel, before the Altar of Relicks, i.e. 'near the spot where now stands the 'Audley Chapel,' says Jones, *Fasti*, 91; said also to be at St Edmund's Altar 'pro defunctis.'

John de la Chambre (de Camera), Precentor, ob. cir. 1360. In St Anne's Chapel.

Henry de la Wyle, Chancellor, ob. 1329 (benefactor to the Cathedral Library)². He founded his chantry in 1326 at the Altar of St Peter and the Apostles at East end of the North Aisle, 'ad altare apostolorum' Kalend. Inquis. ad quod damnum, 20 E. 2. Patent 20 Ed. 2., m. 9, cited *Fasti*, p. 337 n.³

Robert de Hertford (*al.* of Wodeford), Dean, ob. 9 Feb. 1257. His chantry is at St Andrew's Altar.

Mr Malden sends us the names of some additional chantries:—

Herbert de Bedewynde, preb. of Bedwin, cir. 1225—45 at St Martin's altar. W. Okeborne, preb. of Bishopston, re-endowed it, 26 May, 1374.

J. Chitterne, Archd. of Wilts and Sarum, d. 1419, had a chantry, with Sir Bernard Brocas, at St Denys and St Lawrence' altar, 30 Apr. 1420. See pp. 27, 201.

Rob. Carvyle, or Karevill, Treasurer, d. 2 Sep. 1267. At the altar of Relics. See p. 27.

J. Chandeler, Bp, d. 16 July, 1426. Buried in the nave. Chantry at St Andrew's altar, 29 Apr. 1394. p. 25.

J. Chedworth, Archd. of Wilts, d. (Bp of Lincoln) 23 Nov. 1471. Chantry at Salisbury, 1448.

Ethelyngton chantry, in chapel of St Thomas. (? W. Edyngton, Bp of Winton, d. 11 Oct. 1366.)

W. earl Longespée, d. 19 May, 1226, and Nic. Longespée, Bp, d. 18 May, 1297. Buried in Lady Chapel. Their chantry at St Stephen's altar.

J. Nuggs; chapel of St Thomas.

W. of York, Bp, d. 31 Jan. 1256; and Ralph of York, benefactor to the library. Chancellor of Sarum, d. 1309, founded 20 Sep. 1326 (by H. de la Wyle) *ad altare Apostolorum*.]

¹ 'In Australi Insula. Egid. de Britport Episcopus Sarum' *ubi s.*

² Among the MSS. still preserved at Salisbury the following eight volumes were of the gift of Chancellor Henry de la Wyle, cir. 1325. MS. 2, S. Thomae Aquinatis *Summae* 1^{ma} pars, *pretium* 13s. 4d.—MSS. 19, 20, *Evangeliarium* cum glossa, in ii. voluminibus, *pret.* iv. marc.—MSS. 54, 60, *Concordantie Bibliae*, cum Omeliis, et tractatibus diversis, *pret.* 10s. et 6s. 8d.—MS. 72 (? H Gandavensis), Quod libeta viii.—xii., *pret.* 10s.—MS. 82, *Evangeliarium* aliud, secundum SS. Matt., Luc. et Johannem, cum glossa et commento, *pret.* 13s. 4d.—and MS. 92, Bonaventurae *Problemata super libros Sententiarum*, &c. (MS. 82 contains a copy of the Lord's Prayer in English.)

³ *Walt.* de la Wyle, Bp, ob. 1271, 3 Jan., buried in Chapel of St Edmund.

[ON THE SITES OF THE MEDIAEVAL ALTARS OF
SALISBURY CATHEDRAL CHURCH.]

IN the early ages of the Christian Church, in the days of St Ignatius, Eusebius, Athanasius, and Augustine of Africa, there was, as a rule, but one single altar in any church; and such is still the custom of the conservative Oriental churches, for there the exceptions to this rule are treated as emphatically exceptional.

However, at Jerusalem itself the requirements of Latin pilgrims had by the seventh century led to the creation of two or three additional altars in the oratories at the holy places; for in the Western Church, even in the time of St Augustine, a plurality of altars had begun to arise, and in later times the number was multiplied considerably. This was due in part to a desire for honouring the resting-places of the bodies of saints, or of martyrs' relics, with a Holy Table upon which the Eucharist might be offered, and partly the increased number of altars was due to the increasing frequency of non-communicating attendance at the mysteries, a practice which led to services being held by several priests in the same church, either at different altars or at various hours between dawn and noon. The growing practice of endowing chantries for the founders or their friends contributed naturally to the same result as time went on, and more particularly in the fifteenth century. But, to revert to earlier days:—

When we come to the time of St Gregory the Great and our later St Augustine, we hear of a church in the south-west of France being built with thirteen altars, some of them with relics brought from Rome by Palladius, Bishop of Saintogne.

In our own country, a little later—in A.D. 710—Acca, Bishop of Hexham (a good musician who provided for his singers a Kentish instructor named Maban, well versed in the Gregorian traditions), furnished his church with a fine library of books, and procured also relics of the Apostles and martyrs, and erected separate porches or chapels, with altars, in their honour.

But let us come still nearer home:—

At Old Sarum, something of the same kind in all probability took place. The church there was consecrated on 5th April, 1092. From a document belonging to the year 1179 or thereabouts we learn incidentally that in

addition to the high altar, where there was an image of the Blessed Virgin, there were at Old Sarum at least two other altars—namely, the altar of the Holy Rood and the altar of All Hallows. Whether or not these were all, I cannot say for certain. But there is unmistakeable evidence that in the first quarter of the 13th century, when the scheme for leaving Old Sarum was already half accomplished, and when this New Basilica, this House of God in which we meet to-day¹, was yet in building (and it may be called, I suppose, the work of a single effort, almost, if not quite, continuous and uninterrupted in plan and execution), cloths, books, and other necessary furniture and ornaments were provided for at least six altars. And these ornaments were handed over by the Treasurer Abraham (and their receipt acknowledged) to serve for the divers altars in the Church of Sarum. This was in accordance with the Rule or Institution which St Osmund had given for Old Sarum 120 or 130 years before—"Let Dean, Precentor, Chancellor, and Treasurer be resident in the Church of Sarum without any kind (or hope) of excusing. The Treasurer in charge of treasures and ornaments and in the management of the lights (*luminaribus*) is supreme." So at this day the statutes drafted by the late Archbishop Benson for Truro lay down that "The Treasurer is the responsible keeper of all the moveable or fixed furniture of the Church" (cap. 8). There are three or more old lists in the Osmund Register, the first detailing "ornaments" found in the treasury on 30th March, 1214, reviewed in 1222, probably when Treasurer Abraham's charge devolved upon St Edmund. (See above, pp. 169—177.)

Then follows a list of "Ornaments of the Church of Sarum" contributed to the same ("*eidem*" not "*eisdem*") in the days when Abraham held the Treasurership (p. 177).

The other list, which I call the fragment, is a list of "Ornaments delivered over by Abraham the Treasurer to serve for divers altars in the Church of Sarum," supposed (rightly, I think) to belong to the latter date, 1222 (179—82).

Certain important events had occurred in the interval while Abraham had charge of the Treasury.

In 1215 Richard Poore, the strenuous Dean, became Bishop of Chichester.

In 1216 King John, the hinderer of the Church, was succeeded by King Henry III.

In 1217 Bp Poore came back from Chichester to be Bishop of Old Sarum.

Having fortified himself with a letter from Pope

¹ This lecture was read at Salisbury, 25 Aug. 1897.

Honorius III. he called a general meeting of the canons of Sarum, who met in chapter on July 2nd, 1218, and agreed to raise funds for removing the cathedral church to Salisbury.

"In the year of grace 1219 was begun a new wooden chapel, *ad novas Sarum*, in honour of the Blessed Virgin, on April 14th, the Monday after Easter week; and so well the work was carried through, in a short space of time, that his lordship performed divine service for the first time in it on Trinity Sunday (June 2nd, 1219), and dedicated a (or the) burial ground there." On the Feast of the Assumption (15th August) Bp Poore and the four principal dignitaries, "with the unanimous consent of the canons present, agreed (*statuerunt*) that the removal from the old site unto the place of the New Works be carried into effect, at the feast of All Saints (1st November) next ensuing, by all who shall be able and willing to take part in the removal, and that the rest [of the canons and their vicars] meanwhile should give their attention to the building." Some of the canons were then deputed to go to different dioceses in England, and as far as Scotland, to make collections; e.g., W. de Wenda, the precentor (who, I infer, wrote the report from which I am quoting, and who, while the work was pending, became Dean of Sarum), was employed in London, and Master Lucas (was this Luke de Blewbury, the King's Treasurer?) collected in Chichester.

On St Vitalis' Day, April 28th, 1220, after divine service, litany in procession, and sermon, the foundation of the New Church, Sarum, was laid. Bp Poore laid the three first stones for the Pope, the Archbishop, and himself respectively. William Longespee, Earl of Sarum, his wife, the Countess Ela de Wittery, "a lady deserving praise," inasmuch as she was filled with the fear of the Lord [and, as in private duty bound, I must record it, not least for her good work as a founder or benefactress of the new hospital of St Nicholas in or near Salisbury at Harnham Bridge]¹, laid each a stone, as did two or three other grandees, the four principal persons of the Cathedral, the archdeacons (Robert Grosseteste probably for one), and other canons.

A few weeks later, on Whit-Monday, May 17th, 1220, the coronation of King Henry took place at Westminster, and on July 7th the remains of St Thomas (Becket) were solemnly translated at Canterbury. In August a three days' general chapter was held; but before the month was

¹ Ela founded both Lacock and Henton, 16 Apr. 1232.

out Dean Adam, of Ilchester, died suddenly at Sunning and was buried *in capella nova*, at Salisbury, and William de Wenda, the precentor, was elected in his place as dean.

In 1222 Edmund Rich, of Abingdon, succeeded Abraham as Treasurer of Sarum, which had, as it was said, a Poore bishop but a Rich treasurer; and he was one of the 35 or 36 canons who were present upon the great occasion when, upon Michaelmas Eve, 28th September, 1225, Bp Richard Poore dedicated three altars in the "new basilica," where he was joined by Henry, Archbishop of Dublin, a former canon, and on Michaelmas Day itself by Stephen Langton, Archbishop of Canterbury, as well as Ralph de Neville, Bp of Chichester, and four other bishops. Otho also came from Rome. And in October (Wednesday, October 21st, 1225) King Henry III., who heard mass in state ("*glorioso*": or does it mean "Mass of the Glorious Virgin," which Bp Poore had started, and for which that Bishop presented a pair of candlesticks which had been provided by a legacy?). The King offered ten marcs of silver and a silken cloth; and Hubert de Burgh, the justiciary, "vowed to give a golden gospel book or text, enriched with relics of divers saints, to the honour of the Blessed Virgin and as a contribution to the New Work." This was duly brought next day, and was offered "on the altar of the New Work," and then was delivered into the hands of the Treasurer (St Edmund), the Dean retaining a key. On Innocents' Day, December 28th, 1225, the King brought a ring with a ruby, a silken cloth, and a golden cup, and after mass he desired the Dean to have the jewel and ring inserted in the justiciary's "text." It is mentioned also that on October 5th the Bishop procured a seven years' grant to himself in trust for the Works of all unappropriated offerings and oblations made there, and the entire keepership of "that new altar and that new chapel," promising that the whole should revert to the Treasurer, and the oblations of all the altars to the use of the common fund, as had been the custom at Sarum [from St Osmund's time].

But we must now return to the former Treasurer's inventories, which relate in part to the vestments and other ornaments or church furniture which were gathered while the Chapter was at Old Sarum, and in some part to preparations made with a view to furnishing the New Work, which was already planned and in course of building. I will mention a few items, which I select from the long lists.

In List I.:—Ornaments inventoried in 1214 and 1220.

Among processional crosses, there is one for Sundays.

An arm of St Aldhelm. Several feretories with relics, one called St Boniface's. A vessel containing oil of St Katharine (no doubt from her tomb at Sinai)¹. A gold ring for the Boys' feast (Innocents' Day, or possibly that of St Nicholas). A fan of silver, given by the Bishop. Two ampuls [for holy oils], the gift of the Bishop of Chichester. (Were these given by Bishop Poore while he held that see, or by his successor, who attended the laying the stones, and in whose diocese Canon Luke made collections?) Four cruets of gold for the service of the altar. Two crystal cruets adorned with gold at the top. A silver crown with three silver chains, with a dove of silver for the Eucharist. Nine candlesticks of enamel, and two of tin, and two of iron. Three copes which belonged to Bishop Roger [who died in 1139]. One cope given by the Archbishop. Another, by the Bishop of Chichester. A pall given by the Lord Bp H[erbert] at St Osmund's tomb. Two palls before ("*coram*") the principal altar, one over-altar pall of silk embroidered, one of white silk diaper, with two over-altar cloths of the same kind (used) on feasts of B. Mary (*superaltaribus* in the MS. here seems to me to have an adjectival force). A chasuble which was St Osmund's. A silk cloth before the altar, the gift of King Richard², with elephants; another before the greater [or high] altar, the gift of Queen Eleanor. Item, an old cloth at the altar of St Martin's, and two other old ones, the gift of the countess [Ela]. An ark (or chest) bound with iron, well suited for charters and relics, nigh the principal altar. Item, a long chest, in like manner, of iron, in which of old time the (golden) super-altar was kept. One coffer in the vestry (*vestiario*).

In the second list (offerings given in Treasurer Abraham's days):—A precious vessel of silver in which the Eucharist is laid up (*reponitur*), the gift of Bp H[erbert], who died in 1216]. Item, two silver cruets, from the same donor. Two silver cruets, the gift of Dean Adam [who died in 1220]. Two palls, the gift of Bp R[ichard Poore] at his inthronization [in 1217]. Two palls, the gift of K. Henry, the son of K. John.

Then there is the third [fragmentary] list:—"These are the ornaments delivered over by Abraham the Treasurer to serve for divers altars in the church of Sarum (I quote merely the headings, the details having been given on pp. 179—182, above)—

1. At the Altar of St Peter.
2. At the Altar of All Saints.

¹ Brought, perhaps, by Hubert Walter.

² From the Crusade?

3. At the Altar of St Stephen.
4. At the Altar of Blessed Nicholas.
5. At the Altar of Blessed Mary Magdalen.
6. At the Altar of Blessed Thomas the Martyr."

And there the fragment ends.

Abraham de Winton was succeeded by St Edmund Rich as Treasurer in 1222, so that is the latest date which we can give to the list. I said that provision was made by that time for "six altars at least"; for there are two leaves wanting in the Osmund Register which the Bishop kindly allowed me to examine before it was rebound at Cambridge, under Mr Jenkinson's care. Five of the names of altars carry us round the Lady Chapel in regular order from north to south, as you will see in the diagram which has been prepared by a former pupil of Miss Douglas, at the Godolphin School¹, and so into the south-eastern aisle or limb; thus, 1, St Peter's altar, sometimes called the altar of the Apostles (No. 5 on the diagram, where the Gorges monument now stands). 2. All Hallows (which has, in other documents, the alternative titles the Holy Trinity and the *Salve* altar), that is at the extreme east (No. 6 on the diagram), where is the Holy Table now in use for certain services out of choir. 3. St Stephen's, sometimes known as the altar of (all) the Martyrs (No. 8 on the plan), where the Seymour monument now stands. Then in the small south-east transept (which balances this one² where we are now met) come the 4th and 5th entered in the Treasurer's list (Nos. 9 and 10 on our diagram), the altar of Blessed Nicholas, and the altar of Blessed Mary Magdalen.

The list of ornaments (so far as it is extant) carries us no further to the south; but it makes a fresh beginning on the north in the far corner of the great N.W. transept with an altar dedicated, or ready to be dedicated, in honour of the then comparatively modern but highly reputed saint, the great Archbishop Becket, who had been slain at Canterbury, 29th January, 1170, just 50 years before. The altar of St Thomas is at No. 17 in the diagram. And it should be borne in mind that it was just at the end of Treasurer Abraham's time that the solemn translation of St Thomas the Martyr's relics took place at Canterbury. Now the question arises: Supposing that we had the missing pages of the Osmund Register, a document which is contemporary with the building of this church, should we have any more altars mentioned than these six? It is

¹ Dorothy Mary Wordsworth died in her 24th year, Sept. 3rd, 1898.

² This was read in the Chapel of St Martin, etc.

almost certain that there must have been one more such altar, besides those whereof I have quoted the names from the pages which are extant; and I think it more than likely that there were three, or even five or six more, irrespective of the high altar. For, first, I would ask, was there no altar besides that of St Thomas the Martyr in the great north-west transept? If there were one at that date (as in later times there were probably two altars there, as we shall see, (certainly one) besides St Thomas', namely, St Edmund's and St John the Baptist's), then that one must of course have been in the earliest days of this Cathedral Church the altar of St John Baptist, known as the Altar of Relics, which is mentioned incidentally in the will of Robert de Kareville (in 1267). He was Treasurer of Salisbury a few years after the death of St Edmund. Of course the fact that a relics altar existed in 1267 does not amount to a proof that there was such an altar provided, projected, or provisionally furnished in 1220; but it needs no elaborate argument to prove that the other altar in the great transept on the north of the church was not as yet dedicated in memory of Edmund the Confessor, because at the time of Treasurer Abraham he was not as yet a canonized saint (or even a canon), but a singularly virtuous young man teaching Aristotle at Oxford. I think, then, that there was a relics altar of St John the Baptist designed for the nearer end of the north-west transept; and I think it not impossible that there may have been already in like manner in plan, and presently in existence, altars of St Margaret and St Michael, and perhaps one of St Lawrence, between them, in the great south-west transept; but I cannot give positive proof of the existence of these dedications here until the close of the 14th century. Still I ask those acquainted with the place, who can speak with authority, whether the stones out of the work (in the shape of piscinas and aumbries) do not speak of altars already prepared or proposed in the early part of the 13th century? But pray look around you here in this smaller or north-east transept. Have we not here the signs of provision for two altars? We call this sometimes, in modern days, the Morning Prayer Chapel, and thus it is marked in Coney's plan, drawn, I believe, in 1830, and engraved in the latest *Monasticon* in 1846, and represented as being even at that time provided with a holy table (the other, by the way, being at the extreme east of the Lady Chapel), though neither of these two appears in the plan *cir.* 1733. Now, in this chapel or transept where we are, there were two altars; the one of St

Martin, the other of St Katharine. Speaking generally, St Katharine (of 11th century *cultus*), like St Margaret (of 12th century *cultus*) in the south transept, was of sufficient standing to be honoured in the earliest days of Salisbury. And St Martin (like St Michael, one of the earliest dedications introduced in England), without all manner of doubt, had an altar here to the northward of the choir while Richard Poore was Bishop of Salisbury. For, though the Treasurer's list of church furniture, so far as it still remains unmutilated in the Osmund Register, does not name the altar of St Martin under a specific heading like the others, yet it is expressly named four or five times on other pages of the same register, namely, in the Consuetudinary, or Book of Customs, in which Bp Richard Poore explained the institutions of St Osmund in such a manner as would suit the new and rising church of Salisbury, which customs are now in the course of reprinting at the Cambridge University Press, under the editorship of my cousin, Mr Walter Howard Frere. There it appears that in the first quarter of the 13th century the Treasurer was bound to provide a *mortarium*, or large night light, to burn every night throughout the year before the altar of St Martin (and another before the west doors of the choir entrance) till mattins were done. Also that this altar was the first to be visited by a procession between nones and mass in Lent through the door of the presbytery; also that before mattins on Easter Day this altar was to be the place to which the Bishop and Dean were to carry the cross from the sepulchre on Easter morning. On that occasion they went out of the choir by the south door, and so went round, as the Exeter *Ordinale* more plainly states, returning through the midst of the choir, and then going out again by the north door to "an altar on the north," as the Breviary distinctly says, and as the printed *Processionale* bears witness.

I may here mention that, according to a rubric in another part of the Breviary (1., pp. clxvii., clxviii.) *à propos* of censuring altars at *Magnificat*, the altars of St Martin, St Katharine, and St Peter (or the Apostles), on the north are mentioned as corresponding to those of St Nicholas, St Mary Magdalen, and St Stephen on the south, with the "altar of Holy Trinity, which is called *Salve*" (at the extreme east), as the meeting point between them. And the last-named is, in the parallel section of *Sarum Customs* (No. 23), styled "altare *Omnium Sanctorum* quod dicitur *Salve*."

As to the number of altars at Salisbury about the year

1222, Mr Malden (to whose kind communications from time to time during the last three or four years, as well as for his special help in arranging my material for to-day, I have been and am indebted) has drawn my attention to the will of the Treasurer Robert de Kareville in 1267, where the sum of £7 is bequeathed to purchase fourteen silver cruets (*phialas*), so that each altar may have a pair to serve it, honouring God, and keeping his memory green¹.

I confess that if this stood alone I should say that there had been at that date no more than seven altars; but as our documentary evidence obliges me, I cannot reckon less than nine as either existing or in course of preparation, and this without including High Altar, Parish Altar, and two others which I will mention anon. To begin with (1) Peter and Apostles, (2) All Saints, Trinity, or *Salve*, (3) Stephen and Martyrs, (4) Nicholas, (5) Mary Magdalen, and (6) Thomas Martyr—*i.e.*, the six mentioned² in what I call the fragment—then St Martin's Altar, which is mentioned incidentally under the head of cloths (*panni*), as is the *Altare majus* in another list of Treasurer Abraham's days in 1214 or 1222³, and the so-called "Parish Altar," which I fancy was in the nave, all eight of which are mentioned in the Osmund Register besides the High Altar of the Assumption, which certainly was dedicated by Archbishop Boniface before the year 1267, namely, on the 29th or 30th of September, 1258⁴. Then, I believe, it was about the year 1265 that Nicholas of St Quintin gave an annual rent charge of five marcs, for the maintenance of a chaplain to celebrate mass for the workmen of the said fabric and others coming to hear it daily at morn, at the altar of St Cross assigned to the said fabric.

This, I take it, was either the same as the Morning altar in the nave, which Mr Malden proves to have been on the north side, the second bay westward from the north-west leg of the tower. If it be insisted that the Morning altar in the nave had a dedication in honour of St Mary the Virgin, we are driven to the conclusion that either there was more than one Morrow Mass altar, for which a precedent may be found in other churches, and in that case I would conjecture that the altar of Holy Rood was on the stone choir screen, if such a structure was already erected,

¹ *Sarum Charters*, p. 343.

² See above, pp. 179-182.

³ See p. 175.

⁴ In my own opinion the site of the present altar (No. "[1]" in the diagram) is more likely to have been that of the original High Altar than the position further westward, No. 2 in the diagram, at the intersection of choir and transept, which Canon Rich Jones proposed to assign for it.

above the entrance of the choir, or else I would point to instances here and elsewhere where one altar had a plurality of dedication titles.

[Since I read this paper, Mr Malden has found, in a deed of gift of John Chaundeler, senior, dated 4th Aug., 1406, among the Chapter Muniments at Salisbury (Press 4, Division 3, '*literae*') explicit mention of two Morning altars, called '*altare matutinale*' and '*secundum altare matutinale*,' where there was a daily mass *in aurora*.]¹

There were at Evesham two altars of the Cross, and two (if not three) of that same dedication at Wells. Moreover, at Lincoln, at all events, the Morrow Mass was at different altars at different dates, *pro arbitrio Decani et Capituli*. See my *Mediaeval Services*, pp. 16, 187.

The will of Treasurer Karevill aforesaid included a bequest in 1267 to paint the fabric, or workmanship, above the cross on high (*elevatum*)². Then we must not forget

¹ I may add that when the organ-case was in course of replacement in July, 1898, at Lincoln, I had the opportunity of examining some parts of the surface of the stone rood-loft there, which are usually hidden from sight. The *pulpitum* is a half octagon, capable of holding more than one person if necessary. It is mounted by three broad stone steps, the middle portion of them having been hacked away when an organ was erected in 1826. The *pulpitum* is of original oak, of about the date of the stalls (1380). It has been altered in the present century to support gilded organ pipes. It overhangs the entrance into the choir, and was adapted for singing eastward (*not* towards the nave). Mr Logsdaile assures me, but I was in Lincoln too late to see this, that there were supports for book-desks on the angles above the dean's and the precentor's stalls, as for the Epistle and Gospel. The upper step or platform, being wider than the *pulpitum*, would hold several singers if required. There is a still longer stone bench with its back towards the nave, where they could sit hidden by the western parapet of the screen till it was time to mount the stone platform in front of them. Possibly a crucifix may have stood where the steps have long since been hewn away partially. I do not now think that there was ever an altar on the screen at Lincoln. But as the western face of that screen required to be re-adorned by the clever Lincoln stone-carver, James Pink, cir. 1770, we may give some credence to a tradition that there had once been images of the Passion on either side of the entrance of the choir from the nave; and we may conjecture that (as was clearly the case with the later stone screen at Tattershall, in Lincolnshire) there may have been likewise an altar and piscina on each side, against the west face of the screen, on either side of the doorway, the carved histories of the Passion making reredosses to these two altars which were in the nave, or, to speak more precisely, beneath the lantern of the Rood Tower. See Dr E. Mansel Sympson, in *Proc. S. A. L.*, 2 S. xvii. 97. Also his paper on *Lincolnshire Rood Screens*, *Linc. Archit. Soc. Reports*, 1890, pp. 185-213.

² In a smaller church in Lincolnshire, Coates by Stow (St Edith's), there remained, until the rood-loft was repaired a few years ago, painted boards, right and left of the place where the cross must once have been, shutting out the vista further to the east from the nave.

to count, among altars already existing at Salisbury in 1267, the Relics Altar, near which Karevill himself desired to be buried, and to which he made a special bequest.

That the Altar of Relics (at least in the 15th century) had the title also of St John the Baptist's Altar we know from a MS. which was written for use in this church, and which still is in the possession of the Dean and Chapter. Whether this altar had that dedication in the 13th century I cannot satisfactorily decide.

Again, it does not seem probable that the altar of St Edmund the Confessor in the north transept (he was canonised in 1246) would be still wanting twenty years after his canonisation, unless it were that the prophet was so far without honour in his own country. An altar of St Edmund certainly was in existence within four years after Karevill's death; and the presumption perhaps may be that it was already in existence in 1267. So, on the whole, I conclude that the seven altars, to which he bequeathed cruets for wine and water, were not the only ones then in existence, but were either the set of seven round the eastern wall of the church or else a set of seven altars arranged across the church on the line of the great transept. It may be worth mentioning that among the earlier list of ornaments already provided or in charge in the time of Treasurer Abraham, about 1222,

the altar of St Peter had a pair of cruets,
All Hallows had a pair of silver cruets given by Succentor

John (he flourished about 1198—1212),

St Stephen had a pair of candlesticks of copper,

St Nicholas had a pair of tinnen cruets,

(St Mary Magdalen had apparently neither candlesticks nor cruets),

St Thomas Martyr had a pair of candlesticks of brass, and a pair of cruets of tin. (See above, pp. 180—182.)

Possibly those four older pairs of phials still remained to be supplemented by the seven silver pairs.

Besides these, there was the altar of St Andrew, known also as the altar of the Holy Ghost, which stood in the nave on the south side "towards the way to the cloisters." (See No. xiv.¹ in the diagram.) We know that a few months before Abp Boniface came to dedicate the High Altar of the Assumption, and sundry other altars at Salisbury, in 1258, the old Dean, Robert de Hertford or Wodeford, died. Being desirous to partake still in the prayers of his brethren, he had by his will in 1256 given directions to found a chantry for his soul and the souls of

¹ *Misprinted "15," after p. 72.*

his benefactors and all canons of Sarum and all faithful souls; and one of the Priest Vicars was to be appointed to do the service, and to have 40s., *i.e.*, three-fifths of the annual income of 5 marcs, which the Abbess of Wilton was liable to pay. Now it was not the custom as yet to build a chantry chapel and set up a new altar in it; but the custom in the 13th century was to give an endowment, and to ask the authorities to assign that the service should be performed in its proper turn: the requisite mass, at some altar already dedicated; and the evensong and mattins or Dirge of the Dead, in some convenient place. Sometimes very naturally a preference would be given to the altar near which the deceased was buried, and he would sometimes express a desire as to his burial-place, possibly with a special devotion to some particular saint or other dedication, although it was not always found convenient to carry out such intimations precisely. However, in the case of Dean Robert de Hertford, although the place for his vicar chaplain's service ("*annuale*," as it was called) is not specified in the actual wording of the deeds themselves, it is named as being "*ad altare beati Andreae*" in the heading to one of them, as it is entered in the so-called "Osmund" Register (I. p. 390); and the date is 30th March, 1256. So I think there may have been an altar of St Andrew already at that date.

In the fourteenth and fifteenth centuries it was usual for the Dean and Chapter to make an order as to the assignment of chantry masses of constant weekly occurrence, which were sometimes called "*missae currentes*." The authorities fixed a list of these for one year, specifying by name what chaplains were to say mass, at what altar, for whose souls' repose, and directing the precise order of succession in which each was bound to celebrate, beginning after the "morrow mass," which was at an early hour when it was light, and the last (or last but one) ending before the high mass, usually about 11 o'clock. I have a transcript of four such lists for Salisbury, dated respectively A.D. 1348, 1435, 1468, and 1473¹. Even at the latest of these dates the number of chantries was no more than 13, some of them, it is true, having more than one mass, and employing accordingly more than one chaplain. This number is nothing to compare with the total number of chantries which were left at St Paul's, London, or at Lincoln even after amalgamations into groups of those which had poor endowments there were effected. At St Paul's, in 1391, some 58 or 59 chantries were united into a number which

¹ See pp. 224-5.

may be reckoned at the outside as 33, or (on a different principle of classification) may be stated as 27. In 1547 there were 36 chantries there, served by 52 or 53 chaplains, some of whom lived in a mansion called "the Presteshous," founded for them, while the remainder occupied chambers belonging to their respective chantries, as the late Dr Sparrow Simpson has told us.

At Salisbury, so far as I can at present learn, the number of established chantries was never very high¹, although the names of many friends of the Church were from time to time registered in the martyrology, the kalendar, or obit lists, or were recited at the Bidding of the Bedes on Sunday mornings, as some of them now are commemorated at an annual service in memory of Founders, Benefactors, and Worthies which is in part derived from the MS. Processional still belonging to the Dean and Chapter. Service and MS. are both printed here.

Some years ago Canon Rich Jones, when he was treating of the subject which we are now considering, and to which he devoted some attention, appealed to the rubrics of the Sarum *Processionale*. He was very nearly "on the right scent," as we say, but he unfortunately went off on a wrong trail. He appealed to the rubrics of the *Processionale* printed in 1502, and other years, for general use in parish churches, but he failed to notice that the part which he used was not drawn up with a special reference to Salisbury, but was arranged so as to suit the case of any church and every parish, so far as that could be done, or at least to give a rational and intelligible example which might be followed or applied *mutatis mutandis*. Whereas if only he had looked instead into the manuscript *Processionale* in the Cathedral Library drawn up for a dignitary here about 1445-50, he would have found directions for visiting the altars here in rotation, as it is detailed in the Orders of proceedings at the Washing of the Altars on Maundy Thursday (see pp. 73-9), to the following effect:—

"After Dinner let the clergy meet to wash the altars.

¹ The chantry furniture 'in our Lady Church of Sarum' sold to Thomas Chaffyne, of Mere, 15th June, 2 Edw. VI., in 1548 (apart from goods and ornaments from the chantries, free chapels, gilds, and fraternities in other places in the county of Wilts) had belonged to these ten (Nos. 7-16), which are named in Mr J. E. Jackson's paper in the *Wiltshire Magazine*, vol. xxii., 1885:—Lord Walter Hungerford's Chauntries [*died* Aug., 1449]. Robert Hungerford Chauntre [*d.* 18th May, 1459]. Bysshoppe Gyles Chauntre [*d.* 13th Dec., 1262]. Andrew Holse's [*d.* 1470]. Clowne's [*d.* 24th Sept., 1378]. Blounsdon's [*d.* 1316]. Byshoppe Waltham's [*d.* 17th Sept., 1395]. Byshoppe Audeley's [*d.* 23rd Aug., 1524]. (The Free Chapel of Alton) and Beauchamp's Chapel [*d.* 4th Nov., 1481].

First of all let holy water be made, as is done on Sundays at the altar of St Nicholas (No. 10) apart ('*privatim*'). Next let the two principal personages be got ready with deacon, sub-deacon, and other assistants, as the Ordinal directs, and let them approach first the High Altar¹ [No. 1 or '(i)' in the diagram] which is dedicated in honour of the Assumption of Blessed Mary (saying the proper Versicle and Collect)."

A hand adds here at the bottom of the page a very little later—(*i.e.*, probably about the year 1456, when Pope Callixtus III. at last decided to canonize our local saint)—"At St Osmund's altar" (No. ii.) Versicle and Collect." (It is certain, by the way, from the will of Robert Lord Hungerford, that the altar of St Osmund was in existence by, or before, 1459.)

Then the original hand proceeds:—

"Then let us all go out by the north door of the choir to the altar of 'St Martin'² (No. 3, I should have said; but it is hard to go against local tradition, which a fine coloured glass window in memory of Mrs Hamilton helps to perpetuate; possibly, therefore,) No. 4. Then to St Katharine's⁴, which is the other altar in this chapel in the north-east transept" (No. 4, No. 3). "Then let them go to the altar of" (the scribe had first written "St Peter," but he changed it to) "the Apostles⁵." This alternative title for No. 5 is well established. This was one of the three earliest altars dedicated in Bishop Poore's time before the Cathedral choir was built, and here (at least about 1326) capitular masses were celebrated, as well as the chantry masses for Bishop William of York and Chancellor Ralph of York, who died in 1256 and 1309 respectively.

"Then let all go to the altar of the Holy Trinity⁶ which is in the Lady Chapel" (*capella beate Virginis*), (No. 6), *i.e.*, where Bishop Richard Poore established the daily Lady Mass, *Salve, Sancta parens*.

"Then let them go to St Stephen's altar" (No. 8)⁷.

"Then let them go to the altar of St Mary Magdalen⁸" (No. 9).

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"At the altar of All Saints" (No. vii.)⁹. The original hand begins again, turning the leaf 29 with the following entry:—

¹ S. Nicholai : this I take to be the altar nearest to the Vestry.

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"Then at the altar of St Nicholas¹⁰" (No. 10; *i.e.*, where the holy water was blessed at first).

Then at the altar of St Margaret¹¹ (No. 11).

Then at the altar of St Lawrence¹² (No. 12).

Then at the altar of St Michael¹³ (No. 13).

Then at the altar of St Andrew the Apostle¹⁴ (No. xiv.).

In 1468 the altar of St Lawrence the deacon is mentioned as having been of old time (*dudum*) established on the south side of the church.

I must tell you that a certain grave-place is described in 1443 as being "at the image of St Christopher, right in the corner nearest to the altar of St Andrew or of the Holy Ghost, which corner is on the way to the cloister entrance"; and leave was given to put up a gilt plate ('*laminam*') on which was engraved an image of our Saviour. Mr Malden has pointed out an incised stone (which may be the matrix of this *lamina*) close to the angle of the wall. Other documents speak of this altar of St Andrew being in the south part of the nave.

Our *Processionale* continues:—

"And then at the altar of St George and St Denys¹⁵."

This, I suppose, is No. xv. Mr Malden has found a record of the dedication 10th April, 1434, of the altar of J. Chitterne in honour of St Mary and the blessed martyrs *Denys* and *Lawrence*, "*inter columnas in navi ecclesiae*." Now, as there was already an altar of St Lawrence in another part of the church (No. 12), I conjecture—it is a mere guess—that this altar of St Denys and St Lawrence came for a time to be called that of St Denys merely, but that presently, when the municipal gild of St George, founded in 1306, moved the authorities to couple with St Denys of France the name of their patron, St George of England (whose feast was a great occasion in Salisbury), and to assign a niche to him, this altar, originally of St Denys and St Lawrence, acquired the title of St Denys and St George.

"Then at the altar of St Cross (the Holy Rood) which is called the Works' Altar (or Altar of the Fabric)¹⁶"; *i.e.*, No. 16, where an early morning mass for the souls of benefactors or contributors to the fabric was established in 1265 for the convenience of the Cathedral workmen. This altar, as I said, may have been on the rood-screen; or else on the floor of the nave, under the tower, and before the great crucifix or rood.

"Then at the altar of St Thomas¹⁷," No. 17. This altar, mentioned, as we have seen, in the Osmund Register,

¹⁰⁻¹⁷ See these notes on pp. 210—2.2. (14 and 15 misplaced on diagram.)

First of all let holy water be made, as is done on Sundays at the altar of St Nicholas (No. 10) apart ('*privatim*'). Next let the two principal personages be got ready with deacon, sub-deacon, and other assistants, as the Ordinal directs, and let them approach first the High Altar¹ [No. 1 or '(i)' in the diagram] which is dedicated in honour of the Assumption of Blessed Mary (saying the proper Versicle and Collect)."

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¹⁰⁻¹⁷ See these notes on pp. 210—212. (14 and 15 *misplaced on diagram*.)

was near the little north door, outside which was "Saint Thomas of Canterburie Crosse." Here a weekly mass ("*Latabitur justus*") was said (? 1398—1472) on Tuesdays, in commemoration of St Thomas (1472-3), and another mass ("*Cibavit*") in commemoration of the Eucharist.

"Then at the altar of St Edmund the Confessor"¹⁸ (No. 18), founded, as I said, about 1246.

"Then let all go to the Relics Altar"¹⁹, which is dedicated in honour of St John the Baptist (No. 19), before which altar shall be sung the Respond, 'The deceitful compassed me about,' &c., and the Collect *Praesta, quaesumus, Omnipotens Deus, ut familia.*" (See above, p. 79.)

"The washing of the altars being ended, let all retire to the Chapter House to do the Maundy there, *i.e.*, for the washing of the feet and the sharing of the Loving Cup."

You will notice in the central part of the wall of this chapel a stone doorway, worked in between the earlier and more beautiful wings, fragments of the stone choir screen which James Wyatt, the architect, removed about a century ago, to place them in this other beautiful but incongruous position (as a *modiste* two or three years ago may have taken the beautiful wing plumage of a bird to insert it in another beautiful structure for which, I think, it was not originally designed). That doorway once led from the side of the Lady Chapel into a chantry chapel called Bishop Beauchamp's Chapel until it was removed here by Wyatt and pieced up between the two halves of the stone screen which he took from the west end of the choir, where in more recent times the present metal screen has been placed.

I may here briefly mention in passing—

The Robert Hungerford Chantry "of our Lord Jesu Christ, and his Most Blessed Mother Mary" (B),

Bishop Beauchamp's Chantry (C),
neither of which, I regret to say, are now any longer standing, since they were removed in 1789.

Also the grates of the Walter Hungerford Chapel of the Annunciation, which were removed from (F) the north-east of the nave to (G) the south-east of the presbytery,

and the Bishop Audley Chapel of the Assumption, founded in 1520, and still in its original place (at A).

We come now to give such evidence as we can find for the existence of a few altars at Salisbury in addition to those mentioned in the previous list which is taken from the rubrick of 1445. It may be convenient to distinguish these less certain instances by the use of *roman numerals*.

^{18, 19} See these notes on pp. 212-13.

.xx. Altare in capella *sancte Anne*.

That there should be a chapel and altar of St Anne established later than the writing of the mid-fifteenth century Pontifical is in itself likely enough. A constitution of Abp. Arundel had made her festival a general holiday in 1400 (Wilkins, *Concilia*, iii. 252), a bull of 1383 having already announced this feast for England (iii. 178). It was made generally *de praecepto* in 1622. It had been observed earlier in Ireland, Constitutions of Dublin 1351 (*ibid.* iii. 19).

As a matter of fact it is said that John de la Chambre (de Camera), Precentor, who died about 1360, was buried in St Anne's Chapel. (Jones, *Fasti*.) And further an *altare sancte Anne* is presupposed by the rubrick, *Brev.* iii. 541. But another rule in the next column says that those vespers were to serve 'ubi dedicata est ecclesia, vel capella, vel altare in honore eiusdem.' But where there was no such church or chapel, the evensong was to be of St James, with only a suffrage ('*memoria*') of St Anne.

.xxj. De *sancto Edmundo rege et martyre*.

'Fiat processio ad altare eiusdem' is the rubrick in *Proc.* p. 160. Likewise *Brev.* iii. 1073 to the same effect, but with the usual '*si habeatur*,' to qualify it. Nothing is said of any image of this saint, but an allusion to the 'rule of St Edmund *Bp. C.*' may imply that, if there were one, it was to be censed.

.xxij. In transl. *S. Edwardi regis et confess.* (13 Oct.).

Here the rubrick in *Proc.* 158 runs, 'Eat processio ad primas vespas ad altare eiusdem, cantando responsorium.' The rule in *Brev.* iii. 909 is not quite so decided: 'Tunc eat processio ad altare eiusdem, *si habeatur*.'

In '*Miscellanea et Statuta quoad Sarum*' written about 1480 there is on fo. 24^b the 'Ordinatio cantarie vnius presbiteri ad Altare Sancti Edwardi in ecclesia Cathedrali Sarum (annuatim) celebrantis ibidem pro anima Walteri Harvy fact' per Robertum Langfforde¹.' Walter Harvey, Archd. of Sarum cir. 1308—1328.

.xxijj. Ad altare *Innocentium*.

The Childermas rubrick in *Brev.* I. ccxxix. leaves it doubtful whether such an altar existed at Salisbury. The

¹ R. Langford gave to this chantry a chalice, missal, two 'tuallia,' a frontal, two albs, two amices, with stoles and fanons ('fanulis'), a chasuble, and a chest to hold them. He also built a dovecot in the manor of Whadden for the prior of Ivychurch, the tenant, to endow the Harvey Chantry at St Edward's altar; and in 1472—3 a mass 'pro anima Edwardi regis' was appointed among the *missae currentes*.

impression left on my mind by the words 'Tunc eat processio Puerorum ad altare Innocentium, *vel Sancte Trinitatis*, cum capis sericis,' &c. is, that altar No. 2, or 'Salve' altar, was here used, but that in some *other* churches there was a special '*altare Innocentium*.' It is however remarkable that even the printed *Processionale*, p. 17, says nothing of any altar in this case, excepting '*altare Sancte Trinitatis et Omnium Sanctorum, quod dicitur Salve*' (the edition of 1517 omitting these three last words).

.xxiii. *Altare parochiale.*

Which altar answered this description I cannot say. It is mentioned in the *Osmund Register* i. p. 12, in the order of the Treasurer's duties, that he is to provide bread, wine, water, and candles, for all altars in the Cathedral Church *excepting the one which belongs to the parish*¹.

.xxv. *Altare matutinum*, and

.xxvj. *Altare Spiritus Sancti* (cf. No. 14, p. 201):—

These are mentioned as being near each other and apparently in or near the choir. For it is said of William de la Corner, Bp, who died in 1291, that 'in medio chori sepultus est inter altare matutinum et altare Spiritus Sancti' (*Sarum Register*), or, as Price says, 'in the middle of the choir, nearly under the eagle.' Jones, *Fasti*, p. 91.

The "morning altar" in 1387 was attended by one of the six principal Altarists (*Dunham Reg.* p. 7, Jones, *Fasti*, p. 237). Hence we may say, negatively, that it was neither St Martin's, St Katharine's, St John's, St Lawrence's, or that of the Holy Trinity ('*Salve*'), Nos. 3, 4, 19, 12 and 6. There was an order that, after the daily 'missa in aurora dici,' stipendiary priests should celebrate 'continue et successive' (the Vicars Choral being meanwhile occupied with their canonical 'vigilie nocturne') 'usque ad missam beate Virginis.' *Statuta*, p. 73 (= A.D. 1319 cap. 43).

The plan of 1733 marks St Osmund's plain tomb in the very centre of the Lady Chapel. But the resting-place is said to be 'inter capellam de *Salve* et sancti Stephani, id est in tertio arcu ab altari matutinali' (MS. *Fasti*). This might seem to identify the 'Morning Altar' with the easternmost altar in the cathedral, viz. Holy Trinity and All Saints, otherwise called '*Salve*' in the Chapel of the Blessed Virgin. If these authorities are speaking of one and the same state of things, we must conclude that the Altar of the Holy Ghost was westward of the choir, which perhaps would be convenient for Synods, Ordinations, &c.

¹ Cf. *Lincoln Cath. Statutes*, tom. II. part 1, pp. lxix n., lxxiii n.

But how can we account for the altarist of the Holy Trinity and the altarist of the Morning Altar if these altars were at that date one and the same? I think it just possible that when the High Altar stood further west than it does at present, there was a morning altar to the east of the then High Altar.

(F), (G). The Chantry of *Walter Ld Hungerford* was 'built in honour of the *Annunciation of the Blessed Virgin*, for two chaplains, within the second arch from the belfry on the north part of the body of the church westward.' See his will, 1 July, 1449. Nicolas, *Testamenta Vetusta*, p. 257. It was removed, by the Earl of Radnor, in 1778.

I must pass over the altars named at the bottom of my list. Their existence is not attested by the orders for washing the altars in or about 1445—70, but we have more or less evidence (in *some* cases, I believe, insufficient evidence) of their existence. Dates which I enclose in parentheses are the earliest mention which I have found of the altars or other items in each case; some, as you will have seen, are earlier than Salisbury Cathedral, *i.e.*, while it was in embryo, and possibly may represent what there was at Old Sarum. This is hardly proved. But if it were so, we might certainly conclude that Salisbury in part reproduced Old Sarum Church in material parts or fittings, as well as in the fit framing together of its personnel (by Bishop Poore, as well as by Osmund; by Moberly, as well as by Hamilton), that *epichoregia*¹, or continuity and solidarity of duties, services, and offices, contributed, "ministered, and built up," as in one body, of society as well as of fabric, by that which every member and joint supplies, from choir boy to precentor: from bell-ringer—nay, rather let me say, from child and mother at the parish altar—to the Bishop sitting on his throne, or standing otherwhiles, or kneeling, as a canon among his brethren, at the Holy Table, if not immediately beneath the painted image of our Lord in glory, yet at least within the sight of the Divine Majesty in heavenly places. Thus both he and they combine to illustrate that fulness and that unity in service which was so dear to Dr Benson, the late Archbishop of Canterbury, and which was brought out so clearly by him when first he was a canon at Lincoln, and afterwards when he was a bishop at Truro, in his idea of the ideal cathedral church and the cathedral body, and which was by him presented, in a form so real and living, alike in his ministry and his administration.

¹ Ephes. iv. 16.

NOTE ON THE ALTARS IN SALISBURY CATHEDRAL.

THE fullest list of the altars in the Cathedral Church is supplied by the rubrics of Maundy Thursday.

In the protestant Thomas Becon's *Potation for Lent* (1542) he makes 'Eusebius,' one of his interlocutors, ask, 'What meaneth the washing of the altars on Maundy Thursday at afternoon?' and *Philemon* replies, 'There are divers answers made unto it, as we read: but I think it is done to put us in remembrance how Christ washed his disciples' feet.' *Early Writings*, p. 116. The same writer in a later work (*Catechism*, part v. p. 297) in 1560 says: 'Their altar and *superaltare* likewise must be consecrate, have prints and characters made therein, washed with oil, wine, and water, be covered with a cloth of hair, and be garnished with fine white linen cloths and other costly apparel.'

The ordinary printed Processionals in the Maundy Thursday give an order of altars convenient for parish churches as follows:—

A majore altari incipientes, p. 59 (*ed.* W. G. Henderson).

Ad altare Sanctissime Trinitatis, p. 60.

Ad altare sancti Michaelis ceterorumque angelorum, p. 61.

Ad altare sanctorum apostolorum.

Ad altare sanctorum martyrum, p. 62.

Ad altare sanctorum confessorum.

Ad altare sanctarum virginum.

Ad superaltare in vestibulo, p. 63.

The altars are left uncovered till Easter Eve. After the washing of Altars they enter the Chapter House for the Gospel (St John xiii.), Sermon and Lavipedium¹.

But in our manuscript (pp. 73-9) the order for visiting the altars in the Cathedral Church itself (about 1445) is given as follows:

Post prandium veniant clerici ad altaria abluenda: sed in primis benedicatur aqua more dominicali ad altare sancti Nicholai priuatim.... [This I take to be the altar *nearest* the Vestry.] Et accedant

1. ad *sumum altare* quod dedicatum est in honore *Assumptionis beate Marie*.

We read of 'altare sumum' in the printed *Processionale*, p. 72. The *Breviary*, I. mcccxlx, mcccxciii, mcccxcvii.

'altare principale' in *Proc.* p. 4. *Brev.* I. cl, clxvii, clxxxix, dlvi, mlxxv, mci, mcccxcv. III. 43, 336. *Osmund Register*, II. 137, I. 98.

'altare magnum' *Brev.* I. clxxiv.

'altare maius' *Osmund Register*, II. 134.

'altare authenticum' *Proc.* 58, 72, 83. *Brev.* I. clxiv, mlxxvii.

'altare in medio presbiterii' *Osmund Reg.* I. p. 116. Cf. *Proc.* p. 1.

Edmund Audley, Bp of Salisbury, was buried in 1524 in the Chantry Chapel, which he had built in honour of the Assumption 'in presbyterio ex parte boreali.' Jones, *Fasti*, p. 104.

Here was a mass 'pro benefactoribus' in 1472-3 (*Misc. et Stat. fo.* 12^b).

¹ Nothing is said here (or elsewhere) of any altar in the Chapter House.

Here probably there was an image of the Blessed Virgin, as there had been at Old Sarum, where Herbert, prebendary of Bedwin in 1179, provided a light (*mortarium*) by night, 'juxta magnum altare ante imaginem sancte Marie.' *Osmund Register*, i. 252.

2. ad altare sancti Osmundi.

This was probably founded soon after his canonization in 1456, and it is an insertion in the MS., the bulk of which I suppose to have been written in 1445. The entry, with that of All Hallows, no. 6^b below, is *slightly* later than the original text. See p. 74.

However, there is some reason to think that St Osmund's altar was on the north-west (or north centre) of the Lady Chapel, for such Leland tells us was the position of the chantry founded by Ld Robert Hungerford. And by his will 22 Apr. 1459 (he died 18 May) he elects to be buried (not in the Hungerford Chantry of the Annunciation then in N. of the nave) but 'before the altar of St Osmund, Bishop and Confessor.' Nicolas, *Testamenta Vetusta*, p. 294.

Sixtus IV. in 1472 granted indulgences to those who should attend the services and help toward repairing the fabric at Salisbury at the Feast of the Obit and Translation of St Osmund. *Misc. et Stat. quoad Sar.* fo. 12. 'S. Osmundes first Tumbe on the south side of our Lady, while the Shrine was a makyng.' Leland, iii. p. 79, ed. 1744.

It is said of St Osmund (who died in 1099, and whose remains were translated from Old Sarum to New Salisbury Cathedral, 14 June, 1226), "jacet inter (? infra) capellam de *Salve* et sancti Stephani: [id est in tertio arcu ab altari matutinali]." [MS. *Fasti* in Sarum Muniment Room.] This points to the east end of the *south* aisle, in or near the Lady Chapel. The words in brackets however *belong really to the next entry* relating to his Bp Roger, as may be seen in any earlier transcript.

'St Osmund's night,' 'even,' or 'watch,' was kept by all occupations at Salisbury in 1521. It was to be attended by all citizens in 1524, 1526, and 1530. Benson and Hatcher, *Wiltshire*, pp. 215—6. On June 7th, 1537, the Mayor and citizens, seeing that St Osmund's Day was abolished (so far as general holiday-making was concerned), petition Bp Shaxton to know his pleasure about keeping or not keeping the customary 'watch' on the preceding night, pp. 237—8. The St Osmund's Eve Watch appears to have been kept in 1539 and until the pageant was abolished at a meeting held 10 July, 1545. (*ibid.* p. 253.)

However, in his Injunctions to his Diocese printed for the Archdeaconry of Dorset in 1538, and throughout his diocese, no. 14, directs 'That ye suffre no Night-Watches in your Churches or Chappells, neither Deeking of Ymages with Gold, Silver, Clothes, Lights, or Herbs; nor the People knele to them nor worship them, nor offere Candles, Otes, Cake-bread, Chese, Wolle, or any such other Thinges to them: But he shall instruct and teach them, how they ought and may use them; that is to say, only to beholde or loke upon them as one loketh upon a Boke.' Burnet, *Hist. Reform.*, Records to Bk iii. no. 59.

3. Deinde exeant per hostium boriale chori ad altare sancti Martini.

St Martin, his altar and image, mentioned *Proc.* p. 159. *Brev.* i. clxviii, ccclxxii, mcxcv. III. 1009. Here the treasurer was to provide a light every night in the year, as well as one at the W. entrance of the choir, *Osmund Register*, i. 12. This was to be the altar visited in

the first Wednesday procession in Lent. i. 128. Hither two priests were solemnly to carry the cross from the Sepulchre on Easter morning, through the south door of the presbytery. i. 134. Cf. MS. *Processionale* 148, fo. 24^b, 'eat processio per ostium presbiterii septentrionale (N.) ad altare sancti Martini, ex parte ecclesie boreali.' A 'pannus unus vetus' before this altar is included in the Treasurer's Inventory of 1222. *Osmund Reg.* II. 134.

St Martin's altar was one of six which were under principal Altarists in 1387. *Dunham Reg.* 7, cited in Jones' *Fasti*, p. 237. Here was a mass 'pro anima Beber' in 1472—3. Also Bedwyn, 1245, and Okeborne, 1374.

4. *De sancta Katerina.*

St Katherine's altar and image are mentioned in *Proc.* p. 161. *Brev.* I. clxviii, mcxcvi.

This, in like manner, was under the charge of one of the six Altarists in 1387. *Fasti*, p. 237. Here were two (or perhaps three) *missae currentes* in 1472—3 'pro anima Skamell.' This bishop died in 1286 and is said to have been buried 'opposite *Salve* altar, before the altar of Relicks' ('on the north side of the Presbytery, near the spot where now stands the Audley Chapel,' Jones).

5. Tunc eant ad altare [*sancti Petri et*] *Apostolorum.*

'Eat processio ad altare Apostolorum, per medium chori': *Proc.* p. 16. *Brev.* I. clxviii, ccxiii.

Brown's *Illustrated Guide* (1885) places an altar of St John in the south choir aisle or S.E. transept, alongside that of St Mary Magdalene, p. 33. But surely that next St Mary Magdalene was St Nicholas'.

William of York, Bp, was buried in 1256 according to the succession Register 'ad altare sancti Johannis, coram altare Apostolorum' (or, as Ledwich says, 'on the S. side of the chancel, near St John's altar'). (But does this mean St John *Baptist's*?) There was an *image* of St John the Evangelist near the altar of the Apostles. ? Bp Roger, buried in a recess in N. Wall. Altar-site covered by Gorges monument. Henry de la Wyle, Chancellor, founded his chantry in 1326 (about three years before his death) at the altar of [St Peter and] the Apostles at the East end of the North aisle (Jones, *Fasti*, pp. 88, 89, 337. Patent 20, Ed. 2, membrane 9). Here was a mass 'pro anima Will' Witt' (obit 31 Jan.) in 1472—3.

Osmund Register, II. 39, 'aliud etiam dedicavit altare (Ric. Epus. Sarum, 4 Kal. Oct. 1225) quod est a parte aquilonari (N.), in honore beati Petri apostolorum principis, et aliorum apostolorum.' There were ornaments already in the hands of the Treasurer for this altar in 1222. *ibid.* II. 139. There was an image of St John the Evangelist over or near it. *Proc.* 16. Bp W. †1256, and Ra. de Ebor. †1309, had a Chantry, founded in 1326.

6. Tunc eant omnes ad altare *Sancte Trinitatis*, quod est in *capella Beate Virginis.*

Called 'altare *Trinitatis* et *Omnium Sanctorum*, quod dicitur *Salve*.' *Proc.* p. 17. *Brev.* I. clxviii, ccxxix.

Osmund Register, I. 252, II. 38, 139. 'Quarto Kalendas Octob. (28 Sept. 1225) scilicet in Vigilia Sancti Michaelis, qui quidem fuit dies dominicus, venit Episcopus Sarum mane, et dedicavit in nova basilica tria altaria. Primum videlicet in parte orientali in honore Sancte et Indiuidue Trinitatis et Omnium Sanctorum, super quo de cetero cantabitur missa de beata Virgine singulis diebus.' He presented basons and candlesticks, on behalf of the late Gundreda de

Warren, and himself endowed the ministers (clericos) and the light (luminare), about it. II. 38, 39. Other ornaments had been already deposited with the Treasurer in 1222. See II. 139. In the cathedral of Old Sarum there had been an altar of All Saints, before which the prebendary of Bedwin provided a light (*mortarium*), I. 252. This altar was in charge of one of the six Altarists in 1387. *Fasti*, p. 237.

Robert Wykehampton, Bp, d. 1284, 'sepultus est in australi parte capelle S. Marie,' *Sarum Register*, ap. *Fasti*, p. 90. H. de Braundeston, Bp, ob. 1288, 'sepultus est in australi parte capelle B. Marie,' p. 91. Nic. Longespée, Bp, ob. 18 May, 1297, 'prope patrem.'

Thomas Montacute, dean of Sarum, 6 May 1404, desires to be buried at the foot of Sir J. Montacute, his father's tomb 'in the Chapel of the Blessed Virgin in the Church of Salisbury.' Collins, *Peerage*, II. p. 66, cited by Nicholas, *Testam. Vetusta*, p. 165.

7. Ad altare Omnium Sanctorum.

MS. *Processionale*, 148, fo. 29^a, lower margin. This insertion suggests the idea that an altar of All Hallows was introduced into the Cathedral at Salisbury after 1445. There was an altar of All Hallows here or in Old Sarum to which 2 cruets, given cir. 1190, by John the Succentor, were assigned. See above, p. 180.

In earlier times no. 6 had included this dedication. From its place in the margin of the MS. *Processionale* it may be intended for insertion anywhere between St Martin and St Nicholas, nos. 3—10, but its old connexion with no. 6 makes that place a not improbable one, and I suppose that the altars of All Hallows and of St Osmund were against two pillars in the Lady Chapel¹.

8. Tunc eant ad altare sancti Stephani.

There was also an image of St Stephen here, *Proc.* pp. 14, 15. *Brev.* I. clxviii, cxcv. *Osmund Register*, I. 96; II. 39, 140.

Bp Roger, who had died at Sarum in 1139, was removed to Salisbury and buried in a recess in N.E. part of Cathedral, near the Chapel of St Stephen under a plain cross, under the easternmost arch of the N. choir aisle (or N.W. of Gorges), called the altar of St Stephen and all Martyrs. [But St Stephen is *south*; Gorges, *north*.] This was the third and last altar ('altare quod est ex parte australi in

¹ The structure of the MS. 148 is this:

28^b *Rubric*. Preparation of Holy Water at altar of St Nicholas. High altar of the Assumption. (Rubric for S. Martin.) ('S. Osmund' addition in lower margin.)

29^a (remainder of S. Martin).

S. Katherine.

Apostles.

Holy Trinity in Chapel of B. Virgin.

S. Stephen.

S. Mary Magdalene.

Rubric of St Nicholas.

('All Saints' addition in lower margin.)

29^b (remainder of S. Nicholas).

S. Margaret.

S. Laurence.

S. Michael.

S. Andrew, Ap.

SS. George and Denys.

Holy Cross, Fabrick Altar.

S. Thomas, M (*erased and restored*).

30^a S. Edmund Conf. before (*coram*) Relicks. Altar of S. John Bapt. Adjourn to Chapter House for the Maundy.

honore Sancti Stephani protomartiris dedicavit, et aliorum martyrum'), which Bp Poore dedicated in the eastern limb of new cathedral on Sunday, 28 Sept. 1225. *Osmund Register*, II. 39. Vestments, missals, and two copper candlesticks, &c. were already deposited with the Treasurer for this altar in 1222. *ibid.* II. 140. In cap. 54 (*al.* 52) *De Chori thurificatione et Altarium* the Sarum *Consuetudinarium* directs that 'fiat processio ad altare sancti Stephani ab altari sancti Nicholai' on Christmas Day. Cf. *Osmund Reg.* I. p. 96. Here was a mass 'pro anima Longespée' (Earl W. †1226, and Bp N. †1297) in 1472—3. W. Wilton, Chancellor in 1523, wished to be buried in St Stephen's chapel. Tomb and relics under the S.E. wall of retro-choir.

9. Tunc eant ad altare *Sancte Marie Magdalene.*

Nothing is said of any image, *Proc.* p. 151. *Brev.* I. clxviii, mcxcvi. It appears from *Osmund Register*, II. 140, that vestments, missal, &c., had been provided for this altar as early as 1222.

Giles de Bridport, Bp, was buried in 1262 south of the choir, in the chapel and near the altar of St Mary Magd. 'in chori parte australi,' according to the Succession Register.

Andrew Holes, Chancellor, was buried in 1470 in St Mary Magdalene's Chapel, south of the choir. He had a chantry in the Cathedral (maintained by the Warden of Winton). Jones, *Fasti*, pp. 89, 338. This would make St Mary Magdalene's Chapel the northernmost (Jones and others put it southward) of the two in the S.E. transept.

SKETCH-PLAN:]		SKETCH-PLAN:]	
		Holy Trinity and All Saints	
		<i>Salve</i>	
		Apostles (LADY CHAPEL) (St Peter) [? Os- mund] [? All- Saints]	Stephen (Martyrs)
Martin, Katherine		ASSUMPTION	M. Magd., Nicholas
Thomas, Edmund, Jo. Bapt.		Holy Cross	Margaret, Laurence, Michael
(Relicks)		(Fabrick)	
? George		(NAVE)	? Andrew
and Denys.			and Holy Ghost

10. Tunc ad altare *sancti Nicholai.*

His image also is mentioned, *Proc.* p. 137. *Brev.* I. clxviii, III. 25.

Altar of St Nic., *Osm. Reg.*, II. p. 96, cap. lv.: 'Finito primo *Benedicamus* †fiat processio† ad altare S. Stephani ab altari S. Nicholai cum omnibus diaconis, in capis sericis, accensos cereos deferentibus, per medium chori ad altare S. Stephani accedentibus; et ibi cantato responsorio et finita memoria de S. Stephano aliquod responsorium vel Ant. de S. Maria cantantibus in chorum redeuntibus et ibi omnes diaconi expectent quousque illius memorie oratio finiatur.'

At first sight it would seem that St Nicholas' altar was on the opposite side of the choir to that of St Stephen, but I suppose we may rather take this direction to mean that the Deacons, instead of going due east from the S.E. transept up the side aisle of the choir, are to make something more of a procession by going straight on in the line of the transept northward from the vestry door, and to cross the choir before turning eastward, and so to compass the north and east of the choir, passing the altars of St Martin, St Peter, and *Salve* (Trinity) on their way to St Stephen's.

It will be remembered that this was the altar (possibly at Salisbury, *as elsewhere*, 'in vestibulo' *Proc.* p. 59), where the holy water had been blessed, *privatim*, for the altar-washing. See the account

of the preliminaries. (See also, *Proc.* p. 63.) Here there had been a provision of several vestments, books, relicks, &c. provided in advance as early as 1222. *Osmund Register*, II. 140. See above, p. 181.

11. Tunc ad altare sancte Margarete.

When her feast was on a Sunday, procession to visit her altar before going before the Rood. *Proc.* p. 151. *Brev.* I. mcxcvi, III. 501.

Richard Mitford, Bp, was buried in 1407 'in the Chapel of St Margaret' on the south side of the presbytery. Jones, *Fasti*, p. 96.

John Symondesburgh, archdeacon of Wilts. was buried (so his will directed) in 1454 before St Margaret's altar, *ibid.* p. 172.

An Altarist of the Chapel of St Margaret in 1450 is mentioned in *Burgh Reg.* fo. 25^a; Jones, *Fasti*, p. 237. The guide-books place the altar of St Margaret as the middle one of three in the S.W. transept. Here were masses 'pro anima W. Teyntrell,' and 'de die, pro anima Ric. Benett' and 'pro anima Ric. Medfforde' (Bp Mitford), in 1472—3.

12. Tunc ad altare sancti Laurencii.

No mention is made of his image, *Proc.* p. 153. When his feast falls on Sunday, there is a procession to visit his altar before the Rood. *Brev.* I. mcxcvi, III. 646.

This altar was in charge of one of the Six Altarists in 1387. *Fasti*, p. 237. Here were *missae currentes* in 1472—3 'pro anima Corner' and 'pro anima Thome Knygthe.' W. de la Corner, Bp, died in 1291, and was buried 'in the middle of the choir near the eagle betwixt the morning altar and the altar of the Holy Ghost' (*Price*).

13. Tunc ad altare sancti Michaelis.

No mention is made of his image, *Proc.* p. 157. *Brev.* III. 866.

14. Tunc ad altare sancti Andree apostoli. (? South of nave.)

Proc. p. 136. His image also is mentioned; but it says of his altar, 'si habeatur,' *ibid.* *Brev.* I. clxxvii, III. 3.

The chantry of R. de Hertford (or Wodeford), Dean, who died 9 Feb. 1257—8 was at St Andrew's altar ('Ordinatio cantarie ad altare beati Andree per Ro. de Hertford decanum Sar.' is cited, Jones, *Fasti*, p. 312), and printed in *Osmund Reg.* I. pp. 390, 391. Bp J. Chandler, of Lincoln, †1471, founded a chantry here in 1448.

15. Et tunc ad altare SS. Georgii et Dionisii. (? North of nave.)

Was this also in the nave? A municipal Gild of St George was founded at Salisbury 26 Aug. 1306. Benson and Hatcher, *Wiltshire*, p. 79. St George's feast was the only pageant, besides the Mayor's Feast, retained at Salisbury in 1522. In 1524 nothing was observed of it, except that 'the Stewards keep the habit and mass of old accustomed, and make the light and bring it to the church, and choose new Stewards,' p. 215.

Temp. Ro. Neville. I am indebted to Mr A. R. Malden for the following extract from the Harding Register, fo. 105^b (10 Apr. 1434):

'Altaris Consecratio inter columnas in navi ecclesie. x^{mo} die mensis Aprilis, Anno Dñi M^o cccc.^{mo} xxxiii^o, Altare dñi Johannis Chitterne in ecclesia Sarum fundatum fuit in honore sancte Marie et beatorum martirum Dionisij et Laurencij dedicatum per venerabilem in Christo patrem Dominum Ricardum Christi clemencia Cateñ Episcopum Reverendi in Christo patris dñi Roberti Dei gratia Sarum Episcopi tunc suffraganeum generalem.' Sir B. Brocas' chantry was here.

J. Chitterne was custos of the Coll. of Vaux and died cir. 1419.

16. Deinde ad altare *Sancte Crucis*, quod dicitur *altare Fabrice*.

The altar of Holy Cross. *Osmund Register*, i. 252. There had been an altar with this dedication in *Old Sarum* cathedral, before which Herbert, prebendary of Bedwin, provided a light (*mortarium*) in 1179. Probably it was in the nave of Salisbury Cathedral near the Rood, or (N. of) the Cross where the procession made a station.

17. Tunc ad altare *sancti Thome martiris*.

His image is also mentioned, *Proc.* p. 20. *Brev.* i. ccxlv.

It appears from *Osmund Register*, II. 141, that a missal, grail, gospel book, pair of brass candlesticks, vestments, chair, &c. had been provided for this altar before the new Cathedral was ready. This I suppose was the most southerly of the three altars in the great north transept of the church. Here were said the masses *Letabitur* (unius martyris) and *Cibavit* (de corpore Christi) in 1472—3. Here was the 'Ethelyngton' chantry, and that of J. Nuggs (cir. 1357).

18. Deinde ad altare *sancti Edmundi confessoris*.

His image also is mentioned, *Proc.* p. 160. *Brev.* III. 1053.

The *Liber Evidentiarius*, c. no. 3, speaks of a daily mass for the Dead, founded by Walter Scammel, at a chantry in the Cathedral, 'in altari sancti Edmundi confessoris,' cir. 1270. Jones, *Fasti*, p. 312 n. The middle altar in the great north transept. This position is pronounced certain in Brown's *Illustrated Guide to Salisbury Cathedral*, 1885, p. 33, and it agrees with the order here sketched out.

It is said of Bp Scammel himself, 'sepultus jacet ex opposito capell' *Salve* ante altare reliquiarum.' This Rich Jones thinks was north of the Presbytery, near the spot where now stands the Audley Chapel. Cf. Charter, p. 350: 'Gualterus de la Wyle Episcopus Sarum obiit xij^o Kal. Octobris [Anno Dni 1270, al. 3 Jan. 1271]. Sepultus est ad altare S. Edmundi.' Martilo. Sarum quoted by Leland, *Itin.* iii. fo. 65, p. 81. Ric. Whitby, Treasurer, was buried in St Edmund's Chapel; ob. 1494, Jones 346. Edmund Cockerel, sub-dean, ob. 5 Oct. 1400, buried opposite the chapel of St Edmund. *Stat. Book*, H. fo. 84; Jones, *Fasti*, p. 440.

19. Tunc autem omnes eant ad *Altare Reliquiarum*,¹ quod dedicatur in honore *sancti Johannis baptiste*.

St John Baptist's image also is mentioned, *Proc.* p. 148. *Brev.* i. mlxxvi, 'solennis memoria de sancto Johanne Baptista, et processio ad altare eiusdem, si habeatur.'

A note by Canon Jones in Brown's *Illustrated Guide to Salisbury Cathedral*, 1885, p. 75, suggests that Bp Scammel's tomb is to the N.E. On the other hand we are told that in Pat. 15, Edw. IV. p. 3, m. 7, is a grant 'Pro cantaria ad altare Reliquiarum vocata Kymer's Chantry.' See *Wills. Arch. Mag.* xii. 372. Browne Willis says that Dean Kymer [d. 1463] "willed to be buried in the Cathedral in the South Wall." Jones, *Fasti*, p. 317.

Rob. de Karevill, Treasurer, d. 1267, had his chantry *ad altare Reliquiarum*.

¹ For the list of 'Relykes' at Salisbury see pp. 33—40, above.

Roger de Brinkworth, cir. 1220—25, gave an endowment for 'unum cereum ardentem coram reliquiis in festivis diebus ad servitium in eadem ecclesia.' *Osmund Register*, i. 234. Relicks were carried in procession on a 'feretrum,' *ibid.* i. 120, 122.

At the Relicks altar in 1472—3 were two masses 'Edyngton, le secund' probably W. of Edyndon, Bp of Winton, who died in 1366, and had held the preb. of Netheravon 1344—6. His obit was observed at Salisbury on Oct. 11th (Jones, *Fasti*, 404).

It is said of Walter Scammel, Bp, who died in 1286, that he was buried 'ex opposito capelle *Salve*, ante altare Reliquiarum.' (*Sarum Register*.) Also that he founded a chantry for a daily Mass for the Dead 'in altari sancti Edmundi confessoris.' (Jones, *Fasti*, pp. 90, 312.) This last he places on his plan (as no. 10) in the middle of the great North Transept. Elsewhere Canon Jones (*ibid.* p. 91) expresses his opinion that this was 'on the north side of the Presbytery, near the spot where now stands the "Audley Chapel."'

Bp William of York doubled the number of lights in the cathedral, 25 Sept. 1254. *Sarum Charters*, p. 323. He was buried 'near the altar of St John on the south side of the choir.' (Notes on the Oxford edition of Godwin.)

On the other hand we read (Jones, *Fasti*, pp. 88, 89), that William of York was buried in 1256 'ad altare sancti Johannis coram altare† Apostolorum' or 'on the south side of the chancel near St John's altar, under a gilt tomb'; and on the supposition that 'St John's' means St John *Baptist*, and is therefore the same as the altar of Relicks, we may say that the site opposite the altar of St Peter and the Apostles at the east end of the north aisle may be assigned to it. But how can this be 'coram altari Apostolorum' *i.e.* the N.E. altar, and yet 'on the S. side of the chancel?'

That there was, at least originally, no altar of St John the Evangelist at Salisbury seems plain, for his procession was made 'ad altare *Apostolorum*' (commonly known as St Peter's), and *there* St John's *image* was to be censed. See *Brev.* i. ccxiii, ccxiv. *Proc.* 16. However, an altarist of St John Evangelist is said to have existed in 1387. (*Dunham Reg.* 7.)

Through Mr Frere's kindness, I am able to show, by reference to both his volumes on the *Sarum Use*, on what pages in the "*Ordinale*" ("O.") and in the "Custom Books" ("C.") the several altars are named.

Altare autenticum, O. 28, 30, 152; C. 31, 32, 79, 115, 121. magnum, C. 68. principale, O. 26, 30, 31, 32, 118, 150; C. 32, 53, 61, 123, 124, 126, 134, 139, 172, 258.

" parochiale, C. 7.

" ubi cotidie de S. Maria celebratur missa solempniter, O. 6. Omnium SS. '*Salve*,' C. 114.

" apostolorum, O. 35; C. 114. martyrum, O. 36.

" S. Andree, *si habeatur*, O. 102; cf. 140, 206.

" S. Edwardi, R. M., O. 133. S. Johannis Baptiste, O. 118.

" S. Katherine, C. 114. S. Laurencii, O. 123.

" S. Margarete, O. 121. S. Martini, O. 95; C. 6, 141, 153.

" S. Marie Magdalene, O. 95, 121; C. 115.

" S. Nicolai, O. 105; C. 115, 124. S. Stephani, O. 33; C. 115, 124, 223.

A DESCRIPTIVE EXPLANATION OF THE DIAGRAM
OF THE CHURCH AT SALISBURY.

(See above, after p. 72.)

[Dates in parenthesis indicate the earliest notices which have
occurred to us.]

- [1] or 1. High Altar of the Assumption, 1258.
(Majus altare, altare principale, elsewhere 1214—22.) Probably at "[1]." N.B.—Space behind the Altar.
- (ii) or 2. Altar of St Osmund, 1456.
[II. (at "7") St Osmund's tomb (1733).]§
[Φ Present place of St Osmund's grave stone.]§
3. St Martin (1222): 1214—22, *pannus*
vetus.
4. St Katharine (1387): *oleum* 1214 } N.E. aisle.
—22.
5. St Peter and Apostles, 1225. Chapter
Masses here (1326).
6. Holy Trinity (and All Saints) in the } Lady
Salve, or Lady Chapel, 1225. } Chapel.
- vii. or 7. All Hallows ? (1222) ? (1460).
8. St Stephen and Martyrs, 1225.
9. St Mary Magdalene (1225). } S.E. aisle.
10. St Nicholas (1222). }
11. St Margaret (1407). } Great South
12. St Lawrence (1387). } Transept.
13. St Michael (1445). }
- xiv. or 14.† St Dionysius.
St Denys and St Lawrence, 1434 } Nave
St George and St Denys (1445). } and
(St George's Gild, 1306.) } Screen.
Morning Altar (1387).
Pavement on the North (1443), given by Canon
John Carytey.
(Missa in aurora diei, 1319.)
? Morrow Mass Altar of St Mary (1539): Mass
of Benefactors Departed, "ad altare S. Marie"
(1468). ? *Secundum altare matutinale* (1406).
- xv. or 15.† St Andrew's Altar (1258). 'In the Nave' (1539).
Altar of the Holy Ghost (1291) on the South.
16. St Cross (Sarum, 1179).
Altar of the Works, 1265. } on (or in front
Presbyter matutinalis, sive } ? N.W. of the
Capellanus parochialis (1468). } choir screen.
? Parish Altar. (Osmund
Register, fol. 16.) }

† N.B. Nos. 15 and 14 are mis-placed in our diagram, at p. 72.

17. St Thomas, Abp Martyr † 1170
(1222).
18. St Edmund, Abp Confessor †
1240 (? 1246).
19. St John Baptist's Altar (1445).
Altar of Relics, 1267.
- A. Bp Edmund Audley's Chapel of the Assumption,
founded in 1520.
- Removed in 1789. { B. Robert Lord Hungerford's Chantry Chapel of
our Lord and B. Mary, 1471.
- C. Bp Ric. Beauchamp's Chantry, 1481.
- C*. Sir J. Cheney's Tomb, 1509.
- D. Site of Bp Blyth's tomb † 1499. Tomb was
removed, and blocks St Thomas' porch (also
removed).
- F. Walter Lord Hungerford's chantry grates.
Chapel of the Annunciation, 1449.
- G. Modern site of "F," removed here in 1778—9.
The porch of St Stephen (1587)¹.
The Sacristy (*Vestibulum*), with Treasury (*The-
sauraria*) above it. The Verger's House,
which was formerly attached to the eastern
side, has been for many years removed.
- The Porch.
The Chapter House, "*Capitulum*" or "*Domus
Capitularis*."
Porta Canonicorum.
Ostium Occidentale. The Blue Porch.
The Beautiful Gate (*Speciosa*) (1443).
Ostium parvum boriale (1473). St Thomas'
Porch.
The Plumbery, or "Paradise."
Cimiterium Canonicorum.
The Font.
The Cross.
The Belfry, taken down in 1758—90.
"St Thomas of Canterbury Crosse" (1474).
[The Eagle lectern, sometime in the nave.] §
[The Nave Pulpit, "*What, not one hour?*" §
§ [Shown only on the larger diagram.]

The following are doubtful.

- Altar of St John the Evangelist (1387); possibly
(1256).
[Altar of St Edmund, K. M. (? 1335); its exis-
tence at Salisbury doubtful.]
Altar of St Edward K. M. (1348).
Altar and Mass of Eleven Thousand Virgins, in
the N. Aisle (1449).
The Altar called *Jesuanum* (or *in Gesem*) (1461),
the matron's altar.
? Chapel of St Anne (1354). J. de Camera
precentor † 1360.
? Altar of Holy Innocents; at Salisbury the
"*Salve*" Altar (no. 6) seems to have been

¹ St Stephen's Porch was called "St Peter's Porch" in the 17th century.

used in default. See, however, *Breviarium ad usum Sarum*, I. clxxvi, clxxvii.

- a a* marks the place of a double aumbry.
a p " " an aumbry and piscina.
p " " a single piscina.
p p " " a double piscina.
 ✕, or + " the situation of a consecration cross upon the wall, or buttress.
a Tomb of Bp Simon of Ghent († March 31, 1315).
β Tomb of Bp Roger de Mortival († March 14, 1329—30).
γ Pulpitum.
δ Gradus chori.
ε Gradus presbyterii.
ζ Sedes episcopi.
η Ostium presbyterii australe.
θ " " boreale.
κ Crux.
μ Gradus inter formulas.
ν Stallum Decani.
ξ Stallum Cantoris.
π Consistory Court.
σ Stallum Cancellarii.
τ Stallum Thesaurarii.
φ, or *φ'* Lavatory; removed to *ψ*.

NOTE.—At the time when the diagram was made I used Roman numerals to distinguish those sites about which I felt in doubt. I have retained the distinction in the revised text of my paper.

ON SOME LISTS OF THE CHAPELS.

Three or four attempts were made in former generations to enumerate and identify the ancient chapels at Salisbury.

1. William Dodsworth¹, verger of the Cathedral, in his *Historical Account of the Episcopal See and Cathedral Church of Salisbury* (1814), in which he was principally assisted by Mr Hatcher, gives the following statements:—

“On the 4th of the calends of October, namely the Vigil of Saint Michael, which happened on a Sunday [28th Sept. 1225], the Bishop [Ric. Poore] came in the morning, and consecrated three altars.

The first, in the east part, in honour of the holy and undivided Trinity and All Saints, on which thenceforward the mass of the blessed Virgin was to be sung every day....

He then dedicated another altar, in the north part of the church, in honour of St Peter, the prince of the Apostles ;

and a third, in the south part, in honour of St Stephen, the proto-martyr, and the rest of the martyrs.” (p. 118.)

To so much of Dodsworth's account, as it is founded upon W. de Wanda's contemporary record, no exception can be taken. The sites of these three altars are numbered 6, 5, 8 in our diagram. Dodsworth continues the subject in a later section of his work, viz. at p. 168 :

“Besides the three altars originally consecrated by bishop Poor, others were added at different times, namely those of

St Martin,
St Mary Magdalen,
St Thomas the Martyr,
St Edmund,

¹ In a smaller *Guide to the Cathedral Church of Salisbury*, 8vo. Salisbury, 1792, Mr Dodsworth had given the substance of this paragraph (on p. 9), but I do not find what follows here (1814) in that slighter work. That the larger *Historical Account of the Episcopal See and Cathedral Church of Salisbury* was ‘in reality written by Mr Hatcher,’ for Dodsworth, is distinctly stated (probably by Hatcher himself) in an *Account of Salisbury*, 1834, p. 32 n. There is also however (‘Cathedral Antiquities, Part I.’) a *History and Antiquities of Salisbury Cathedral*, printed likewise in 1814, in quarto form, on which the name of “J. Britton, F.S.A.” appears on the original cover. And there *the same list* of altars appears on p. 83, with just one verbal difference, which is indicated [in square brackets] on my next page.

"St Andrew,
St Anne¹, and ['one called' (*add.* J. Britton)]
the Morning Altar.

Also those of
the Holy Relics, founded by bishop Waltham,
and of the blessed Virgin,
St Dionysius and St Lawrence by John Thatten² in
1433.

"At these altars the following chantries were established, that of

Bp Bridport, in 1263, at the altar of St Mary Magdalene.

Bp Longspee [†1297] at the altar of St Stephen.

Henry Blundesdon, in 1335, at the altar of St Thomas the Martyr.

Roger and John Clown, before 1390.

Bp Chandler, in 1394, at the altar of St Andrew.

Robert de Carwyle, canon and treasurer [†1267], at the altar of the Holy Relics.

Bp Metford, about 1406 [†1407],

and finally the Hulse Chantry, which was founded between 1430 and the Reformation." (*ibid.* p. 168.)

Although Dodsworth (or Hatcher, who supplied his information from the records) refers to our MS. 148 on the very next ensuing page (pp. 168—169), he has omitted to make use of the information which it would have supplied in this matter. Thus he fails to notice the existence of six or seven of the altars; viz. those of St Nicholas, St Katherine, All Hallows, St Margaret, St Michael, St Osmund and Holy Rood (the fabrick or works' altar). Nor does he mention that the altar of Holy Relicks was also known as the altar of St John the Baptist, or that St George's name was associated with that of St Denys. On the other hand, nothing is said in our MS. of any altar of St Anne (though there was a chapel in her honour in 1354); nor is the 'Morning Altar' mentioned by name.

2. In 1753 Mr Francis Price, Clerk of the Works, published by subscription a *Series of Observations on the Cathedral Church of Salisbury* (4° Lond.). In 1774 an abridgement was issued (likewise 4° Lond.) under the title

¹ Not the chapel over E. gate of the Close, for that was known as the "Chapel of B.V. Mary" at the end of the 14th cent.

² 'Thatten' is a misprint for Chitterne (possibly the Archdeacon of Sarum, and Warden of De Vaux College, 1409, who died in 1419), whose altar was founded in April 1434 (*sic*) 'between the columns of the nave.' *Harding Reg.*, fo. 105^b and fo. xi.

of *A Description of that Admirable Structure the Cathedral Church of Salisbury, with the Chapels, Monuments &c., to which is prefixed an Account of Old Sarum* (pp. vi + 50 + 144). In some *Additional Remarks*, posthumously printed from Price's MS. pp. 138—139, a few of the Chapels are thus mentioned by name:

"Osmund's bones were removed to the new Cathedral, and deposited in the middle of St Mary's, or our Lady's chapel...behind the altar."

"Giles Brideport lies on the south of the choir, in Mary Magdalen's chapel."

"Richard Melford, or Mitford, lies in St Margaret's chapel...supposed to be that which is next to the north-east grand leg."

"Eastward of the choir door, in a very neat and beautiful chapel, north of the altar, lies the body of Edmund Audley, Bishop."

3. In 1798 the eminent Dr John Milner (Bp of Castabala, *in partibus infidelium*), the historian of Winchester and author of 'The end of Religious Controversy,' severely criticised Wyatt the architect in a *Dissertation on the Modern Style of Altering Ancient Cathedrals*, as exemplified in the Cathedral Church of Salisbury. In 1811 he brought out a 2nd edition (4^{to}, Winchester, with plates)¹.

He has the following note:

"The writer of this has had the fortune to ascertain the names and situations of several chapels and altars, which formerly existed in this Cathedral. Among these are some of the chapels which have lately been destroyed.

(a) The first of the three chapels in the south portion of the great or western transept (for Salisbury Cathedral is built in the form of an archiepiscopal cross, with two transepts or cross-aisles) was that of *St Mary Magdalen*.

(b) The corresponding chapel, on the opposite or northern side, was that of *St Margaret*;

(c) adjoining to which was the chapel of *St Edmund*, built by Bishop Walter de Wyville†, and chosen by him for his burial place. † [read "de la Wyle."]

(d) The first of the two chapels, in the south part of the eastern transept, was dedicated to *St John*.

(e) There was an altar adjoining to the tomb of St Osmund, in the Lady-Chapel, called of *the Holy Relics*, on each side of which (probably where the Somerset and the Gorges monuments now stand) were

(f) the chapels of *St Stephen*, and of

¹ The 1st edition (1798), quarto, pp. 54. The 2nd (1811), quarto, pp. 39.

"(g) the *Salvè*, probably so called, because the anthem of that name was, at certain times, solemnly sung there.

(h) In the body of the church, under the third arch from the tomb of Bishop Roger, was the altar called *De Missa Matutinali*; where the early service was, every morning, privately performed, immediately after the holding of chapter.

(i) Directly opposite to this was the altar of *The Holy Ghost*.

"These particulars are gathered from certain MS. notes, contained in a copy of Godwin's *Catalogue of Bishops*, published in 1615, which notes seem to be coeval with the book itself, now in the possession of the writer. The author of these notes appears to have been a learned member of Salisbury Cathedral, as he makes use both of the church registers and of local tradition, and as his notes, throughout the whole work, are chiefly confined to persons who had been at some time dignitaries of this Cathedral."—Bp J. Milner's *Dissertation on the Modern Style of Altering Ancient Cathedrals*, ed. 2, 1811, pp. 8, 9 n.

Although I have not the annotated copy of Godwin *de Praesulibus* before me¹, I am inclined to think that the notes were practically the same as those in the 18th century *Fasti* MS. or "Succession of Bishops, &c." which was used by Canon Rich Jones in his *Fasti Eccl. Saris-buriensis*, 4^{to} 1879, and which quite possibly may have been derived from the annotated Godwin.

Taking Milner's statements about these nine altars, I will offer some remarks about each of them:

(a) St Mary Magdalen's altar, in the great south-west transept. Milner places this at No. 11 in our plan. But the MS. (see Jones' *Fasti*, p. 89), speaking of the burial place of Bp Giles de Bridport, says simply "in capella juxta altare Magdalene, in chori parte australi." Now it is well known that this monument is in the south-east aisle (at no. 9), not the south-west, and the MS. will bear that interpretation quite as well as that of Bp Milner, which does not accord with the fact of Bp Giles de Bridport's burial. And St Mary Magdalen's chapel was described in a document in the Salisbury Chapter muniments (3. 1. Vicars Choral) 1 Sep. 1452, as being 'ex parte australi chori versus sacristiam,' which agrees with my theory.

(b) St Margaret's chapel in the N.W. transept, as if at no. 19 in our plan. Now it is said that Bp Ri. Mitford was buried in this chapel (*Fasti*, Jones, p. 96). But his

¹ Through the kindness of Father Madan I am able to state that the annotated Godwin at St Marie's, Oscott, is not Bp Milner's authority.

monument is on the *south* side, not on the north as Bp Milner places it.

(c) St Edmund the Confessor's chapel, at no. 18 in our plan. Here we are all agreed.

(d) St John's chapel, placed by Milner at no. 9, on the south side of the choir. No altar of St John *the Evangelist* is mentioned in our Procession-book of 1445, but the MS. *Fasti* (see Jones, p. 89) records that Bp William of York was buried, in 1256, 'at the altar of St John, before the Apostles' altar.' Now if the authorities are right in their *consensus* that the altar of the Apostles was on the N.E. of the Lady Chapel, I do not see how Bp Milner's authority can rightly place St John's altar on the south.

(e) He places the altar of the Holy Relicks near the tomb of St Osmund in the Lady Chapel. The MS. *Fasti* (see Jones, p. 90) tells us that Bp Walter Scammel was buried, in 1286, 'opposite *Salve* chapel, before the Relicks altar.' As there is good authority for placing *Salve* chapel, at our no. 6, in the extreme east end of the Lady Chapel, it seems most natural to place this Relicks altar either at no. 7 in our plan, or near letter *D*. There remains however the statement of Francis Price, the learned Clerk of the Works in 1753, that Bp Mitford was buried near the great N.E. pillar (not far from β in our plan). And this agrees with our Procession-book, which identifies a Relicks altar with that of St John the Baptist.

(f) Bp Milner's authority places St Stephen's altar 'probably where the Somerset monument now stands,' in other words, at no. 8 in our diagram. In this all are agreed¹:—

(g) But the *Salve* he places 'probably where the Gorges monument now stands': *i.e.* at no. 5 in our plan. It is however perfectly plain from the Osmund Register that the *Salve* was at no. 6 in the extreme east, and St Peter and all Apostles' altar further north (*a parte aquilonari*), although *if we had nothing to go on* beyond the MS. *Fasti* (or Milner's annotated Godwin²), we *might* have placed it S.E. But as a matter of fact we have still earlier evidence that the sentence must bear a rather different construction from that which Milner put upon it³.

¹ See *Osmund Reg.* ii. p. 39.

² Quoted by Jones, *Fasti*, p. 84, note *, but inaccurately, as the latter half of his extract relates in the MS. not to St Osmund, but to his successor Roger.

³ I may add that the *Salve* to which the name refers was most probably the *Mass* of our Lady, and not the *Salve Regine* antiphon. The institution of the Lady Mass at this altar by Bp Poore is a well established fact in our cathedral history.

(h) The Morrow Mass altar in the nave, in the third arch from Bp Roger's tomb. This would be near no. 15 in our plan, and here, I have no doubt, Bp Milner and his authority are right. I need only observe that this fact also is copied in one of our later *Fasti* MSS., but Canon Jones, mistaking the scribe's use of stops or brackets, has recorded it in the former instead of the latter note on p. 84 in his printed *Fasti*. See my 2nd footnote on p. 221.

(i) The altar of the Holy Ghost, at no. 14 in our diagram, opposite the Morrow Mass altar, in the nave. Here again we are agreed. I may add that here also we have a mention of this altar in the MS. *Fasti* (cf. Rich Jones' *Fasti*, p. 91, who cites this MS. as 'the Register' *more suo*; see pp. 88, 89, *u.*), where it is stated that Bp W. de la Corner was buried in 1289 "*in the midst of the choir between the Morning altar and the altar of the Holy Ghost.*" Unfortunately, however, Canon Rich Jones overlooked the fact that the words which we print in italics were *struck out* by the scribe, and altered in the margin to "the nave of the church."

Thus we may observe in conclusion that in every one of the instances concerning altars cited by Dr Milner from his annotated Godwin, statements are contained also in the MS. *Fasti* still at Salisbury, but that the interpretation, or gloss, which he puts upon some of them is at variance with some other evidence which has now been brought to light. Consequently I have ventured to give another construction and interpretation, of which the notes in the *Fasti* appear to me equally capable.

There is another test which may be applied to Bp Milner's identification of nine altars. Let the names which he considers to be certain be assigned to those sites in the plan which he ascribes to them. Then follow out the directions of our Procession-book (pp. 73—8) for visitation and washing of the altars on Maundy Thursday. It will be found that such sites as he gives are absolutely incompatible with any orderly circuit of the church.

4. In Benson and Hatcher's *History of Salisbury* (fol., 1843) a list is given (p. 25) of altars supposed by the editors to have existed in the earlier Cathedral Church at *Old Sarum*:

"The High altar, dedicated to the Virgin Mary,... at no. 19, rtin, was buried

¹ Through th, the annotated God,

“ St Nicholas, and
St Mary Magdalen.

In times subsequent to Osmund, was one to

St Thomas the Martyr.

Mention is also made of a private Chapel, belonging to the Bishop.”

It is obvious that this list is derived from the Treasurer's Inventories in the so-called ‘Osmund Register,’ fol. 85, 86, where the names occur in this order. But there is good reason to think that the latter leaf refers (if not exclusively) at least as much to the preparations for *New Sarum*, as to the arrangement of the older church; and the loss of folios 87—8 of the register leaves us free to suppose that we have only a fragmentary inventory remaining¹.

¹ Canon W. H. Rich Jones' note (*Osmund Reg.*, Rolls Series, 1884, ii. p. 141 n.) as to other altars at Salisbury is untrustworthy, so far as it relies on the printed Processionals, which provide a general scheme for parish churches as well as the cathedral, and so far as it implies that the ‘altar of relics’ was distinct from that of St John the Baptist. Canon Rich Jones is right in saying that the deed of 16 Nov. 1335 has the reading “ad altare S^ci Edmundi regis” (*not* *episcopi*).

In the Bishop's MS. entitled "Miscellanea et Statuta quoad Sarum" there is a list of nineteen weekly masses on fo. 12^b in an early 16th cent. hand, following a document dated 10 kal. Feb. 1472 (= 23 Jan. 1473).*

Misse currentes.

Ad altare s̄ci laurencij pro anima Corner ¹ per septimanam	vij.d.
Ad altare s̄ci stephani pro anima longespée ² per sept.	xij.d.
Ad altare s̄ci thome <i>letabitur</i> ³ per septimanam	vij.d.
Ad altare s̄ce margarete pro anima Will. teyntrell' per s.	xiiij.d.
Ad altare apostolorum pro anima Will'. Witt per sept.	ix.d.
Ad altare s̄ci laurencij pro anima thome Knygthe per s.	vij.d.
Ad altare s̄ce katherine pro anima Skamell ⁴ per sept.	xij.d.
Ad altare s̄ce margarete, missa de die pro anima Ric. Benett per septimanam	xiiij.d.
Missa beate marie ad altare s̄ce margaret' pro anima Ric. Medfforde ⁵ per septimanam	xiiij.d.

* The preceding document is the

Indulgentia [Sixti pape IV.] concessa visitantibus Ecclesiam Cathedralē Sarum in Festiuitatibus s̄ci Osmundi [obitus et translationis]. et manus adiutrices porrigentibus [ad reparacionem etc.] *Miscell. et Stat. quoad Sarum* fo. 12^a, 12^b (remitting 12 years and 12 quadragenas de injunctis eis penitenciis). Rome. A.D. 1472. x Kal. Feb., 2^o pontif. 2^o (i.e. 23 Jan. 1473).

¹ W. de la Corner, Bp, died 1291, buried 'in the middle of the choir near the eagle,' 'betwixt the morning altar and the altar of the Holy Ghost.' (*Price*.)

² Nic. Longespée, Bp, d. 1297, buried near his father W. Longespée in the Lady Chapel.

³ The Mass *Letabitur justus*, *Missale Sar.* 670*, a mass for a Martyr's feast *de Communi Sanctorum*.

⁴ Walt. Skammel, Bp, d. 1286, 'opposite *Salve* altar, before the altar of Relicks' ('on the N. side of the Presbytery, near the spot where now stands the Audley Chapel').

⁵ Ri. Mitford, Bp, d. 1407, bur. in Chapel of St Margaret south of presbytery.

Ad altare beate Marie, missa pro benefactoribus per septimanam	xij.d.
Ad altare thome, Missa <i>Cibavit</i> ¹ per septim- anam	vij.d.
Edynyton le secund, ad altare Reliquiarum per septimanam	xij.d.
Edinydon, ad idem altare Reliquiarum, per sep- timanam	xij.d.
Ad altare s̄ci Martini, pro anima Beber, per sept.	xj.d.
Ad altare s̄cē Katerine, missa secunda pro anima Skamell, per septimanam	xij.d.
Ad altare s̄ci Edwardi, pro anima Edwardi regis, per sept.	xij.d.
3 ^a missa ad altare s̄cē Katerine, pro anima (blank)	xj.d.
iii ^j ^{ia} missa ad altare s̄cē Katerine, per septi- manam	ix.d.
Missa pro anima Radulphi Cancellarij ² , per septimanam	vij.d.

¹ The Mass *Cibavit eos ex adipe*. This is no doubt the Missa de Corpore Christi, privileged by Urban V. See *Missale Sar.* pp. 455, 746^a. (There is a different mass with the same import at p. 42.)

² I suppose this is Ralph of York, Chancellor 1288—1309, though he had two predecessors, named Ralph, dying cir. 1200 and 1274 respectively. The altar, not specified here, was probably that of St Peter and Apostles. The above list is entered in '*Miscellanea et Statuta*' in an early XVth century hand, but is a transcript of an earlier list bearing date "10 Kal. Feb. (Jan. 23) 1473."

We might have expected at that time some notice of a chantry of John Chadworth, Bp of Lincoln (formerly preb. and Archd. of Wilts.), who had died 23 Nov. 1471, and who had obtained permission many years before (27 July, 1448) to found a chantry with one chaplain '*in ecclesia matrici Sarum*' (Burgh Reg., p. 18). Also there is no notice taken here of either of the Hungerford Chantries, which Lady Margaret Hungerford and Botreux had founded at Salisbury under a patent dated in the Chapter House, 1 May, 1472 (12^o Ed. IV.).

It will be seen that there are only 10 altars mentioned for celebration of these 19 *missae currentes*, relating to 13 chantries, and 2 special votive masses, appointed to be said regularly in Salisbury Cathedral Church in 1473. The 10 altars are those of (St Peter and) the Apostles, St Edward, St Katharine (*quater*), St Laurence, St Margaret (*bis*), St Martin, B. Mary, the Relicks (*bis*), St Stephen, and St Thomas (*bis*). For the last mass on the list no altar is specified, but I think it was St Peter's and Apostles'. It may be questioned whether by "*altare beate Marie*" is meant the altar of the Most Holy Trinity in the Lady Chapel or (as I think more probable) the high altar, which had the title of the Assumption of B. Mary, as likewise had the altar, or (at least) the chapel, of the Audley chantry at a *later* date. Or again it may be suggested that a secondary side altar of the Blessed Virgin had been added, with some such title as "our Lady of Grace," or "of the Pew" (i.e. Pity). But for such a conjecture I can bring forward no evidence, unless what we shall have to say presently about our Lady "in Gesem, or *Jesaianum*," may be considered as in point. There was, no doubt, an altar of the Annunciation, connected with Walter Lord Hungerford's chantry. It seems less probable that "B. Marie" here means St Mary Magdalen, as the title is plainly applied to our Lady, absolutely, in the next line of the document.

Mr Malden has sent me, among other notes which I am freely using, a few additional fourteenth and fifteenth century lists of weekly or daily masses, of rather earlier date.

(I.)

23 Feb. 1348. Fuit ordinatum quod—

- | | | | |
|----|-----------------------------------|---|-----------------------|
| 1. | post missam matutinalem dictam | | |
| | <i>missam suam celebrabit</i> | <i>pro anima</i> | <i>ad altare</i> |
| 2. | M ^r H. Nuggs | Johannis Daty | S. Martini |
| 3. | D ^{ns} Tho. Colyngbourne | dñi Egidij [Bridport]
quondam episcopi | S. Marie
Magdalene |
| 4. | D ^{ns} Tho. Hulon | dñi Henr. Blontesdon | S. Thome
martiris |
| 5. | D ^{ns} W. Chermynstre | Thome de Bokton | S. Edwardi |
| 6. | D ^{ns} Joh. Combe | M ^{ri} Petri de Puryton | S. Marie
Magdalene |

These chaplains were to celebrate in succession, 'successiue et continue' as it is elsewhere expressed. The foregoing is extracted from *Corffe Reg.* p. 11.

(II.)

Another list of masses, A.D. 1435.

Ordo missarum per capellanos cantariarum celebrandarum.

- 15 Oct. .xv^{mo} die mensis Octobris Anno Domini [m.cccc.xxxv^{to}.]
1435. coram prefatis dñis decano et capitulo comparuerunt omnes et singuli capellani cantarias perpetuas habentes in ecclesia Sarum, quos prefatus dñus decanus admonuit et exhortatur, quod missas suas infra dictam ecclesiam horis et locis congruis et consuetis, prout fieri antiquitus consuevit, ordine subscripto successive celebrarent:
1. In primis, post missam matutinalem,
 - 2—7. dñus Thomas Monk, capellanus cantarie dñi Joh'is Chaundeler [no. 14].
ij^{do} dñus Th. Knyght, vnus capellanorum Cantarie [Edwardi Regis 2^{di} al's H. Blundesdon (no. 14)].
iij^o dñus Rob. Carpenter, socius dicti Thome. [Edwardi Regis 2^{di} al's H. Blundesdon (no. 14)].
iiij^{to} dñus Hugo, capellanus cantarie Egidij Episcopi [no. 9].
v^{to} dñus Rob. Loueliche, capellanus cantarie Rogeri Clown [no. 9].
vj^{to} dñus Stephanus Upauen, capellanus cantarie Nicholai Longespe [no. 8].
 8. et vltimo dñus Joh'es Morys, capellanus cantarie Episcopi Joh'is Waltham [no. 14].

Apparently these 7 masses were all celebrated at no more than three altars, viz. St Andrew's (no. 14), St Mary Magdalen's (no. 9) and St Stephen's (no. 8).

(III.)

At Bp Beauchamp's Visitation, 20 Sept. 1468 the following masses were registered (*Machon Reg.* ff. lxxxix seqq.).

	<i>Presb. stipendiarij, &c.</i> ¹	<i>pro anima, &c.</i>	<i>ad altare</i> [<i>blank</i>] ²
1.	D ^s Jo. Lymyngton	Rob. Hungerford militis [1459]	
2.	M ^r Jo. Haydon	?	Omnium Sanc- torum
3.	D ^s David Ragor	Gilb. Keymer nuper decani	Reliquiarum
4.	D ^s Tho. Sutton ³	<i>Missam summo mane celebrans</i>	Sancte Crucis
5.	M ^r Nich. Godfrith Decr. Bac.		Sancte Crucis
6, 7.	D ^s Laurent. Sloo ⁴	[? Egidii episcopi]	S. Marie Magda- lene
	D ^s Will. Bate ⁴	[? Rogeri Clowne]	S. Marie Magda- lene
8.	D ^s Walt. Luffekin	[? dñi J. Chaundeler]	S. Andree ⁵
9.	D ^s Will. Mayhow	[H. Blundesdon]	S. Andree ⁵
10.	D ^s Joh. Alweyn	[H. Blundesdon 2 ^{do}]	S. Andree ⁵
11.	D ^s Joh. May	[J. Waltham episcopi]	S. Andree ⁵
12.	D ^s Tho. Bolton	[? domini Walteri Hungerford]	Annunciationis B. Marie
13.	D ^s Will. Dennett	[? Dni Walteri Hun- gerford]	Annunciationis B. Marie

At the same visitation reference was made to masses which were (or ought to have been) celebrated.

?	T. Knyght al's Towke	S. Margarete
?	Missa Defunctorum al's Benefactorum	S. Marie
? D ^s Rob. God'	Vltima missa (post levationem alte misse in choro)	S. Thome
(Esset Vnus e Vicariis chori)		S. Edwardi
[The Canon in Course]		Missa summi altaris
?		S. Trinitatis in Capella S. Marie Virginis vulgar- iter nuncupata Missa matutinalis

¹ The *Burgh Reg.* p. 24 under date 30 April 1451 speaks of *sex altaris interiores* and *alii altaris*, but does not specify the altars to which they were severally attached.

² The chantry was not dedicated until three or four years later, when it had the name 'Jesu Xpi et B. Marie V.' and had images of our Saviour and His Mother. Probably some temporary arrangement was made in 1468 for the Hungerford masses, at altars not here specified.

³ Presb^r matutinalis, siue capellanus parochialis.

⁴ Capellani perpetui.

⁵ 'In australi parte navis ecclesie, post finem prime misse matutinalis summo mane.' (See *Detecta*, same date.)

AN OBIT KALENDAR
OF
SALISBURY CATHEDRAL CHURCH,
CIR. 1420—50.

We owe to Mr A. R. Malden a transcript of the xvth century MS. of the Obit List of Salisbury Cathedral¹, as it appears prefixed to a late xivth century copy of Salisbury Statutes and Miscellanea usually known as "the Bishop's copy of the Statutes." It is perhaps the same volume as that which Seth Ward in his '*Notitia*' described as "a black book, belonging to the Dean." There is also a xviiith century transcript of it in the book called "Constitutions, &c." in the Cathedral Muniment Room (Press II. cupboard 3, *supra*).

The earliest obit which I have identified in the list is that of St Osmund, 4 Dec. 1099; and the latest Bishop of Salisbury who is named there is Ro. Hallum, who died at the Council of Constance, 3 Sept. 1417. His successor J. Chandler, who died 16 July, 1426, is not commemorated. One or two rather later obits, such as S. Sydenham, Bp of Chichester, 30 Jan. 1438, Cardinal Beaufort, 12 Apr. 1447, and Walter Lord Hungerford, 8 Aug. 1449, were added

¹ Mr Malden traces the handwriting of this Obit List elsewhere down to October 1451. He observes that the occurrence of St David at March 1st seems to show that the Kalendar was written, in all probability, subsequently to the introduction of some new feasts, of which the Treasurer complained, cir. 1453, as adding to his statutable liabilities (*Burgh Reg.* p. 53).

probably some years after the book was finished, and we need not doubt that it was practically completed some time before the establishment of Ri. Beauchamp's obit in 1481. Otherwise some notice must surely have been taken of it. The names of N. Upton (July 21st) and W. Ingram (Sept. 27th) occur, as those of men living at the time. The former (a heraldic writer of some repute) was precentor in 1446—57, the latter died in 1464. The entry 'Cicestre' appearing as a marginal addition at Feb. 19th, probably refers to T. Circester, preb. of Lyme, a benefactor to the Cathedral Library, who died in 1453. On the supposition that his death occurred shortly after the list was first written, we may date it in its original state as about 1446—52. The kalendar of festivals to which double commons are assigned evidently was of earlier *origin* than the middle of the xvth century; or St Anne's day which was instituted with triple invitatory in 1383 would surely have been noted on July 26th. Similarly in the memorial lines, showing the order in which Saints' Days occur in each month, we find here no notice taken of such day as the Transfiguration, Holy Name, St Winifred and St Osmund, which were all fully established in the last quarter of the fifteenth century. St Anne (July 26th) is mentioned in the memorial lines at the foot of page 237, although not in the kalendar itself.

JANUARIUS.

- 1 A [Circumcisio dñi minus duplex, ix lectiones.] *Duplex communia cum*
 2 b *[vino; et dies sequele.*
 3 c
 4 d Obitus Walteri [de la Wyle] episcopi [1271]¹ de communia. Canonico
 xij d., vicario vj d. per ecclesiam de Sutton.
 5 e ("Obitus Walteri Walrond, qui dedit terram apud Est Deona commu-
 nitat' ecclesie." *Mart.*)
 6 f [Epyphania Dñi, festum principale duplex, ix lec.] *Duplex communia*
cum vino, et dies sequele.
 7 g Obitus Herberti episcopi [1217]². Canonico vj d., vicario iij d.
 8 A
 9 b
 10 c
 11 d
 12 e
 13 f
 14 g Obitus Radulphi de Eboraco [Cancellarij, 1309], de redditu in ciuitate.
 Canonico vj d., vicario ij d.
 15 A Obitus Nicholai de Eboraco, de priore de Bremor, persone ii s.
 16 b [Canonico xij d., vicario vj d.
 17 c Obitus Wilhelmi Braybroke [cir. 1329], de domibus Paslew. Ca-
 nonico vj d., vicario iij d.; residuum celebrantibus.
 18 d *Sol in Aquario.*
 19 e
 20 f
 21 g
 22 A [Vincentii martyris, nouem lectiones.] *Duplex communia.*
 23 b
 24 c
 25 d [Conuersio sancti Pauli. Inuitatorium triplex, ix lec.] *Duplex communia.*
 26 e
 27 f
 28 g
 29 A Obitus Johannis Upton, et Rad. Querindon [archd. Wiltes, cir. 1338],
 pro vicariis; canonico vj d.
 30 b ("Obitus Serlonis, decani Sarum, abbatis Cirencestrie." *Mart.*)
 31 c Obitus Willelmi Episcopi ('Wilton' *interlin.*) [1256]³ de Communia.
 Canonico vj d., vicario iij d. Item obitus Symonis Sidenham
 [decani; Ep. Cicestr. ob. 1437-8].

Cisio. Jan. Ed. Epi. Lucianus et Hil. Fe. Maur. Mar. Sul.
 Prís. Vul. Fab. Ag. Vin. Pete Pauli Jul. Agne Batildis*.

* (These memorial lines are intended to tell the order in which the holy days succeed one another: The Circumcision in January, St Edward K., Epiphany, Lucianus and Hilary, Felix, Maurus, Marcellus, Sulpice, &c. &c.)

¹ According to Canon Rich Jones, the actual day of Bp Walter's death was one day earlier, Jan. 3rd. See *Fasti Sarisb.* p. 90.

² Feb. 6th is given as the date of Herbert Poore's death, *ibid.* p. 85.

³ William of York is here called "Wilton," possibly because of some connexion with that place, at which he was consecrated.

FEBRUARIUS.

- 1 d
 2 e [*Purificatio beate Marie, maius duplex, ix lec.*] Duplex communia
 cum uino, et est dies sequele.
 3 f
 4 g
 5 A
 6 b
 7 c
 8 d
 9 e Obitus Roberti Herforde [decant, 1257] per abbatissam Wilton.
 Canonico iij d., vicario j d. Reservatur fratribus.
 10 f
 11 g
 12 A
 13 b Obitus Jacobi Hafount, de cv. s. in uilla. Residuum Canonicis.
 Item eodem die, de domibus, prope [domum] clerici operum;
 canonico ij d., vicario j d. per clericum operum.
 14 c
 15 d
 16 e Obitus Henrici [de Braundeston] Episcopi [1287-8]¹ de xvj s. de
 domibus... Canonico iiij d., vicario ij d. Residuum celebran-
 tibus.
 17 f
 18 g
 19*A * [*'Cicestre' margin.*]
 20 b
 21 c
 22 d
 23 e
 24 f
 25 g
 26 A
 27 b
 28 c

Brig. pur. Blas. et A. Ve. Februar. Scholastica, Valent.
 Iul. coniungetur cum [Cath.] Pet. Math. societur.

¹ In *Fasti Sarish.* "Jan. 18, festum Cathedrae Petri" is given as the actual date of H. de Brandeston's death. St Peter's Chair in Antioch is on February 22nd in the Sarum Kalendar. St Peter's Chair at Rome is generally assigned to Jan. 28th. However in the early Kalendar of the monastery of St Cyriac, and in the Gallic Kalendar, *Cathedra S. Petri Antiochiae* is put on Jan. 17th (Hampson's *Kalendarium*, ii. 42).

MARCIVS.

- 1 d [Dauid' epi. et conf. ix lectiones.] Obitus W. Salton [preb. 1354]¹ de domibus. Canonico iij d., vicario ij d.; pro missa S. Dauid, inter canonicos vj s. viij d.
- 2 e Obitus Iohannis Gogh [preb. cir. 1350] inter canonicos presbiteros v s. de redditu in ciuitate et alta aula.
- 3 f Obitus Roberti Fi[tz]payn², fiet cum precedentibus.
- 4 g
- 5 A
- 6 b
- 7 c
- 8 d
- 9 e
- 10 f Obitus Iohannis Salisbury³, de domibus Succentoris, canonico...
- 11 g
- 12 A
- 13 b
- 14 c Obitus Rogeri Episcopi Mortivall [1328-9] cum communia, iij s. inter Canonicos presentes. Vicario, iij d.
- 15 d Obitus Rogeri Kyngton [Archid. Sarum, 1361] per communitatem [Vicariorum.
- 16 e
- 17 f
- 18 g
- 19 A
- 20 b
- 21 c
- 22 d
- 23 e
- 24 f
- 25 g [Annunciatio dominica. minus duplex, ix lec.] Duplex communia [cum vino, et est dies sequele.
- 26 A
- 27 b
- 28 c
- 29 d
- 30 e
- 31 f

Da. Ced. et Mar. nona Perpetueque, Gregorij pape.

Edward. Cut. Benedic. et matris sanctificate.

Dies Cene, parasceues, et vigilia pasche sunt dies sequele.

Dies Pasche cum tribus diebus sequentibus est dies sequele: et primi duo, cum vino.

Dominica in albis est duplex communia cum vino, et dies sequele.

¹ W. de Salton, preb. of Yatesbury, and of Combe and Hurnham, 1320-54.

² Possibly one of the Barons Fitz-payne (who died respectively cir. 1220, 1315, 1354, 1570) is here intended.

³ The learned and famous Bishop of Chartres, who was born at Old Sarum, is said to have died on 25th Oct. in 1182, so he can hardly, I suppose, be the John of Salisbury here commemorated.

FEBRUARIUS.

- 1 d
 2 e [*Purificatio beate Marie, maius duplex, ix lec.*] Duplex communia
 cum uino, et est dies sequele.
 3 f
 4 g
 5 A
 6 b
 7 c
 8 d
 9 e Obitus Roberti Herforde [decani, 1257] per abbatissam Wilton.
 Canonico iij d., vicario j d. Reservatur fratribus.
 10 f
 11 g
 12 A
 13 b Obitus Jacobi Hafount, de cv. s. in uilla. Residuum Canonicis.
 Item eodem die, de domibus, prope [domum] clerici operum;
 canonico ij d., vicario j d. per clericum operum.
 14 c
 15 d
 16 e Obitus Henrici [de Braundeston] Episcopi [1287-8]¹ de xvj s. de
 domibus... Canonico iiij d., vicario ij d. Residuum celebran-
 tibus.
 17 f
 18 g
 19*A * ['Cicestre' margin.]
 20 b
 21 c
 22 d
 23 e
 24 f
 25 g
 26 A
 27 b
 28 c

Brig. pur. Blas. et A. Ve. Februar. Scholastica, Valent.
 Iul. coniungetur cum [Cath.] Pet. Math. societur.

¹ In *Fasti Sarish.* "Jan. 18, festum Cathedrae Petri" is given as the actual date of H. de Brandeston's death. St Peter's Chair in Antioch is on February 22nd in the Sarum Kalendar. St Peter's Chair at Rome is generally assigned to Jan. 28th. However in the early Kalendar of the monastery of St Cyriac, and in the Gallic Kalendar, *Cathedra S. Petri Antiochia* is put on Jan. 17th (Hampson's *Kalendarium*, ii. 42).

MARCIVS.

- 1 d [Dauid' epi. et conf. ix lectiones.] Obitus W. Salton [preb. 1354]¹ de domibus. Canonico iij d., vicario ij d.; pro missa S. Dauid, inter canonicos vj s. viij d.
- 2 e Obitus Iohannis Gogh [preb. cir. 1350] inter canonicos presbiteros v s. de redditu in ciuitate et alta aula.
- 3 f Obitus Roberti Fi[tz]payn², fiet cum precedentibus.
- 4 g
- 5 A
- 6 b
- 7 c
- 8 d
- 9 e
- 10 f Obitus Iohannis Salisbury³, de domibus Succentoris, canonico...
- 11 g
- 12 A
- 13 b
- 14 c Obitus Rogeri Episcopi Mortivall [1328-9] cum communa, iij s. inter Canonicos presentes. Vicario, iij d.
- 15 d Obitus Rogeri Kyngton [Archid. Sarum, 1361] per communitatem [Vicariorum.
- 16 e
- 17 f
- 18 g
- 19 A
- 20 b
- 21 c
- 22 d
- 23 e
- 24 f
- 25 g [Annunciatio dominica. minus duplex, ix lec.] Duplex communa
- 26 A [cum vino, et est dies sequele.
- 27 b
- 28 c
- 29 d
- 30 e
- 31 f

Da. Ced. et Mar. nona Perpetueque, Gregorij pape.

Edward. Cut. Benedic. et matris sanctificate.

Dies Cene, parasceues, et vigilia pasche sunt dies sequele.

Dies Pasche cum tribus diebus sequentibus est dies sequele: et primi duo, cum vino.

Dominica in albis est duplex communa cum vino, et dies sequele.

¹ W. de Salton, preb. of Yatesbury, and of Combe and Hurnham, 1320-54.

² Possibly one of the Barons Fitz-payne (who died respectively cir. 1220, 1315, 1354, 1570) is here intended.

³ The learned and famous Bishop of Chartres, who was born at Old Sarum, is said to have died on 25th Oct. in 1182, so he can hardly, I suppose, be the John of Salisbury here commemorated.

APRILIS.

- 1 g Obitus comitis Cornubie, de gardino de Mer', vicario vj d. Residuum
Canonicis.
- 2 A Obitus Symonis [de Gandauro] Episcopi [1315], de domibus.....;
3 b [vicario, ij d. Residuum Canonicis.
- 4 c
- 5 d
- 6 e
- 7 f
- 8 g
- 9 A
- 10 b
- 11 c Obitus patris et matris Ro. Byngham [cir. 1230], de xxiiij s. de priore
de Merton; vicario, iiij d. Residuum Canonicis.
- 12 d Obitus Henrici Beauford Episcopi Winton [1447]¹, in fabrica.
Vicario, viij d.; residuum canonicis. ('Per *Clericum operum*,'
margin.)
- 13 e Obitus Helie Duram [cir. 1228]² ("rectoris ecclesie nove Sarum per
14 f [xxv. annos a prima fundacione eius." *Marty.*)
- 15 g
- 16 A
- 17 b
- 18 c
- 19 d
- 20 e
- 21 f
- 22 g
- 23 A
- 24 b (?) "Obitus Roberti Wykehampton episcopi Sarum," *Marty.* s. d.
28 Ap. A.D. 1284.)
- 25 c [*Marci euangeliste.* inferius duplex. iij lect.] *Duplex communis.* [*Le-*
26 d *taniam maiorem. Ultimum pascha.*]
- 27 e
- 28 f [*Vitalis martyris.* iij. lect. cum regimine chori.] *Duplex communis*
29 g [*cum vino pro incoacione ecclesie Sarum* [A^o. Dni. 1220]³.
30 A

Ecce Ric. Ambrosij festum dat Aprilique Tiburti.
Et post Alphegique Geor. Marcique Vitalis.

¹ Cardinal Beaufort had been preb. of Horton, 1397, but was succeeded in that stall (possibly in 1404) by Nic. Daniel, who died in 1424.

² Elias Derham or Durham, preb. of Lavington and Pottern, cir. 1226, was a great friend of Bp Poore and accompanied him to Durham. He built Leadenhall (*aulam plumbeam*) in the Close at Salisbury, and is said to have been architect of the Cathedral church. See *Osmund Reg.* i. 330, 339; ii. 22, 25, 26, 44, 60, 63, 108. *Fasti Sarisb.* 192, 410.

³ See *Osmund Reg.* ii. 12, 'Anno gracie mcccxx^o, die uidelicet beati Vitalis martiris, qui tunc erat iiij Kal. Maij, iactum fuit fundamentum noue ecclesie Sarum.'

MAYUS.

- 1 b
 2 c
 3 d [*Inuentio S. Crucis*, minus duplex. iij lec. memoria de Alexandro, &c.]
 4 e [*Duplex communis cum vino, et est dies sequele.*
 5 f Obituſ Ricardi Medford [1407] de fabrica Ecclesie: persona iij s.
 6 g [Canonicus ij s. vicarius xij d. persona celebrans, xij d.
 7 A
 8 b
 9 c ("Obijt Hubertus de Burgo, justiciarius Anglie." [A.D. 1242] *Marty.*)
 10 d
 11 e
 12 f
 13 g
 14 A
 15 b
 16 c
 17 d
 18 e Obitus Nicholai Langespe Episcopi [1297]. Canonico xij d.; vicario
 vj d. de xx^{ti} marcis per abbatem de Milton.
 19 f Obitus Willelmi Langespe, comitis Sarum [1226], de predictis. Cano-
 20 g [nico iij d.; vicario, ij d.
 21 A ["Obitus Gotofredi Dispensatoris, nobilis." *Mart.*
 22 b ["Ernulphus falconarius, dedit ii. prebendas ecclesie Sarum." *Mart.*
 23 c
 24 d
 25 e
 26 f
 27 g
 28 A
 29 b Obitus Willelmi Bere, per fabricam, pro domo angulari iam prostrata.
 Canonico, ij d.; vicario, ij d.
 30 c ("Hac die electus est Hubertus episcopus Sarum in archiepiscopum
 Cantuariensem." A.D. 1193. *Marty.*)
 31 d ("Obijt Harding, primus thesaurarius ecclesie Sarum." cir. 1108.
Marty.)¹
 ("Gilbertus barbatus de Percy, dedit prebendam de Cerdestoke
 ecclesie Sarum." cir. 1140. *Marty.*)

Philip. Crux May Jo. latina, Gordi. Nereique,
 Postea Dunstani sequitur, et August. Germani Pe.

Festum Ascensionis Domini Pentecostes, cum tribus diebus sequentibus
 festum Trinitatis et festum Corporis Christi habent duplicem communam
 cum vino, exceptis iij^{bus}. Et sunt dies sequele cum vigilia Pentecostes.

¹ The date of Harding's obit and Percy's gift are not clearly specified in Leland's
Itin. iii. 92, from which our excerpts from "the old Martyrologe Book" are derived.

JUNIUS.

- 1 e
 2 f
 3 g
 4 A
 5 b Obitus...
 6 c Obitus Roberti Beaeir [c. 1253]¹ de xxvj s. viij d. in Communa pro Dirington, Canonico xij d.; vicario, iiij d.
 7 d Obitus Henrici de la Wile [Cancellarij, 1329], de xlvj s. viij de domo angulari; Canonico, viij d.; vicario iiij d.
 8 e Obitus Simonis Mygham [Decani, 1297], de iiij^{or} mansionibus etc. xx s. Canonico iiij d.; vicario ij d.
 9 f [*Translacio Edmundi Mart.* inuitatorium triplex, ix lec.] *Duplex*
 10 g [*Communa.*]
 11 A
 12 b
 13 c
 14 d
 15 e
 16 f
 17 g Obitus Johannis Darcy, de Communa. Canonico, iiij d.; vicario, ij d.
 18 A
 19 b Obitus Roberti de Leycester, de vac. placea, Canonico et vicarijs
 20 c [tantum quantum xx s.
 21 d
 22 e [Albani prothomartyris, ix lec.] *Duplex communa.*
 23 f Obitus Helie de Sancto Albano [Cancellarij, 1355], de xxvj s. viij d. per Capitulum. Canonico, vj d.; vicario, iij d.
 24 g [*Natiuitas S. Johannis Bapt.* minus duplex, ix lec.] *Duplex communa cum uino, et est dies sequele.*
 25 A
 26 b
 27 c
 28 d
 29 e [*Apostolorum Petri et Pauli*, minus duplex, ix lec.] *Duplex communa cum uino, et est dies sequele.*
 30 f [*Commemoracio S. Pauli*, inuitatorium triplex, ix lec.] *Duplex communa.*

Nic. Mar. Heras.² Bonefac. Med. Edmund. Bar. Basi. Ba. Vi.
 Ricard. Mar. Ger. Edward. Al. Eth. Jo. Bap. Jo. Pau. Le. Pe. Pau.

¹ Rich. Jones in his *Fasti* gives the name as 'Beauner,' prebendary of Chute and Chisenbury. Mr Malden thinks the name as written in ms. may be read as 'Beaeir.'

² St Erasmus does not find a place in the service books and authoritative kalendar of Sarum use, though he occurs in *Horae*, and was a popular saint. His *cultus* came up cir. 1485-90. See H. Bradshaw's *Collected Papers*, p. 429, and a curious note on the various spellings (about 30 varieties in 64 entries in a Churchwardens' Book at Cambridge, cir. 1504-30) of the name of St Erasmus, *ibid.* pp. 350-3. His life was not included in the first edition of Caxton's *Golden Legend* (1483), but was printed as a supplement in 1487. See *Temple Classics* reprint, vii. 267-73.

JULIUS.

- 1 g Obitus de Sancto quintino [cir. 1265]¹ de redditu in uilla: persona,
 2 A [ij s. Canonicus, xij d.; vicarius, vj d.
 3 b
 4 c
 5 d
 6 e Obitus Nicholai subdecani [? 1341]² de redditu in uilla: canonico,
 iij d.; vicario, ij d.
 7 f [Translacio S. Thome mart. ix lec.] Duplex communa, cum uino, et
 est dies sequele.
 8 g [Dominica j post festum translationis S. Thome celebretur festum
 reliquiarum.]
 9 A Memorandum quod festum reliquiarum est duplicis commune cum
 uino, et dies sequele³.
 10 b Obitus Johannis Nugge [cir. 1357]⁴. de x s. per fabricam inter
 canonicos presentes, iij s. vicario, j d. ('Per clericum operum'
margin.) Idem fiet in festo Corporis Christi, et in festo xj milium
 [Virginum.
 11 c
 12 d
 13 e ("Ob. Huberti, episcopi Sarum, Archiep. Cantuar." *Marty.*)
 14 f Obitus Thome Forde, de domibus. Canonico, ij d.; vicario, j d.
 15 g
 16 A
 17 b
 18 c Obitus Thome Hotoft [Archid. Dorset, 1339], de domo Chorustarum,†
 canonico, iij d.; vicario, j d.
 19 d Obitus W. Teinturer et Ymayne⁵. Canonicis presentibus xl s.; vicario,
 20 e [vj d
 21 f Obitus Alexandri Hemyngby [1334] de domibus Nicholai Upton.
 Canonicis, iij d.; vicario, ij d.
 22 g [Marie Magdalene, inuitatorium duplex, ix. lec.] Duplex communa.
 23 A Obitus Netherhauen⁶, de xxvj s. vicario, iij d.; residuum canonicis pre-
 sentibus.
 24 b Obitus Wateri Benett, de redditu in uilla; vicario, ij; residuum cano-
 nicis presentibus.
 25 c [*Jacobi apostoli inferius duplex, ix lec.*] *Duplex communa.*
 26 d
 27 e
 28 f
 29 g
 30 A Jul. matris, Martini, trans: Thome, Fra. Benedicti.
 31 b Swithin. Ken. Arnulph. Mar. Prax. Mag. Ap. Christ. Jac. An.
 dor Sam. Fel. Ab. Ger.

¹ For the obit of Nicholas de St Quentin, see Macray's *Sarum Charters*, p. 341.

² Rich Jones identifies this subdean with Nicholas de 'Wyke,' *i.e.* Wyle, 1341. Would not *N. de Laking*, cir. 1260, be more probably intended? *N. de Wyle's* obit was in *September*.

³ The *Festum Reliquiarum* at Salisbury was the Sunday falling between July 7th and 15th both exclusive. Perhaps the lines which stand against July 9th and 11th in this kalendar are intended to be read as an insertion in the entry against July 10th, as follows:—'Obitus Johannis Nugge (Mediumque festum reliquiarum' *i.e.* the central day on which it can fall) de x s. pro fabrica, inter canonicos persolut. prosiden.' (? personaliter processioni presentibus) 'iij s.; vicario j d. Sint duplicis commune cum vino, et dies sequele. Idem fiet in festo Corporis [Christi], et ad festum [dulcissimi nominis] xpi.'

⁴ A chantry of 'J. Nugys,' at altar of St Thomas M., 28 Mar. 1357.

⁵ A mass for the soul of W. Teyntrell was said at St Margaret's altar in 1472.

⁶ The obit of Ric. de Netheraven, who died in 1350, appears to have been transferred to July 23rd from Lady Day, which was the time of his actual demise.

AUGUSTUS.

- 1 c [*Ad uincula S. Petri*, inuitatorium triplex, ix lec.] *Duplex commun.*
 2 d
 3 e [*Inuentio S. Stephani* prothomartiris, ix lec.] *Duplex commun.*
 4 f
 5 g
 6 A Obitus Thome Aylwarde [preb. 1412]¹.
 7 b
 8 c Obitus dni Walteri de Hungerford [1449]². Canonico, xx d.; vicario
 9 d [....]
 10 e [*Laurentij Martyris*, inuitatorium triplex, ix lec.] *Duplex commun.*
 11 f Obitus Thome Rupton [cir. 1285]³.
 12 g
 13 A
 14 b Obitus Henrici Tesson [Archid. Bathon, 1240]. ("qui obtinuit translationem ecclesie Sarum." *Marty.*)
 15 c [*Assumptio B. Marie V.*, maius duplex, et principale.] *Duplex Communa cum uino, et est dies sequele.*
 16 d
 17 e ("Robertus cementarius rexit xxv annis." *Marty.*)
 18 f ("Alicia Bruer dedit totum marmor pro ista ecclesia pro xii annis"
 19 g [*Marty.*]⁴
 20 A
 21 b
 22 c [*Octaue S. Mariæ*, ix lec., memoria de sanctis.] *Duplex communacum uino, propter sequenciam 'Aue preclara'*⁵.
 23 d
 24 e
 25 f Obitus Johannis Holtibi de Hurst [cir. 1260]⁶. Canonico, vj d.; vicario, iij d.
 26 g
 27 A
 28 b [*Augustini episcopi et doctoris*, inuitatorium duplex, ix lec.] *Duplex Commun.*
 29 c
 30 d
 31 e

Pe. Ste. Stephan. Os. Six. Do.⁷ Ci. Ro. Lau. Tibur. Ip. Eu.
 Sumpta dat Ag. Magnus, et octa. Bartholo. Ruf. Aug. Io. Fe. Cuth.

¹ The accounts of the Clerk of the Works in 1464 gives Aug. 3rd for Aylesward's obit. In our MS. it is entered in red ink. The reader may observe that the *Nova Festa* of the Transfiguration and the Most Holy Name (instituted in 1456 and cir. 1490) find no recognition here on Aug. 6th and 7th as '*Duplex Commun.*'

² Walter, first Lord Hungerford, is said to have died on Aug. 9th.

³ I suppose this to be the same as 'T. de Ripton' preb. of Beaminster Prima, mentioned in *Fasti Sarisb.* p. 357.

⁴ For Alice Bruer, see p. 30, n.

⁵ The sequence "*Ave preclara maris stella*." See *Missale Sarum*, p. 879.

⁶ J. Holtby was the first Warden of the College of St Nicholas de Valle.

⁷ The mention of St Donatus 'qui fractum calicem orando restituit' is noticeable in these memorial lines. His name appears on Aug. 7th (now occupied by the Holy Name) in the breviary kalendar of 1519, 1526 and the Enchiridion of 1530, but not in the Sarum services themselves.

SEPTEMBER.

- 1 f
 2 g Obitus Roberti Carville [Thesaurarij, 1267], per Littleton Drew.
 3 A Obitus Roberti Halum Episcopi [ad Concil. Constant. 1417], per Stratford.
 4 b Obitus Herberti de Bedwynd [preb. cir. 1245]. Canonico, iij d.; vicario, j d.
 5 c Obitus Nicholai de la Wile [precentoris, 1341], de xxxiiij s. iij d. per Communarium; pro domibus. Canonico, iij d.; vicario, ij d.
 6 d Obitus Roberti de Bluntiston [subdecani, 1321], de xxvj s. viij d. de domibus ad portam australem. Canonico, vj d. vicario, iij d.
 7 e
 8 f [Natiuitas B. Marie, maius duplex, ix lec.] *Duplex Communis cum uino, et est dies sequele.*
 9 g
 10 A
 11 b
 12 c
 13 d
 14 e [Exaltatio S. Crucis, minus duplex, ix lec.] *Duplex Communis cum uino, et est dies sequele.*
 15 f [Octa. B. Marie, inuitatorium triplex, ix lec.] *Duplex Communis cum uino, propter sequenciam 'Ave preclara'.*
 16 g
 17 A Obitus Johannis Waltham Episcopi [1395], de fabrica. Canonico,
 18 b [ij s.; vicario, xij d.²
 19 c
 20 d ("Ob. Walteri de la Wyle Episcopi Sarum, qui fundauit ecclesiam collegiatam S. Edmundi [A.D. 1268] in qua sepultus jacet iuxta [altare." † 4 Jan. 1271. *Marty.*)
 21 e
 22 f
 23 g Obitus dni Walteri Scamel Episcopi [1286]³. ("thesaurarii, decani, et postea episcopi Sarum." *Marty.*)
 24 A Obitus Rogeri Clown⁴, per Capellanum Cantarie sue.
 25 b
 26 c
 27 d Obitus Henrici de Blontiston [Archid. Dorset, 1316], de domibus W. Ingram⁵. Canonico, vj d.; vicario, iij d. Residuum cele-
 28 e [brantibus.
 29 f [*Michaelis archangeli*, inferius duplex, ix lec.] *Duplex communis cum uino, et est dies sequele.*
 30 g [Hieronymi presbiteri et doctoris, inferius duplex, ix lec. Festum Dedicacionis Ecclesie Cathedralis Sarum⁶.] *Duplex Communis cum uino, et est dies sequele.*

Egidi. Cuthberti et Nat. Gorgo. Prothique exal.

Ed. Lambert. modo Math. Mau. Tecle, Fir. Cip. Cosme Mic. Jer.

¹ The sequence "Ave praeclara" is in the Sarum *Missal*, p. 879.

² The Accounts of the Clerk of the Works in 1464 and 1474 give the *morrow* of St Lambert for Waltham's obit.

³ Rich Jones gives Sept. 20th as the actual day of Bp Walter Scammel's decease, *Fasti Sarisb.* That is the date given by Leland for *Marty.*

⁴ Roger Clown appears as a canon residentiary, cir. 1350, Hutchins' *Dorset*, iv. 447.

⁵ Mr Malden observes that W. Ingram was canon of Salisbury 1427-1463, and that the ms. was probably written about that time, when he was living at Salisbury in the episcopate of Bp Beauchamp. He appears to have been a residentiary, and held the office of Communar in 1456.

⁶ See above, p. 11. Leland's excerpts from the Old Martyloge tell us under the month of September that "Nova Ecclesia Sarum dedicata fuit A.D. 1258 a Bonifacio archiepiscopo Cantuar. in presencia Regis et Regine, tempore Egidii episcopi."

OCTOBER.

- 1 A
 2 b
 3 c
 4 d
 5 e
 6 f
 7 g [SS. Marci et Marcelliani. *Octa. Dedicationis Eccl. Cath. Sarum.*
Duplex Communia.
 8 A
 9 b
 10 c Obitus Willelmi Corner Episcopi [1291]¹ de reddit. in uilla. Canonico,
 vj d.; vicario, iij d.
 11 d Obitus Willelmi Edingdon [ep. Winton, 1366], pro Abbotesburye, de
 xx marcis. Canonicis presentibus liij s. iij d. Vicario, xij d.
 12 e Obitus W. Chaldefont [Archid. Wiltes. 1314]², de xij s. iij d. de
 domibus. Vicario, ij d. Residuum Canonicis.
 13 f [*Translatio S. Edwardi regis, inferius duplex, iij lec.*] *Duplex Com-*
 14 g *[munia cum uino, et est dies sequele.*
 15 A
 16 b
 17 c
 18 d
 19 e
 20 f
 21 g Missa in mane in festo xj mil. *Virginum*³, per Communarium.
 22 A Obitus Helie de Summis. Canonico, ...; vicario, ..., de aula communi
 23 b [vicariorum.
 24 c Obitus Petri Grundeuile [? 1310]⁴, de xx s., de domibus... de quibus
 Canonicis et vicarijs tantum quantum.
 25 d
 26 e
 27 f Obitus Galfridi Mylberne [cir. 1290]⁵, de xvij s. Canonico iij d.;
 28 g [vicario, ij d.
 29 A
 30 b
 31 c

Rem. Leodegar. Fid. Mar. Pe.⁶ Dy. Ger. Nicas. Ed: Ka.
 Wul. Micha. Lu. Frid. et und. que Roma. Crispini, Symonis, Quint.

¹ Rich Jones gives Aug. 14th as the actual day of Bp W. Corner's death.

² Probably W. Chaddleshunt. The Old Martyrology Book cited by Leland gives
 11 Oct. as "Obitus Roberti Wyville episcopi Sarum," A.D. 1375. He is said to have
 died 14th Sept., but that was occupied by Holy Cross Day.

³ The xviii century transcript has "*in festo Marie Virg.*" The reference of
 course is to the numerous company of St Ursula. Was H. de Summis 'Elias de
 Summing sacerdos' a tenant cir. 1220, mentioned in *Osmund Reg.* i. 289—90?

⁴ P. 'de Gromville' preb. of Bedminster and Redcliffe. *Fasti Sarisb.* p. 361.

⁵ Geoffrey Milbourne was a canon residentiary.

⁶ The reader will observe in these memorial lines the name of St Pelagia, which
 does not occur in Sarum service (not even in the Litany), but is commemorated
 in York use on Oct. 8th, and in Roman books.

NOVEMBER.

- 1 d [*Solemnitas Omnium Sanctorum*, maius duplex, ix lec.] *Duplex Communa cum uino, et est dies sequele.*
- 2 e [*Commemoratio defunctorum*, ix lec.] *Duplex Communa, et est dies sequele.*
- 3 f Obitus Roberti Byngheam Episcopi [1246]¹ de Communa. Canonico, vj d., vicario, iij d. per Priorem de Merton. ("Item invicti imperatoris Thome de Monteacuto comitis Sarum." A.D. 1428. *Marty.*)
- 4 g
- 5 A
- 6 b
- 7 c
- 8 d Obitus Willelmi Purvyor, de vij s., de domibus... Canonico, ij d.; vicario, j d.
- 9 e
- 10 f
- 11 g [*Martini Epi. et Conf.* inuitatorium triplex, ix lec.] *Duplex Communa cum uino.*
- 12 A
- 13 b
- 14 c
- 15 d
- 16 e [*Depositio S. Edmundi Archiep.* inuitatorium triplex, ix lec.] *Duplex Communa cum uino.*
- 17 f
- 18 g Obitus Jocelini [de Bohun] Episcopi [1184].
- 19 A
- 20 b [*Edmundi R. et M.*, ix lec.] *Duplex Communa cum uino.*
- 21 c Obitus Radulphi Cancellarij², de prato de Mylford et Stok communibus. Canonico, xij d.; vicario, vj d.
- 22 d
- 23 e
- 24 f
- 25 g [*Katerine, V. M.*, ix lec.] *Duplex Communa.* Ad missam in mane, canonico, ij d.; vicario, j d. per Wallop.
- 26 A
- 27 b Obitus Walteri Lake, de domibus succentoris; canonico, ij d.; vicario, j d.
- 28 c
- 29 d
- 30 e [*Andree Apostoli*, inferius duplex, ix lec.] *Duplex Communa, et dies sequele.* Memorandum quod prima dominica Aduentus Domini est duplicis commune cum uino.

Omn. animasque³, Leo. Qua. Theo. Martin. Brici, Mac. Ed.
Hugo, rex Edmundus, Ce. Clem. Gris. Ka. Linique, Sat. And.

¹ Rich Jones gives Nov. 2nd as the day of Bp Ro. Bingham's death.

² Ralph the Chancellor died cir. 1200. It seems however possible that one of his eminent successors Ralph Hecham or Hegham (who died in 1274) may be the one here intended. 'Stok commons' must refer to lands at Laverstock on the property of the 'communa' of the Church of Sarum.

³ The reader may notice that St Winifred, whose festival was prescribed for Nov. 3rd in 1415, is not noticed in these lines.

DECEMBER.

- 1 f
2 g
3 A
4 b Obitus Osmundi Episcopi, fundatoris ecclesie [1099]¹, de Communa, v s. in pane.
5 c
6 d [*Nicolai episcopi et confessoris*, inuitatorium triplex, ix lec.] *Duplex Communa.*
7 e
8 f [*Conceptio B. Marie*, minus duplex, ix lec.] *Duplex communia cum uino, et est dies sequele.*
9 g
10 A
11 b Obitus Rogeri Episcopi [1139], fiet de communia, de v s. in pane.²
12 c
13 d Obitus Egidij [de Bridport] Episcopi [1262], per scholares de valle³. Canonico, vj d.; vicario, iij d. ("Ricardus comes de Cornubia, rex Romanorum, dedit gardinum ecclesie." *Marty.*)
14 e
15 f
16 g *O Sapientia. persone, vj d. Canonico, similiter, iij d.; et sic ab isto die usque ad festum Natalis Domini*⁴.
17 A
18 b
19 c
20 d
21 e
22 f
23 g
24 A
25 b [*Natiuitas Domini nostri Ihesu Christi*, principale duplex festum, ix lec.] *Duplex communia cum uino, et est dies sequele.*
26 c [*Stephani prothomartiris*, minus duplex, ix lec.] *Duplex communia, dies sequele.*
27 d [*Johannis apostoli et euang.* minus duplex, ix lec.] *Duplex communia, dies sequele.*
28 e [*SS. Innocentium martirum*, minus duplex, ix lec.] *Duplex communia, dies sequele.*
29 f [*Thome Cantuariensis Archiep. et mart.* minus duplex, ix lec.] *Duplex communia cum uino, et est dies sequele.*
30 g
31 A

Scribe Decembr.⁵ Nichol. concepte iunge Luciam.

O Sapiensque Thomas, modo Nat. Steph. Jo. pu. Thomas, Sil.

¹ Rich Jones gives Dec. 3rd as the actual day of St Osmund's death, and in the case of Bp Roger's obit, a week later. It will be noticed that this list still treats this day merely as a Bishop's obit and not as a festival, to which rank it was not advanced till 1456. See A. R. Malden's *Canonization of St Osmund*.

² Observe the primitive dole of bread in this case (Bp Roger's obit [1139]) as at St Osmund's (1099) in the previous week.

³ Bp Giles of Bridport founded De Vaux College (Collegium S. Nicolai de Valle Scholarium) in connexion with St Nicholas' Hospital on the opposite side of the Harnham road, in 1261, to receive some scholars from Oxford. (*St Nicholas' Charters*.)

⁴ *O Sapientia, quae ex ore altissimi prodiisti* was the first of a series of 'Greater Antiphons' sung to *Magnificat* on certain days immediately before Christmas.

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SALISBURY CEREMONIES AND PROCESSIONS.

"RELYKES...OF OURE LADY SEYNT MARIE...here clothes—her sudarye—her mantell," have been mentioned in the Cathedral list at p. 33 above.

There is a curious story told in Dodsworth's *Salisbury Cathedral*, fol., 1814, pp. 176—7, of the discovery in 1762, in the capstone of the spire, of a leaden reliquary containing a box of wood with a piece of silk, or fine linen, 'supposed to be some relic of the Virgin Mary.'

Quite recently an undoubted 12th or 13th century reliquary has been discovered—not indeed in the city, but in the diocese of Sarum—in *situ*, in the north transept of the church of St Cross and St White, Whitchurch Canonorum, Dorset. This reliquary, which was laid open through a settlement in the foundations, contains bones of St White, or Candida (part of whose bones were also preserved at Lincoln Minster), with the inscription "✠ Hic requiescunt reliquie sancte Wite" on the leaden case, which is 2 ft. 5 inches in length. A description is given in the *Salisbury Diocesan Gazette*, Sept. 1900, pp. 183—6, by the late vicar, the Rev. Charles Druitt, M.A.

P. 43 n.] The "Bp Robert," mentioned in the Indulgence of 1271, was the prelate of that name, already buried before that date. He cannot therefore have been Robert *de Wykehampton* (who was alive, and not yet consecrated), but must have been Ro. *Bingham*, Bp of Salisbury, 1229—46, unless the scribe meant to write "Bp Roger" 1107—39.

Pp. 44—46] "GENERALIS SENTENTIA EXCOMMUNICATIONIS, quater in anno in singulis Cathedralibus publicanda: ordinata in Convocatione Cleri, anno Domini 1434."

As concerns the later history of the Commination, we may notice the following Article of Visitation promulgated by Abp Edmund Grindal for the province of Canterbury in 1576, shortly before his sequestration. He enquires

"3. Whether the form of Commination against sinners, with certain prayers following the same, set forth, in the latter end of the Book of Common Prayer, to be used at divers times in the year, be by your Minister plainly and distinctly read in your Church or Chapel unto the People, between the Litany and the Commemoration or Ministration of the Holy Communion, three times at least in the year, that is to say, for order sake, yearly

upon one of the three¹ Sundays next before Easter, for the first time;

upon one of the two Sundays next before the feast of Pentecost, for the second time;

¹ 'two' *Artt. Ebor.* 1571.

DECEMBER.

- 1 f
2 g
3 A
4 b Obitus Osmundi Episcopi, fundatoris ecclesie [1099]¹, de Communa, v s. in pane.
5 c
6 d [*Nicolai episcopi et confessoris*, inuitatorium triplex, ix lec.] *Duplex Communa.*
7 e
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upon one of the three¹ Sundays next before Easter, for the first time;

upon one of the two Sundays next before the feast of Pentecost, for the second time;

¹ 'two' *Artt. Ebor.* 1571.

and, for the third time, upon one of the two Sundays next before the feast of the Birth of our Lord,
over and above the accustomed reading thereof upon the First Day of Lent¹."

Five years earlier, while Grindal was Abp of York, he had issued the like directions in a shorter form, and with the slight variation mentioned in the note, in a Visitation begun 15th May, 1571, for "the Commination to be read² three times a year besides Ashwednesday³."

Our present Commination Service was first issued in the Book of Common Prayer of 1549. It will be remembered that a prominent feature in it is the publication or reading of "the general sentences... gathered out of the xxvii. chapter of Deuteronomie and other places of the Scripture"; but it may be observed that Nicholas Shaxton, Bp of Salisbury, in his 7th Injunction for Dorset, ten or eleven years earlier than K. Edward's First Book, in 1538, had directed that another chapter of the same context, viz. "the 28th Chapter of Deuteronomie, be openly red in the Church every quarter, in stede of the General Sentence⁴."

This order appears to have been the transition between the old 'Generalis Sententia,' in our text, and the 'Commination, or General Sentences,' of 1548—9.

THE FORM OF EXCOMMUNICATION⁵ included in the printed Sarum MANUALE is not contained in most of the editions subsequent to 1529, for instance in that class of Manuals which commonly comprises 168 leaves.

The form however appears in the earlier editions. I have, for instance, noticed it in the following:—

(c. 1497). Rembolt's great edition.

1510. 4°. Rouen.

1523. folio. Antwerp. C. Endoviensis. Sold by P. Kaetz, London.
(Brit. Mus. C. 35, h. 5.)

1529—30. 4°. Paris. F. Regnault.

¹ Cardwell, *Documentary Annals* (ed. 2) i. p. 398. (Not contained in ed. 1.)

² Unfortunately Cardwell's earlier edition, in 1839, p. 335, had misread the words "the Commination to be read," as if it were "the Communion to be received": so that the purport of the York injunction was disguised, and thus perhaps it may have escaped the notice of some students of our Prayer-Book history.

³ Cardwell, *Doc. Ann.* i. p. 370 (ed. 2, 1844).

⁴ Burnet, *Hist. of the Reformation*: Records, to Part 2, Book iii. no. 59.

⁵ On *Excommunication*, see in the Canon Law generally, *Decreti* part. 2. caus. xi. quaest. iii. capp. 12, 106, &c.; *Decretal. Greg.* ix. *Si quem*. Lib. v. De sentenc. Excommunic. tit. 39, c. 59; *Sexti Decretal.* v. 11; *Clementin.* v. 10; *Extra. Johan.* xxii. tit. 13; *Extra. Commun.* v. 19. See also *Cilium Oculi Sacerdotis* ('*De Sententia Excommunicationis*'). Also J. de Burgo, A.D. 1386, *Pupilla Oculi Sacerdotis* part. v.; cap. 13 ('*De poenitentia a jure constitutis*'); cap. 21 ('*In quibus casibus incurritur excommunicatio per constitutiones legatinas, seu statuta provincialia*'); cap. 22 ('*De sententia lata super Magnam Cartam et super Cartam de Foresta*'); cap. 23 ('*De participantibus cum excommunicationis*'), et quando sententia nulla est ipso jure, et de minore excommunicatione'; Johnson's *Eccles. Laws* (ed. 1851) vol. 1., under A.D. 673 (5), 696 (3, 4), 734 (5, 7), 740 (6, 40, 66, 70—75, 84, 151, 153, 162), 944 (2), 950 (45), 963 (32—4), 994 (26, 27, cf. 41), 1014 (5), 1017 (5), 1018 (4, 25, 30), 1064 (3).—(vol. II.) 1071 (12), 1076 (4), 1102 (11, 28), 1108 (6), 1126 (9, 11, 15), 1127 (1, 7), 1138 (1, 11), 1143 (pref.), 1164 (5), 1175 (4), 1188 (1), 1195 (17), 1200 (7, 9, 15), 1222 (1, 31), 1223 (10), 1236 (20, 35, 36), 1261 (3, 4, 5—12, 14—18), 1268 (4, 12, 27), 1279 (1, 3, 5), 1281 (13), 1298 (3, pref.), 1305 (5), 1328 (7), 1330 (7, 10), 1342 (13), 1343 (1, 4, 7, 10—16), 1347 (3), 1367 (2), 1378 (1), 1408 (1, 2, 6, 7), 1415 (2), 1430, 1434, 1463. Spelman, ii. 159, 181, 319, 394.

*ARTICVLI GENERALES
MAIORIS EXCOMMVNICATIONIS.

* *Ex Man-
uali Sa-
rum, A.D.
1523, fo.
cxix.*

*ISTI sunt articuli generales maioris excommunicationis in lingua
materna:
et dicantur hoc modo.*

GODEMEN &¹ wymen, it is ordeyned by the counseil of al holi
chirche: First of oure holy fader the pope of Rome, and his
cardinalis, and al his counseil, sithen of al erchebisshopes ['bishops'
add.] and al the clergie, that everych man of holi chirche that hat soule
for to kepe, *sholde shewe among them foure sithe bi 3ere, the articles * fo. cxx.
that ben writen in the general sentence, that is for to seyne, the ed. folio
pointes that longen to the gret curs: 1523.

that on is the fyrst sonday of Advent,
that other is the first sonday of Lenten,
and the nexte sonday after Witson day,
and the first sonday after the Assumpcion of oure lady².

Of two maner of cursinge, holi chirche telleth (*in q. iiij. Engel-* [Decreti
drudam† *et extra de ex[co]m[un]icacionibus.*] Pia.) that on is cald the lesse 2^{da} pars,
curs, that other is cald the more curs: and this moste openlich be causa iii.
tauzt³ vn to lewed men, that thei mowe knowe partlyt the mi[s]chef quæstio
ther of, that no man sholde haue matere to excuse him by. 4.]

Wherfor ye shal vnderstande atte the begynnynge, that this worde, [Sexti De-
cursynge, is thus miche to say: as a departinge fro God & alle goode cretal. lib.
werkes. (*xj. q. iiij. ca. "Ad mensam" S. "Euidenter."*) II. tit. 12.]

That we calle the lesse curs is of this strengthe, that every man [Decreti
and woman that falleth ther inne, it departet[h] them fro alle the 2^{da} pars,
sacramentis that ben in holi chirche, that thei may none of hem receiue causa xi.
til that thei ben asoiled. quæst. iii.
cap. 24.]

¶ The more curs is miche wers, and is of this strengthe: for it
depereteth a man fro God, and fro holi chirche, & also fro the companie
of all cristene folk, neuer to be saned be the passion of Crist, ne to be
holpen bi the sacramentis that ben done in holi chirche, ne to haue
part in prayer wither no cristen man, as witnesseth wel seynt Austyn. [*Ibid. cap.*
(*xj. q. iiij. "Omnis Christianus."*) 32.]

Clerkes seyn that a child by fore it be cristned, it hath a wikked
spirit dwelling in the soule (*vt habetur de co. di. iiij. "Sine paruuli"*). [Decreti
3^{da} pars,

¹ In this English form where we print '&' (*i.e.* 'and *per se*') the Rouen
edition of 1510 gives 'et,' as foreign printers of English (*e.g.* F. Regnault)
commonly did in the xvith century.

² Abp J. Peccham in the Council of Reading, 1279 (*Præcipimus quod
Sententia*), named Sunday next after Michaelmas, Midlent Sunday, Trinity
Sunday, and Sunday after Lammas Day in August (St Peter 'Aldwinckle' or
ad Vincula) as the days for publishing the Greater Sentence. *Provinciale* v. 17.
In 1434—5 (3 Feb.) Abp H. Chichele's Constitution prescribes three Sundays
at least (*viz.* 1st in Lent, 1st after Trinity, and 1st in Advent) *Provinciale*,
p. 73 *in fine libri*. Cf. *Ro. Kilwardby*, Spelm. ii. 319.

³ 'taugh'†: M. 1523.

*De conse-
cracione
distinct.
iv. cap. 53.]*

The whiche wikkede spirit is coniured and cast out thorough prayers of the prest, by fore the chirche dore whanne it shal be cristened, the wiche sacrament of bapteme is ground and begynnynge of alle sacramentis, as was verely be tokned in the passion of oure Lorde Jesucrist, by water that ran out of his syde, whan al his blod was gon: so that by the sacrament of bapteme he is mad Godes child, & he receiuieth there part of the passion of Crist, and part of al sacramentis and preyris that ben don in holi chirche, and also he receyueþ part of al gode dedis that be don among al cristen folk: & yf he holde vnto God[is] couenant that he maketh there, for to haue a dwellynge place for euer in the blisse of heuen: but what tyme he trespaceth¹ ther so ageynste the lawe of God, that he is worthy to be acursed of holy chyrch, than is he departet² fro God & al goode werkes. (*vt habetur xxiiij. q. iij.*)

¹the trespacere:

23.

²departet: *M.*

depastir:

H.

* fo. cxx^b.

³the fire:

M. agath:

23.

⁴depareth:

23.

And he is than delyuered ayaen vnto the fiend of helle, for to putte hym fro his synne in the peyne withouten ende. (*vt habetur xj. q. iij.*)

"Nemo." *et c. xi.* "Omnis Christianus."

And ther fore³ is nothyng in all this world that a cristen man aughte⁴ so gretly for to drede, as for to falle by any waye in to the sentence of cursinge, the which departeth⁴ hym fro God, that is

Fader, and fro holi chirche his moder. (*vt habetur xi. q. iij.*)

"Nichil.")

Also cursynge is cleped the sword of holi chirche. (*vt habetur xvi. q. ij.* "Visis" *in fine, et xxiiij. q. iij.* "Corripiantur.")

⁵departith

hir le: *H.*

For right as we se that the strok of the swerd it fleith and depertith the⁵ lyf fro the body: right so the strok of this gostly sword, it departeth & doth away god fro a man or a woman which that is acursed That is, the lyf of their soules, that they and their werkis ben eueremore dede after: but if they haue specyall grace of God, for to amende them here.

⁶a: *M.*

† wolde:

H.

⁷omit. 23.

habet

Manuale

1510.

For as⁶ many clerkes proue, that at the day of dome and[†] oure lady Marie wold' with saynt Johan the baptist, and al that ben in heuen knele doune all at ones byfore the face of God, thei shulde nat [mowe]⁷ in that tyme thorough prayer of them all delyuer the soule of a man or of a woman that dyeth in [any] dedly synne. (*vt habetur xxv. di.*)

"Qualis." *et c. xiiij. q. ij.* "In presenti.")

⁸hatte: 23.

For that were expres ageynste the holy gospelles, where Crist saith himselfe, that he shal truly geue euery man there right as he hath⁸ deserued here.

¶ And if the day of dome shal be so harde with all tho that dye in any dedly synne, what shal than betyde of them in that same tyme, that ben founden openly acursed of God & holichirche?

In this grete perilous dampnacion of soule ben all tho men and women that. I. shall speke of.

¶ So that first and formest We denounce acursed^d all tho that holi chirche falsly depriuen of any right or profyt, either by lawe⁹ writen, or elles by good custum¹⁰ which that hath ben holden & vsed of old tyme, and in this poynt falleth .iiij. manere of folk:

⁹la We': (*divided here, and usually, in*

23)

¹⁰Custh.

23.

first all tho that steleth holi chirche goodes in what place so thei ben don for to kepe:

Or elles that stele vnhalowed thynges ovt of holy place, or thinges that ben halowed, out of place vnhalowed,

& alle tho that wythyngly breke and destroie any poynt of fredom that longeth to holi chirche:

and this is nought al onli vnderstand of the fredomes that longen generally to al holi chirche, but also of other special fredomes, whiche

[Decr. 2^a

P. causa

xxiv.

quaest. iii.

cap. 9.]

[Decr. 2^a

P. causa

xi. q. iii.

capp. 32,

33.]

[Decr. 2^a

P. causa

xvi. q. ii.

c. i; causa

xxiv. q.

iii. c. 17.]

[Decr. 1^a

Pars dist.

xxv. cap.

4; 2^a P.

causa xiii.

quaest. ii.

cap. 20.]

that sum chirche hathe more one *than an other. ¹[temperal or * fo. cxxj. spiritual, whethir so it be¹.] ¹⁻¹ [omit M.]

¶ The thridde poynt is, that all tho ben acursed that purchase writes or lettres of ani lewid court, for to lette the processe of the lawe of holichirch, of causes that longen skilfully vnto cristene court, the whichil* shulde nought be demed by non other lawe: ²wichil:10. whichil:23.

& † alle thatt lette erchebissop [bishops], or any other, that hath † et: 1523 iurediccion and power by the lawe of holichirche: that they maye [non habet 23. habet 10.] nought visyte theyr sogettes, or dar nought vse their lawe for to amende the soules of them that they haue to kepe: and all tho that falsly fien a wei fro. o place to a nother, that holi chirche may nought chastise them, ne reule hem as he sholde³. (*vt habetur in constitucione] prouinc. in consilio apud Oxon. celebrato. c.j.*) ³ne reuele the as hesholde: 23.

Also god and holy chyrche acurseth all tho that leye hand yn vyolence on prest or clerk, or any man or woman of religion, but yf it be that thei may nought elles saue them seluen, or elles that it be in certeyn poyntes that the lawe geuith leue. (*vt patet per ver[sus].*)

Ludens ignorans. me defendendo docendo.

Prelati iussu si premonitus ferat arma.

Si cum coniuncta mihi reperiam muliere.

Percussi clericum: sine pena casibus istis.

Et melius de sententia] ex par. Raymundum. S. "Item circa illum" *qñe inde.* And all that mayntene such deedes by counseil or bi strengthe. *extra de sentenc. excommunic. c.* "Non dubium." & *ca. "Mulieres."* et *ca. "Parochianos."* *ca. "Porro."* & *c. "Religioso."* et *ca. "Cum quis."* li. vj. et xvij. q. iiij. "Si quis, suadente."

Also we denounce all tho acursed that maliciously stele or destroye the godes that longethe to maneres, or to graunges of any men or women of religion, or of erchebissop, or bissop other of any other place of mennes of holy chirche wythoute special leue of them that haue (*Provinc. the goodes to kepe. vt habetur in constitut. Octoboni "Ad tute- ii. p. 105. lam."*)

Also tho that falsly areste, or bi any way take or empresoun or destresse men of holy chirche: wher thourought they forsake here benefices for me[s]chef:

or whenne they haue apeled to the court of Rome, or elles ben somoned thyȝer by citacion, or to any other court, all tho be acursed that lette them to pursue their right, & † alle that therto geue help or † et: 23. any maner counseil. (*vt habetur in processu quem facit romanus pontifex in cena Dñi. & in octaua sancti Martini per Wa. Duř. & alios doctores, et vt habetur tr. de penis. c. "Multorum" in cle[m]entinis.*)

Also all tho ben acursed, be they neuer so grete, th procure or geue leue or co*maunde any other to sle, or to mayne them, or to bete, or by any other way to greue any ordinaire, or iuge of the lawe of holi chirche, in body or in here goodes, for also myche as he gaue lawfwl sentence of suspensonge, or coursynge, or of enterdytinge, ayen kyng or prince, meir, sherreue, or bayly, or ayenst ani other of what stat so thei be, but yf thei make amendes wyth inne the .viij. daies. * fo. cxxj^b.

& † also tho ben acursed that vse suche mennes leue, or don here † et: 23. comaundementes, ne they may nought ben asoiled bote bi the court of Rome. (*vt habetur de sent. ex[communic.] c. "Quicunque."* li. vj.)

And also all tho, be thei neuere so grete, the whiche that ben suspended & don out of holy chirche, or elles ben par auenture openly acursed yf thei make by strengthe or constreine bi any way ani maniere of ordenayre, that longeth to holi chirche, either hym that suspendede them or acursede them, or elles any other, or for drede, or for manace,

or any other poynt for to asoyle them of that sentence ageyns his wille:

first and foremost that absolucion is nought, and alle suche ben acursed in the grete curs. (*vt habetur de hijs que vi metusue causa fiunt capit. "Absolutionis." li. vj.*)

[Sexti
Decretal.
tit. xxi.
cap. i.]
ting: 23.

And also tho that haue any temporal lordship, and forbede here soget by manas or by peine that thei shal nought selle chaffare that thei vse, vnto prelatys, ne men of holi chirche, ne bye no thing of them that thei haue to selle. (*vt habetur de min. ecclesie ca. "Eos qui" li. vi.*)

† et: 23.

These poyntes ther ben, and also many other, that often ful gretly greue and¹ anoye men of holi chirche: of whyche alle the doeres and maintainers falle in this grete curs, as witnesseth wel the lawe of God & † holichirche:

† et: 23.

† often: M.
of the the
(sic) 23.

bote .i. trowe it be no nede to shewe mo of² them here, and therfore .i. passe ouer atte thys tyme to speke of other poyntes.

† keme: H.
kerte: M.
keste: 10,
23.

¶ Also all tho ben acursed bi al holichirche that breke or destorble the vnite and the pes: first of oure lord the kyng, and sythen of his kynnet, by power, or bi counseil, bi word or bi werk:

or elles bi any way to keste † or to compace hys deth, or any poynt of traitourie of him or of his lond:

and all tho that falsly with holde his heretayge or any other ryght, that hym oughte lawfulli to haue:

and all tho ben acursed that yeue mede, or elles take any maniere yestes for to lette pes, & for to procure strif in ani degre, other more or lasse among cristene folk. (*vt habetur in consti. prouinc. in consilio apud Oxon celebrata † c.i. *et in consti. Octoboni. c. †.*)

[Oxon.
A.D. 1222.
Provinc.
p. 345.]

† fo. cxxij.

† Cum

partes.

Othob. tit.

27. Pro-

vinc. ii. pp.

124-5.

† tho: 23.

(Provinc.

iii. p. 1.

col. 1.)

† anyse-

ment: H.

anysemed:

M. any-

semend:

23.

† proge: H.

(ibid. iii. p.

1, col. 6.)

† or: 23.

7-8 turne

them tho:

M. or turne

them tho

or do them

ynother

place: 23.

† ware her:

H.

¶ Also thei ben acursed in heuiñ & in erthe that falsli forswere them vpon the hollydam: and knowe wel that it is fals whenne thei begynne to swere, in questes, or in acyses, or in any other fals cause.

and all tho that hyre suche men, or make hem tho † be hired, or mayntene them, or teche them eyther by word or werk, for to³ lette trewe matrimoyne, or lawful herytage, or testament, or ought elles that ys trew † trewly ordeyned:

and also all tho aduokatis of lawe of holy chirche, that in plee of matrimonye, or any other trewe cause, make wityngly and with auysement⁴ falce exceptiones for to destroye or lette or tarie a trewe cause, that it may noyt spedly be discussed & ended after the cours of lawe. (*vt habetur eodem. cons. quo proximo supra, c. ij. in principio.*)

Also all tho ben acursed, that for hate or for mede or any other enchesun sclaudre falsli or defame any man or woman, so that thei be brought fro good fame vnto wikked, wherefor that thei haue nede to porge⁵ them by the lawe and ben therfore gretli greued, & anoyed in bodi & in soule. (*vt habetur eadem constitutione quo supra. ca. ij. S. i.*)

Also alle tho ben acursed, in this grete sentence .iiij. tyme by yere, that for malice or for wretthe, of⁶ persoun or of viker, or of parish-prest, or elles of eny other, wyth holde tithes or offringes fro there parisshe chirche, or any other right that it aughte lawfulli to haue, eyther by lawe writen, or elles bi goode custom,⁷ or turne them tho [in to other vse]⁸, or do hem in other place after there owne wylle, so that thei ben nought don to that same place thei shulde be.

¶ And alle tho ben acursed that procure or lette, by word or dede, any man or woman for to do ther goode wylle & ther deuocyon to God & to holy chirche ward⁹.

¶ Nota.

Also alle tho men of religion, freres, and all othere whiche that vse

⁸ in to other vs[e]: *Manuale Sarum*, 1510.

to go aboute and preche goddes word, yf thei preche or teche any thyng priuely or apertly, by any maner colour [wherfore]¹ man or ¹[omit M. woman is ought² turned a weyward and hath³ the wers wyll for to paye ^{23.}] hys ~~thithes~~ and his offringes, vn to his parish chyrche, alle suche ben ²ough: *H.* acursed bi thys grete curs as yt ys wryten in the lawe of holychyrche. ³gath: *H.* *(ti. de penis. c. "Cupientes." in Cle[m]entinis lib. v. tit. viii. c. 3].)*

¶ And in that same place, the holi pope Clement the firste, with alle his counseil, bi all the power that the † hadde of God and holy chyrche, he amoyne^{*} and chargith all suche religious men, first ^{*}fo. cxxij^b. and foremost on peril of ther soules, & as thei [wille] answer to God at [1510.] the dredful dai of dome, and also on payne of endelles dampnacyon, that thei preche openly .viij. sythes be jere vnto⁴ the comune peple, ⁴vnto: ^{23.} for to mak them ~~tho~~ haue consiens of ther tythes, & of ther⁶ offringes ⁶other: *M.* vnto ther parysh chyrches: that is for to seye,

the firste Sonday of Lenten, &
the fourthe, &
the laste Sonday of Lente, and
in the feste of the ascension of oure Lord, and
wit Sonday. And
in the natiuyte of seynt Johan baptyst:
And also in the festis of the assumpcion, &
in [the] natiuite of oure lady

Wyt-
sondai: 23.

whanne thei be required and beden of men of holy chyrche, wiche † wyth: 23. that kepe the place that thei preche inne: and that thei do treuly ther by synes to all that here them, for to enforme them and teche them by word and by ensample, that thei do treuthe in all poyntes vn to their treuche: parish cherchis: *H.*

And right so ben thei bounden, bi the same lawe & be the same lawe & be the same peine, for to do alle men and wommen, that thei here any schrifte of, or elles thei fall in ~~tho~~ gret perile⁶ of soules that ⁶perls: *H.* .I. spak of er.

¶ And that crystene men and women be harde bounden on payne of dedly synne, nought al only be the ordenaunce of man, but first & foremost be the ordenaunce and the commaundement of all myghty God him seluen †; bothe⁷ in the olde lawe and also in the newe, for to them selfe: paye trewly to God and holy chyrche the tenthe part of al manere of ⁷but: *M.* thinges that them ne with † by jere:

also wel the tenthe⁸ part of al manere encrease, that they wyne trewly by the grace of God, both with here travayle & also with here craftes: ⁸hem ne with: *H.* have: *M.*

also the tenthe part of almanere fysshes & foules & bestes both wilde and tame, & of almanere frutes that growe out of the erthe, wytnesseth wel seynt Austyn in his decret, as it is wryten in the lawe of holy chyrche. (*xvj. q. i. [cap. 66.] "Decime," et in glosa et extra. "decimis." ca. "Ex transmissa." et optime per Innocentium titulo "de parrochiis" c. ultimo.*) ⁹thente: 23. ¹⁰for. win-neth)

And what veniaunce that oure Lord God⁹ taketh vpon thys world, ⁹got: 23. bi encheson of them that wil¹⁰ nought paye ther tythes, and also for ¹⁰with: 23. them that falsli tythe, and in what manere that oure lord God¹¹ hath ¹¹hod: 23. graunted .iiij. thinges to all them that trewli tithe: Telleth openli seynt Jerome in the same cause & question .I. seide ere. (*xvj. q. i. c. Reuertimini.*)

^{*}And also seynt Austyn in the same chapter ('decime') that is the nexte shewing¹² after. ¹²shewyng: 23. (*h. c.*

Also men of holi chyrche haue leue by Goddis lawe, for to acurse al tho by name that wyl nought paye ther tythes, it is wryten in many ¹³'sewing' = follow-ing.)

[Decretal. places in the lawe of hollychirche. (*extra. de decimis. c. "Peruenit."* &. Greg. ix. c. "Tua nobis." *et xiiij. q. i. "Statuimus."* *Et multis alijs.*)

lib. iii. tit. And also ye shal knowe wel that all tho ben acursed, that in vyolence
30, capp. 5, drawe out any man or woman that fleth for help & socure vn to holy
20, &c.] chirche: or elles out of any other place that is halwed, but in certain
poyntes that the lawe 3eueth leue. (*xviij. q. iiij. "Sicut." ex. de. iiij.*
"Hec." *c. j. et. c. "Inter"* &. *c. vlt.*)

¹whie: 23. Or lette them to haue sustenaunce ther while¹ thei ben there, and
alle tho that geue ther to help or counseil.

¶ Also all tho ben acursed that lette or procure to lette the testa-
ment, and the laste wil of folk whan they deye, of thynges that ben
ther owne, and that thei maye skilfuli bequethe bothe by lawe of holi
[omitt. M. chirche & bi [good] custome: whether it be testament of wyues, or of
23.] wydewes †, or of any other wymmyn; but al only of theym that ben
† wiledo bounden, wher that yt is ordeyned so by olde custome of the contre,
wes: 23. and of them * that ben bounden vn† to religion, the whiche † shulde by
* men: M. lawe of holi chirche haue nothyng of ther owne.

† vliche: and also that be sworne and charged with executorijs, and fulfille
23. nought the dedes² wil as ther charge axeth. (*vt habetur in constit. de*
whicher: *Lameth Bonifacij. "Contingit."* *S. "Item testamentis."* &. *c.*
H. "Statuimus³,") ³[*Provinciale*, iii. pp. 19, 20.]

²(i.e. the Also alle tho ben acursed, what that euere thei be, that maketh
dead's). statutes or † any lawes or any othere costomes ayenst the priuileges
lamech: and the fredams and lawes that longeth to holicirche, [and alle tho
23. that deme holicirche or any men of holicirche] after suche statutes,
† of: 23. and alle tho that wytyngli or wilfully write hem, or make to be write,
[omitt. 23.] but thei destroie hem for eueremore wythinne a monethe after. (*extra.*
(Decret. de sentenc. excomm. *c. "Nouerit."*)

Greg. lib. v. tit. Also [tho] seclere iustises or iuges, what that euere thei be, be they
xxxix. cap. neuer so grete, that ben put in ofyce & haue the lawe to kepe, whiche
49-) tyme & als † often as ther be pried & required, for to do ther offys
[omitt. 23.] in helpyng of the folk that haue suffred wronges & harmes ther be fore,
† false: M. but yf thei do trewthe & rightfulnesse, bi ther connyng, bothe in lerede
also: H. & lewede, and principally to men of holicirche, as the lawe asketh,
23. and as ther offys wolde, elles thei ben acursed in this grete curs. (*vt*
habetur xxiiij. q. v. "Administra[tores]" Decreti 2^a P. causa xxiii. q. v.
c. 26.)

* fo. ¶ Also all tho seclere men whych * be reuleres & lederes of citees
cxiiij^b. and of townes⁴, yf thei make any vnlefful taxes or taliages⁵ or any
to wes: exaccyones on prestes and clerkes and men of holi chirche, and con-
23. streyne hem by here lewed power, or elles by⁶ any wey for to do or
† hownes: destroye the iuredicion of prelates of holy chirche, but 3if they leue
H. suches doynge for euere, which⁷ tyme that they be amonested lawfully
† taliages: thertho, elles thei⁸ ben acursed in this grete curs, & may nought be as-
H. soyled or they haue mad ful amendes, but to them that thei haue sogreued
† le: H. & also to holicirche. (*vt habetur extra de immunitate ecclesie. "Non*
by: M. munist⁹." [*i.e. "Non minus."* Decret. Greg. ix. lib. iii. tit. xlix. cap. 4.]

23. ¶ Also tho all ben thus openli acursed that ben wytyngli wedded
⁷wych: 23. ayenst the lawe of God & of holi chirche in grees that ben forbode, as
⁸tey: 23. in grees of consanguinite or affynite, or of gossyphedet:

gossib- & alle tho men and wommen that ben professed in any relygion,
rede: H. whych that ys approued by the lawe of holi chirche, & brek out of ther
ordre, and taken wyues or hosebondes,

⁹wythnne: & also prestes and clerkes that ben wythinne⁹ holi ordres, that for-
23. sake ther ordre and ther degre, and put them to be maryed,

omit. 23. and alle [that] knowe in matrymonye, whan yt shal be mad, any
¹⁰sun wir- gret defeaute or lettyage, but yf thei be sum wey telle¹⁰ holi chirche ther
telle: 23. of. (*vt habetur ti. de con. et affin. ca. "Eos qui" in Cle[mentinis].*)

And also all tho men of religion, whether they be monk or chanon, or frere of any ordre that ministre or yeue any other mennes parichenes, either lered or lewed, any of these .iiij. sacramentis that .i. shal speke of that is to saye:

the holy sacrament of houslyng,
or of anynting,
or elles of wedding:

but yf thei haue special leue ther to of them¹ that kepe the soules of ¹ther to
tho parishens: or yf thei assoille any man or woman which that ys then: 23.
acursed, eyther of the law of holichirche writen, or elles of any
ordinaire or iuge that longeth tho holichirche: or bi any constitucion
proincial or synodal, whiche that erchebisshop and bisshop make
wyth the counseil of here clergie in help and emendement of tho
soules that thei haue for to kepe, bote thei haue special priuilege
and leue ther to of the court of Rome, or elles yf thei asoyle any
man a pena & a culpa, or of any other gret poynt, which that is
reserued:

alle such ben acursed by the lawe of holi chirche, & thei mowe *habet* 10.
nought be assoiled mowe [but] by the court of Rome. (*ut habetur ti.* (Clem. lib.
de priuileg. "Religiosi." in *Cle[mentinis]*.) v. tit. vii.

And ther in the same place the pope coma[undeth and bidden cap. i.)
erchebis]¹shop and bisshop and all othere ordinares that longen to * 10.
holy chirche, that whych tyme that thei mowe wite, that any religious cxliiij.
man hath trepased in any of alle these poyntes, that thei denounce (some
hym openly acursed fro day to day, in citees & in townes, wher folk letters
ben most gadered, and that thei ne cese nought, ne lette bi no way dropped
vnto that thei knowe that thei be assoiled bi the court of Rome. by the
printer,

And also the pope amonesteth & chargeth alle religious men, first
on peril of here soles, & also vp payne of cursyng, that thei neither in
sarmons, ne bakbite nought ne despise prelates ne men of holichirche
ne that thei seye nought that thei haue pardon or priuilege or power
more than thei haue to deceyue here owne soules & other mennes
bothe: or yif ani of hem be in place ther any testament is mad, that
thi procure nought vnto hem seluen ne vnto her couent tho goodes
that haue ben falsli geten or withholden, the which moste nede be
restored bi the lawe of God: ne tithes, ne offringes ne other rightes that
ben with holden falsly fro holichirche:

ne nor other dettes that longen til other folk: alle these poyntes
ben writen in the *cap.* "Religiosi" in *Clementinis*, that .i. spak of er, (Clemen-
tin. v. vii.
the whych was mad by pope Clement the firste & his cardinales & al
his general counseil: 1.)

& it is put in lawe of holichirche in perpetual mynde, to make alle
religious men afferd to do suche grete defaultes & for grete peynes and
harde, wee shul chastise hem, that vertu may nought teche.

Also ye shul knowe wel that alle tho ben acursed, whether thei be
religious men or other, that preche or precure priuilegi or apertli any of
other mennis parishennes for to chese here sepulture & here biringe
amonges hem, & for tho leue & forsake the sepulture & the biringe
that longeth vnto here parishcherches,

or elles yif any man or womman chese of here owne frewille to be
biried amonges men of religyon, or in any other place than in hir owne
parishe.

Alle so² all tho that procure them to make a vow ther to or make ²tho: H.
hem for to swere ani gret oth that thei shul neuere after chaunge that
purpos, ne that wil, alle suche ben acursed in this grette sentence by
pope Boniface the VIII. and his cardinales, & bi alle clergie and
counseil of holichirche in mynde for euere more. (*de sepulturis.*
capitulo j. li. vj.)

[Decretal. Greg. ix. lib. iii. tit. 30, capp. 5, 20, &c.] places in the lawe of holychirche. (*extra. de decimis. c. "Peruenit."* & c. "Tua nobis." *et xiiij. q. i. "Statuimus."* *Et multis alijs.*) And also ye shal knowe wel that all tho ben acursed, that in vyolence drawe out any man or woman that fleth for help & socure vn to holy chirche: or elles out of any other place that is halwed, but in certain poyntes that the lawe 3eueth leue. (*xviij. q. iiij. "Sicut."* *ex. de. iiij. "Hec."* *c. j. et. c. "Inter"* & c. *vlt.*)

¹whie: 23. Or lette them to haue sustenance ther while¹ thei ben there, and alle tho that geue ther to help or counseil.

¶ Also all tho ben acursed that lette or procure to lette the testament, and the laste wil of folk when they deye, of thynges that ben ther owne, and that thei maye skillfuli bequethe bothe by lawe of holi chirche & bi [good] custome: whether it be testament of wyues, or of wydewes †, or of any other wymmen; but al only of theym that ben bounden, wher that yt is ordeyned so by olde custome of the contre, and of them * that ben bounden vn† to religion, the whiche† shulde by lawe of holi chirche haue nothyng of ther owne.

[omitt. M. 23.] and also that be sworne and charged with executorijs, and fulfille nought the dedes² wil as ther charge axeth. (*ut habetur in constit. de Lameth Bonifacij. "Contingit."* S. "Item testamentis." & c. "Statuimus".) ³[*Provinciale*, iii. pp. 19, 20.]

Also alle tho ben acursed, what that euere thei be, that maketh statutes or † any lawes or any othere costomes ayenst the priuileges and the fredams and lawes that longeth to holichirche, [and alle tho that deme holichirche or any men of holichirche] after suche statutes, and alle tho that wytingli or wilfully write hem, or make to be write, but thei destroie hem for eueremore wythinne a monethe after. (*extra. de sentenc. excomm. c. "Nouerit."*)

[omitt. 23.] Also [tho] seclere iustises or iuges, what that euere thei be, be they neuer so grete, that ben put in ofyce & haue the lawe to kepe, whiche tyme & als † often as ther be pried & required, for to do ther offys in helpyng of the folk that haue suffred wronges & harmes ther be for, but yf thei do trewth & rightfulness, bi ther connyng, bothe in lerede & lewede, and principally to men of holichirche, as the lawe asketh, and as ther offys wolde, elles thei ben acursed in this grete curs. (*ut habetur xxiiij. q. v. "Administratores."* Decreti 2^a P. causa xxiii. q. v. c. 26.)

* fo. ¶ Also all tho seclere men whych * be reuleres & lederes of citees and of townes⁴, yf thei make any vnlefful taxes or taliages⁵ or any exaccyones on prestes and clerkes and men of holi chirche, and constreynne hem by here lewed power, or elles by⁶ any wey for to do or destroye the iurediccion of prelates of holy chirche, but 3if they leue suches doynge for euere, which⁷ tyme that they be amonested lawfully thertho, elles thei⁸ ben acursed in this grete curs, & may nought be assoyled or they haue mad ful amendes, but to them that thei haue sogreued & also to holichirche. (*ut habetur extra de immunitate ecclesie. "Non munist."* [*i.e. "Non minus."*] Decret. Greg. ix. lib. iii. tit. xlix. cap. 4.))

⁷wych: 23. ¶ Also tho all ben thus openli acursed that ben wytingli wedded ayenst the lawe of God & of holi chirche in grees that ben forbode, as in grees of consanguinite or affynite, or of gossyphedet⁹:

⁸tey: 23. & alle tho men and wommen that ben professed in any relygion, whych that ys approued by the lawe of holi chirche, & brek out of ther ordre, and taken wyues or hosebondes,

⁹wythnne: 23. & also prestes and clerkes that ben wythinne⁹ holi ordres, that forsake ther ordre and ther degre, and put them to be maryed,

[omitt. 23.] and alle [that] knowe in matrymonye, whan yt shal be mad, any gret defeaute or lettyage, but yf thei be sum wey telle¹⁰ holy chirche ther of. (*ut habetur ii. de con. et affin. ca. "Eos qui"* in *Cle[m]entinis*.)

¹⁰sun wir-
telle: 23.

And also all tho men of religion, whether they be monk or chanon, or frere of any ordre that minstre or yeue any other mennes parichenes, either lered or lewed, any of these .iiij. sacramentis that .i. shal speke of that is to saye:

the holy sacrament of houslyng,
or of anoynting,
or elles of wedding :

but yf thei haue special leue ther to of them¹ that kepe the soules of ¹ther to tho parishens: or yf thei assoille any man or woman which that ys then: 23. acursed, eyther of the law of holichirche writen, or elles of any ordinaire or iuge that longeth tho holichirche: or bi any constitucion prouincial or synodal, whiche that erchebisshop and bisshop make wyth the counseil of here clergie in help and emendement of tho soules that thei haue for to kepe, bote thei haue special priuilege and leue ther to of the court of Rome, or elles yf thei asoyle any man a pena & a culpa, or of any other gret poynt, which that is reserued:

alle such ben acursed by the lawe of holi chirche, & thei mowe *habet* 10. nought be assailed mowe [but] by the court of Rome. (*ut habetur ti.* (Clem. lib. *de priuileg.* "Religiosi." in *Cle[mentinis]*.) v. tit. vii. cap. 1.)

And ther in the same place the pope coma[undeth and bidden erchebis]^hshop and bisshop and all othere ordinaires that longen to holy chirche, that whych tyme that thei mowe wite, that any religious man hath tresped in any of alle these poyntes, that thei denounce (some hym openly acursed fro day to day, in citees & in townes, wher folk ben most gadered, and that thei ne cese nought, ne lette bi no way vnto that thei knowe that thei be assailed bi the court of Rome. ^{cap. 1.)} * 10. cxxiiij. (some letters dropped by the printer, folio 1523)

And also the pope amonesteth & chargeth alle religious men, first on peril of here soles, & also vp payne of cursynge, that thei neither in sarmons, ne bakbite nought ne despise prelates ne men of holichirche ne that thei seye nought that thei haue pardon or priuilege or power more than thei haue to deceyue here owne soules & other mennes bothe: or yif ani of hem be in place ther any testament is mad, that thi procure nought vnto hem seluen ne vnto her couent tho goodes that haue ben falsli geten or withholden, the which moste nede be restored bi the lawe of God: ne tithes, ne offringes ne other rightes that ben with holden falsly fro holichirche:

ne nor other dettes that longen til other folk: alle these poyntes ben writen in the *cap.* "Religiosi" in *Clementinis*, that .i. spak of er, (Clem. lib. 6. the whych was mad by pope Clement the firste & his cardinales. alle tit. vii. his general counseil: alle capp. 9, 13.)

& it is put in lawe of holichirche in perpetual myn^d religious men afferd to do suche grete defautes & ser fader or moder, harde, wee shul chastise hem, that vertu may. & moder, and gostli.

Also ye shul knowe wel that alle tho¹ religious men or other, that preche or y, and Winchelsea's *Sentences* of other mennis parishennes for to che face. Johnson's *Ecc. Laws* ii. 160, amonges hem, & for tho leue & fr that longeth vnto here parishche.

or elles yif any man or wo^o about the "Auncelle Shaft, ore (i.e. 'or') institution against the Auncel Weight is printed bired amonges men of religy^o—492, under the year 1430. The fraudulent ple folk by "le auncell, otherwise scheft, or

Alle so² all tho that proc^r measure and weights called *avoynr du poy*, or hem for to swere ani gret o^ouncel-weight was abolished by 25 Edw. III. purpos, ne that wil, alle suntrary to the Divine Law (*Deuteron.* xxvi. 13, pope Boniface the VIII. *na Cartu* art. 25). According to the Laws of counseil of holichirche it was in the jurisdiction of the Bishop to regulate *capitulo j. li. vij.* his diocese. Johnson, *Ecc. Laws* i. p. 350.

* fo.
cxxxiiij^b.

And ther the same *pope Boniface ordeyned & iugged with his counseil that alle tho men & wommen that thus chese hem here sepulture bi procurement of any oth, or swere or make a vow there to by other mennes enforminge, that thei be nought buried whan thei ben dede, neither in that place that thei so chese, ne in none other place bote al onli in his owne pariss chirche or chircheyerd, ther he tok his sacramentis ther while he was a lyue:

And also alle tho men religious & other that receyue any such man or woman in to here sepulture, bote yif thei withinne .x. daies fro the tyme that the cors is buried amonges hem, tak him vp aȝeyn & restore the same cors vnto his parischerche, with al manere profites and avauntages that thei receyue therfore:

elles the chirche or chirche yerd, or what place that itt be ther that cors is buried, it is suspended & enterdyted by the same lawe:

& alle tho that thus do, & alle that procure thertho, ben openly acursed, & mowe nouȝt be assoiled bote by the court of Rome. (*vt supra de sepult. capitulo j. li. vij.*)

(Clem. lib. v. tit. viii. cap. 3.) And such ben acursed also bi pope Clement the fifte, and bi al his counseil. (*vt habetur ti. de penis. c. "Cupientes." S. ult. in Clementinis.*)

And ther the same Pope Clement reuoketh & destroieth alle maner statutes & priuileges which that ben contraire to anye of alle these

¹ poyntes: poyntes¹:

23.

also what tyme that ani chirche or chapel or any holi place is suspended, or acursed, or elles interdited, either bi sentense of lawe wryten, or elles bi ani laweful dome or any ordinaire, we denounce openili all tho acursed that constreynen any prest for to syng thei inne, or by ryngyng of belles, or bi any other way maketh to here masse, that ben openli acursed bi name or elles enterdyted.

¶ And also, whanne any man of holichirche bi his commission doth outh of holichirche, or acurseth either man or womman, and amoneste him bi name in holichirche bi halve, that thei go out of chirche while that Goddes seruise is in doynge, bote yf² thei do his bidding, thei falleth in this grete curs: and alle that mayntene hem, or bidde hem holde hem stille in chirche; and none of these may be assoiled bote by the court of Rome. (*Ut habetur de senten. excomm. ca. "Grauis." in Clementinis.*)

²bothe yis:
H.

bote: 23.

(Clem. lib. v. tit. x. cap. 2.)

cxxx.

to wes:

23.

⁴thownes:

H.

⁵taliages:

H.

⁶le: H.

by: M.

23.

⁷wych: 23.

⁸tey: 23.

gossib-

rede: H.

Also alle tho ben acursed that maliciousli, for wynnyng or for hatrede or any encheson, forsake for to fulfille the biddinge and the commaundement of our lord *the kyng for to take hem to prisone streyn... openly acursed & ligge therin ne .xl. dayes, and alle tho that destroye the to be delyuered withouten assent and wryting of hem suches doynge to. v. vn til thei haue mad amendes to God and to holi thertho, elles thei⁸ be... *constitutioe Octoboni, et in consti. apud cons. provincial. dñi Roberti Kylwardbi. & also to holichirche. (vt hac. quidem." S. vij. in const. provinc. in munist.)* [i.e. "Non minus." *De. q.*]

¶ Also tho all ben thus openli, & alle tho ben acursed that³ put ayenst the lawe of God & of holi church ther through the verey patron is in grees of consanguinite or affynite, or it. *provinc. apud Exon. ce. ca.* & alle tho men and wommen that bi whych that ys approued by the lawe of holi kynges great charter. ordre, and taken wyues or hosebondes, est⁴

⁹wythnne:

23.

omit. 23.

¹⁰sun wir-

telle: 23.

& also prestes and clerkes that ben wy... sake ther ordre and ther degre, and put the Forest are printed in Latin and alle [that] knowe in matrymonye, part 1, cap. 22, *De sententia gret defeaute or lettyage*, but yf thei be sum w^d *de foresta, per Bonifacium of. (vt habetur ti. de con. et affin. ca. "Eos id. May, 1354. See also*

in whiche chartres ben writen the fredoms of this lond, that diuers kynges haue graunted ¹ to eueri man ¹ [bothe to the lered and to the lewed]:²

in the grete chartre ben .xxxv. poyntes
and the chartre of the forest comprehendith .xv. poyntes: (*ut in tractatu qui vocatur Pars oculi in prima parte plenius continetur*)¹

That alle erchbishops and bishops that longen to Engeland haue acursed alle tho that breke wytyngli any of alle thise poyntes, the which sentence of cursyng hath ben often confermed bi the Court of Rome.

And alle tho ben acursed that false the popes lettres or his seel, or any other lettres or seles that ben autentyk, and alle tho that hem purchase, and alle tho that vse wytyngli suche false purchased lettres. (*ut habetur extra. de cri[m]ine fals[i] c. "Ad falsariorum." &c. c. "Dura."*)

¶ And also alle tho ben acursed that stele or destroye or falsli with holde chartres or testaments, or any other maner letres that longen til other men: wher for thei lese hire eritage, or any right that thei shulde haue bi lawe.

¶ And alle tho that vse false wegthes or false yerdes, or any other false mēasures for to decyue the peple with².

And alle tho that false the kynges moneye, or clippeth, or maketh lasse, bi cause of their profit.

¶ And also alle tho that brek or brenne holichirche, or any other place of religion, or do in holichirche or in any other holi place, any foule synne, wherfor it hath nede either to be newe halwed or elles to be reconciled. (*ut habetur extra. de senten. excommunic. c. Tua &c. c. capp. 19, "Conquesti." et .xviij. q. iiij. "Omnes ecclesie."*)

¶ And alle heretikes ben acursed, and alle tho that mayntene heresie: (*extra. eodem. t. c. Ad abolendam. &c. c. "Excommunicamus":* & alle tho that vse symonie: (*extra. eodem. *c. "Tanta."*) and all vsureres: (*extra. eodem. ca. "Quia."*) and alle tho that make, whanne vsure ys taken, that it be nought restored ayen, and alle tho that liue on such craft: & alle tho that wilfulli slee them selue. (*ut habetur .xiiij. q. ij. "Quibus." et. c. "Pro obeuntibus" xxiiij. q. 1. "Placuit."*)

¶ And none of alle these may be buried amonge no christen folke, and alle tho ben acursed that mayntene or defende any of hem either bi word or dede.

Also we denounce acursed all open theues & robberes, & alle that hem receyue wytyngli or yeue them help or counseil.

¶ And them that in violence drawe blod on her fader or moder, & this is vnderstonde bothe of bodeli fader & moder, and gostli.

Peckham's *Constitutions*, at Reading, 1279, and Winchelsea's *Sentences of Excommunication*, 1298, artt. 1, 2 and preface. Johnson's *Eccles. Laws* ii. 260, 309, 312 (ed. 1851).

¹ See the preceding note.

² See what is said above (p. 46) about the "*Aunselle Shaft, ore* (i.e. 'or') pounder."—Abp. Chicheley's Constitution against the Auncel Weight is printed in Johnson's *Eccles. Laws* ii. 489—492, under the year 1430. The fraudulent dealers used to buy from simple folk by "*le auncell*, otherwise *schefi*, or pounder," but "to sell by lesser measure and weights called *avoynr du poy*s, otherwise *lyggyng wygtys*." Auncel-weight was abolished by 25 Edw. III. (1351) stat. 5, c. 9. It was contrary to the Divine Law (*Deuteron. xxvi. 13*, and *Prov. xi. 1*, and to *Magna Carta* art. 25). According to the Laws of Athelstan, A.D. 925 (cap. 9), it was in the jurisdiction of the Bishop to regulate the weights and measures in his diocese. Johnson, *Eccles. Laws* i. p. 350.

¶ And alle tho that wyfulli sle their owne child, or caste them a
¹awek: 23. wey¹ atte chirches, or atte hospitaes, or in ani other place §:

²[omit. H. 23.] [&]² many other poyntes also longe vnto thys grete sentence: [bote
 23.] I trowe to God it be no nede to reherce here no mo.]³

³[omit. M. 23. habet 10.] ¶ BVT BE AVTORITE of oure Lord God Almighty, and oure lady
⁴et of alle heuene: seynte Marie, & alle [seyntes] of heuene⁴, of angesles and archaungeles, patriarkes and prophetes, apostoles and euangelistes, martyres, confessores and virgines, and also bi the power of al holichirche, that oure lord Jesu Crist gauē vnto seynt Peter,

⁶[omit. M. 23.] We denounce alle tho openli acursed that we haue rekned [thus]⁶
 23.] vnto you, & alle tho that mayntene hem in here synnes, or ȝeue hem

⁶[omit. M. 23.] [ther]⁶ to help or counseil, so that thei be departed fro God and al
 23.] holichirche, & that thei haue no parte of the passion of oure lord Jesu

⁷[omit. H.] Crist, ne of no sacrament that ben in holichirche, ne no part of the
 et: 23. prayere among cristene folk, bote that thei ben acursed of God [and]⁷
 † eued: H. holichirche fro the sole of the fote vnto the crowne of the hede†,

⁸walk- slepyng & wakyng⁸, sittynge & standynge, & in al here wordes and
 ynge: H. werkes, & but yf thei haue grace of God for to amende hem here by
 here liue, for to dwelle in the peynes of helle for euer withouten ende:
 fiat, fiat. Amen.

⁹omit. H. *Et nota, quod licet omnes et singuli, qui notantur vel [alias]⁹*
 (M. omits *innodantur in hac generali excommunicatione, sint ipso facto et iure*
this para- excommunicati, in tantum quod hec sententia non indigeat iudicis
graph, and adminiculo,
the re- nichilominus potest denunciator, quocienscunque eam denunciat, si

mainder of viderit expedire ad terrorem audientium: uti illa debita solennitate,
this chap- qua tam de iure: quam de consuetudine utitur ecclesia in alijs articulis
ter-) maioris excommunicationis sententias fulminando,

¹⁰fo. cxxvi. *videlicet cum cruce erecta, pulsatis campanis, *candelis accensis; et*
¹⁰obstante *in terram proiectis et extinctis, et cetera. (non obstante¹⁰ pena capituli*

&: 23. *"Cum medicinalis." de sententia excommunicationis in .vj. edito per*
 (Sexti De- *Innocent. iiij. in concilio Lugdunensi cuius verba penalia sunt hec,*

Quisquis enim excommunicat excommunicationem in scriptis
proferat: et causam excommunicationis expresse conscribat propter
quam excommunicatio proferatur. Exemplum vero huius scripture
teneatur tradere excommunicato infra mensem, si fuerit requisitus:
super qua requisitione fieri volumus publicum instrumentum: vel
litteras testimoniales confici sigillo autentico consignatas.

§ In the Arbutnot missal the clause runs 'Al thaim that castis thar barnis
 at kyrk duris or in othir placis to be perish ony maner of way. Al thaim that
 distrois barnis consauit...be drynkis or ony maner of way' &c. *Liber S.*
Ternani, p. lxxi.

⁸ 'wakyng': *perhaps 'waikynge.'* The Scottish form in the Arbutnot
 Missal is more detailed:—"Cursit be thai syttand, standand, rydand, gangand,
 slepand, waikand, etand and drinkand. In hows and owt of hows. Cursit
 be thai fra the crowne of the hede to the soile of the fute. Castyn be thai
 owt of the duelling place of Cristin menn. and othir menn bruke thar lordschip.
 Na helparis haue thai. Few be thar daies. other men bruke thar possessionis.
 Oute be thai tane of the buke of lyfe. and with rychtwiss menn be thai nocht
 wrytyn. thar duelling be with Dathan. and Abyrone. the quhilkis the erde
 swellyit for thar synn. And as this candil is castyn fra the sycht of men, swa
 be thar saules castyne fra the sycht of God into the depast pot of hel euer to
 remane with cursit Nero the wikkyt emperour. and his cursit falowschip.
 bot gif thai cum til a mendis eftir thair power. Amen. *Et tunc candela, ut*
moris est, in terram proiecta et extincta. pulsetur campana." (*Liber B. Terre-*
nani de Arbutnott, ed. 1864, p. lxxi.)

¶ Si quis autem iudicum huius modi constitutionis temerarius extiterit violator, per mensem verum ab ingressu ecclesie et diuinis [officijs] nouerit se suspensum. superior vero, ad quem recurritur, sententiam ipsam sine difficultate relaxans laborem excommunicato ad expensas et omne interesse condemnet et alias puniat anima aduersione condigna: vt pena docente discant iudices quam graue sit excommunicationum sententias sine maturitate debita fulminare. Et hec eadem in suspensionis et interdicti sententijs volumus obseruari.

Caueant autem ecclesiarum prelati et iudices vniuersi: ne predictam penam suspensionis incurrant; quoniam si contigerit eos sic suspensos diuina officia exequi, sicut prius, irregularitatem non effugiunt. iuxta canonicas sanctiones super qua † non nisi per summum pontificem poterit dispensari.)

Nam dicat † cardinalis in eodem capitulo "Cum medicinalis." in ¶. "Quisquis" prope finem: postquam disputauerit pro et contra quod hoc capitulum loquitur tantum quandocunque sententia excommunic. suspensionis vel interdicti lata est in certas personas et determinatas proprijs earum nominibus in denunciationem huius sententie publice expressa. Sed quotiens cunque sententia est vaga et incerta: tunc dicit quod penā istius capituli non habet locum: et hec est conclusio sua in dicto ¶. "Quisquis." ubi dicit sic. "Prius dictum credo equius et magis cum textu concordat" &c. et hoc idem dicit Innocentius in predicto capitulo "Cum medicinalis." in principio.

*. * In the preceding section,

M. = Maskell, *Monumenta Ritualia* (ed. 1882), iii. 309—326; from *Manuale Sarum*, Paris, Regnault, 1530 (1529).

H. = Henderson's *York Manual* (Surtees Soc. 1874—5), Appendix from *Manuale Sarum* (folio, R. Pynson, 1506), pp. 86*—94*. (See also, for the York form, pp. 118—122. Spelman, *Concilia* ii. 472—5.)

10. = *Manuale ad usum Sarum*, Rouen, 1510.

23. = *Manuale ad usum Sarum*, folio, Antwerp, 1523. Printed by Chr. Endoviensis, for P. Kaetz.

¶ And alle tho that wylfulli sle their owne child, or caste them a wey¹ atte chirches, or atte hospitales, or in ani other place §:

² [omit. H.] & ³ many other poyntes also longe vnto thys grete sentence: [bote 23.] I trowe to God it be no nede to reherce here no mo.³

³ [omit. M.]

^{23.} *habet*

^{10.]}

⁴ et of alle

heuene:

^{23.}

¶ BVT BE AVTORITE of oure Lord God Almighty, and oure lady

seynte Marie, & alle [seyntes] of heuene⁴, of angesles and archaungesles,

patriarkes and prophetes, apostoles and euangelistes, martyres, confessores and virgines, and also bi the power of al holichirche, that oure

lord Jesu Crist gaue vnto seynt Peter,

We denounce alle tho openli acursed that we haue rekned [thus]⁶

vnto you, & alle tho that mayntene hem in here synnes, or ȝeue hem

[ther]⁶ to help or counsel, so that thei be departed fro God and al

holichirche, & that thei haue no parte of the passion of oure lord Jesu

Crist, ne of no sacrament that ben in holichirche, ne no part of the

prayer among cristene folk, bote that thei ben acursed of God [and]⁷

holichirche fro the sole of the fote vnto the crowne of the hedet,

slepyng & wakyng⁸, sittynge & standynge, & in al here wordes and

werkes, & but yf thei haue grace of God for to amende hem here by

here liue, for to dwelle in the peynes of helle for euer withouten ende:

fiat, fiat. Amen.

⁹ [omit. H.] *Et nota, quod licet omnes et singuli, qui notantur vel [alias]⁹*

innodantur in hac generali excommunicatione, sint ipso facto et iure

excommunicati, in tantum quod hec sententia non indigeat iudicis

graph, and adminiculo,

the re- nichilominus potest denunciator, quocienscunque eam denunciat, si

mainder of viderit expedire ad terrorem audientium: uti illa debita solennitate,

this chap- qua tam de iure: quam de consuetudine utitur ecclesia in alijs articulis

ter.) maioris excommunicationis sentencias fulminando,

** fo. cxxvi. videlicet cum cruce erecta, pulsatis campanis, * candelis accensis; et*

in terram proiectis et extinctis, et cetera. (non obstante¹⁰ pena capituli

&: 23. "Cum medicinalis." de sententia excommunicationis in .v. edito per

(Sexti De- Innocent. iiij. in concilio Lugdunensi cuius verba penalia sunt hec,

lib. v. tit. Quisquis enim excommunicat excommunicationem in scriptis

proferat: et causam excommunicationis expresse conscribat propter

quam excommunicatio proferatur. Exemplum vero huius scripture

teneatur tradere excommunicato infra mensem, si fuerit requisitus:

super qua requisitione fieri volumus publicum instrumentum: vel

litteras testimoniales confici sigillo autentico consignatas.

§ In the Arbutnot missal the clause runs 'Al thaim that castis thar barnis

at kyrk duris or in othir placis to be perish ony maner of way. Al thaim that

distrois barnis consauit...be drynkis or ony maner of way' &c. *Liber S.*

Ternani, p. lxxi.

⁸ 'walkyng': perhaps 'wakyng.' The Scottish form in the Arbutnot

Missal is more detailed:—"Cursit be thai syttand, standand, rydand, gangand,

slepan, waikand, etand and drinkand. In hows and owt of hows. Cursit

be thai fra the crowne of the hede to the soile of the fute. Castyn be thai

owt of the duelling place of Cristin menn. and othir menn bruke thar lordship.

Na helparis haue thai. Few be thar daies. other men bruke thar possessionis.

Oute be thai tane of the buke of lyfe. and with rychtwiss menn be thai nocht

wrytyn. thar duelling be with Dathan. and Abyrone. the quhilkis the erde

swellyt for thar synn. And as this candil is castyn fra the sycht of men, swa

be thar saules castyne fra the sycht of God into the depast pot of hel euer to

remane with cursit Nero the wikkyt emperour. and his cursit falowschip.

bot gif thai cum til a mendis eftir thair power. Amen. *Et tunc candela, ut*

moris est, in terram proiecta et extincta, pulsetur campana." (*Liber B. Terre-*

nani de Arbutnott, ed. 1864, p. lxxi.)

¶ Si quis autem iudicum huius modi constitutionis temerarius extiterit violator, per mensem verum ab ingressu ecclesie et diuinis [officijs] nouerit se suspensum. superior vero, ad quem recurritur, sententiam ipsam sine difficultate relaxans laborem excommunicato ad expensas et omne interesse condemnet et alias puniat anima aduersione condigna: vt pena docente discant iudices quam graue sit excommunicationum sententias sine maturitate debita fulminare. Et hec eadem in suspensionis et interdicti sententijs volumus obseruari.

Caueant autem ecclesiarum prelati et iudices vniuersi: ne predictam penam suspensionis incurrant; quoniam si contigerit eos sic suspensos diuina officia exequi, sicut prius, irregularitatem non effugiunt. iuxta canonicas sanctiones super qua † non nisi per summum pontificem poterit dispensari.)

Nam dicat † cardinalis in eodem capitulo "Cum medicinalis." in ¶. "Quisquis" prope finem: postquam disputauerit pro et co: quod hoc capitulum loquitur tantum quodcumque sententia communic. suspensionis vel interdicti lata est in certas. nec obser-

determinatas proprijs earum nominibus in denu-
sententie publice expressa. Sed quotiens cum
et incerta: tunc dicit quod pena istius iuret se stare mandatis
et hec est conclusio sua in dicto ¶unica. [Ex] Tenore.)

dictum credo equius et magis et de substantia absolutionis: (vt extra
dicit Innocentius in predicto. teres.) Vnde et si omittatur (quod tamen
tenet absolutio.

* * In the preceding s iurare debent, iudicio relinquatur. Mulieres
re debent.

M. = Maskell,

Mar.

Est vt si quis excommunicatus † pro notoria offensa
H. = Un absoluitur¹, nisi prius sufficiens emendatio prestetur.

occulta * vero offensa, aut pro contumacia, sufficit iuratoria retur: H.
autio: ubi scilicet nulle expense petuntur. Si² vero expense petuntur,
vel satisfaccio damni, non debet reus absolui nisi satisfaciatur, si satisfacere valeat: et peccat qui talem absoluit: si tamen de facto absoluit
absolutus est³, secundum W³.

Si autem emendationem facere non potest, debet absolui, recepta
prius ab eo idonea cautione, scilicet fideiussoria, vel pignoratitia, de
satisfaciendo cum ad pinguorem fortunam peruenerit. (extra. de solut.
Odardus cler.) Quam si prestare non potest, saltem prestet iuratori-
am, et absoluitur: (xxvj. q. vi. Si presbiter) talis quoque ad petitionem
aduersarij tenetur cedere bonis. (vt dicit W. super. x.)

(3) Tertium est quod excommunicatus absoluitur per eum qui
tulit sententiam: vel per eius superiorem, aut ab aliqua auctoritate
alterius eorum, et per Sacerdotem reconciliatur.

Nam quauis non sacerdos possit excommunicare et soluere a
sententia iudiciali, tamen dicere debet absoluto vt ostendat se sacerdoti,
qui ratione clauis ipsum soluere debet, quantum ad sollempnem
reconciliationem et ecclesie satisfaccionem: quia hec in absolutione
excommunicati requiruntur. (extra. de vita et honestate clericorum.
Quoniam. in fine.)

Et si minor excommunicatio requirat episcopum vel proprium
sacerdotem pro absolutione obtinenda, multo fortius hoc requiritur in
maiori (secundum Hostiensem).

¶ Deinde consuetum est vt fiat absolutio hoc modo.

Excommunicatus, vestibis suis spoliatus, ponat se ante ianuas ec-
clesie prostratum, vel flexis genibus, coram illo qui debet eum soluere:
qui absolvens, alba vel superpellicio cum stola indutus, teneat virgam
in manu sua, dicendo totum et integrum psalmum, Miserere mei, Deus,

(Decretal.

Greg. ix.

lib. v. tit.

39, cap.

10.)

(Eodem

titulo, cap.

15.)

† 'fuerit.'

¹ absolue-

retur: H.

* fo.

cxxvij.

² sed si:

H. 23.

³⁻³ omit H.

(Decretal.

Greg. ix.

lib. iii. tit.

23, cap. 3.

(Decreti

pars II.

causa xxvi.

quaest. vii.

cap. 12.)

(Decretal.

Greg. ix.

lib. iii. tit.

1, cap. 9.)

[DE ABSOLVCIONE.]

SEQVITVR de Absolutione,
et modo et auctoritate absoluendi a sententia
excommunicationis maiore et minore

Et est sciendum quod generaliter in forma confessionis sacramentalis prius est penitentia iniungenda, et consequenter absolutio imponenda sub hac forma:

²³⁻
⁹[omit. .
^{23.]}

²³ Cris²³ GO, auctoritate Dei patris omnipotentis et beatorum apostolorum
⁷[omit. H.] prayere Petri et Pauli: et officij mihi in hac *parte commissi, Absoluo
et: 23. holichirch²³is peccatis mihi per te confessis: et ab alijs de quibus non
[†]eued: H. slepyng & wakyn²³.
⁸walk- werkes, & but yf thei n²³g²³ Filij, et Spiritus sancti. Amen.
ynge: H. here liue, for to dwelle in the pey²³oniam ceca [c. 2] *hec forma absoluendi*
fiat, fiat. Amen.

⁹omit. H. *Et nota, quod licet omnes et singuli,* ²³a peccatis tuis¹ de quibus es
(M. omits in²³nodantur in hac generali excommunicatione, ²³s te absoluat. In nomine
this para- excommunicati, in tantum quod hec sententia ²³nipotens deus ne forte
graph, and adminiculo, ²³is.
the re- nichilominus potest denunciator, quocienscunque In nomine Patris et
mainder of viderit expedire ad terrorem audientium: uti illa ²³quod sacerdos non
this chap- qua tam de iure: quam de consuetudine vti²³tur ecclesia in au²³re relinqui-
ter.) maioris excommunicationis sententias fulminando,

* fo. cxxvi. videlicet cum cruce erecta, pulsatis campanis, *candelis accensis; et
¹⁰obstante in terram proiectis et extinctis, et cetera. (non obstante¹⁰ pena capituli
&: 23. "Cum medicinalis." de sententia excommunicationis in .vij. edito per
(Sexti De- Innocent. .iiij. in concilio Lugdunensi cuius verba penalia sunt hec,
cretalium
lib. v. tit.
xi. cap. i.)

Quisquis enim excommunicat excommunicationem in scriptis
proferat: et causam excommunicationis expresse conscribat propter
quam excommunicatio proferatur. Exemplum vero huius scripture
teneatur tradere excommunicato infra mensem, si fuerit requisitus:
super qua requisitione fieri volumus publicum instrumentum: vel
litteras testimoniales confici sigillo autentico consignatas.

§ In the Arbuthnot missal the clause runs 'Al thaim that castis thar barnis
at kyrk duris or in othir placis to be perish ony maner of way. Al thaim that
distrois barnis consauit...be drynkis or ony maner of way' &c. *Liber S. Ternani*, p. lxxi.

⁸ 'walkynge': perhaps 'waikynge.' The Scottish form in the Arbuthnot
Missal is more detailed:—"Cursit be thai syttand, standand, rydand, gangand,
slepan, waikand, etand and drinkand. In hows and owt of hows. Cursit
be thai fra the crowne of the hede to the soile of the fute. Castyn be thai
owt of the duelling place of Cristin menn. and othir menn bruke thar lordschip.
Na helparis haue thai. Few be thar daies. other men bruke thar possessionis.
Oute be thai tane of the buke of lyfe. and with rychtwiss menn be thai nocht
wrytyn. thar duelling be with Dathan. and Abyrone. the quhilkis the erde
swellyit for thar synn. And as this candil is castyn fra the sycht of men, swa
be thar saules castyne fra the sycht of God into the depast pot of hel euer to
remane with cursit Nero the wikkyt emperour. and his cursit falowschip.
bot gif thai cum til a mendis eftir thair power. Amen. *Et tunc candela, ut
mortis est, in terram proiecta et extincta, pulsetur campana.*" (*Liber B. Terre-*
nani de Arbuthnott, ed. 1864, p. lxxi.)

MODUS ABSOLVENDI.

Et potius est absolutio sic imponenda cum verbo singularis numeri, quam pluralis, secundum theologos, quamvis Hostiensis aliter dicat.

I*N Absolutione a Maiori excommunicatione sunt quattuor obseruanda.*

(1.) *Primum est quod excommunicatus iuret se stare mandatis ecclesie. (extra. de sentenc. excommunic. [Ex] Tenore.)* (Decretal. Greg. ix. lib. v. tit. 39, cap. 10.)

Sed hoc iuramentum non est de substantia absolutionis: (vt extra de Sent. Excomm. Cum desideres.) Vnde et si omittatur (quod tamen fieri non debet) non minus tenet absolutio.

Porro de pueris, an iurare debent, iudicio relinquatur. Mulieres vero indubitanter iurare debent. (Eodem titulo, cap. 15.)

(2) *Secundum est vt si quis excommunicatus † pro notoria offensa in aliquem, non absoluitur¹, nisi prius sufficiens emendatio prestetur.* † 'fuerit.'¹ absoluetur: H.

*Pro occulta * vero offensa, aut pro contumacia, sufficit iuratoria cautio: vbi scilicet nulle expense petuntur. Si² vero expense petuntur, vel satisfaccio damni, non debet reus absolui nisi satisfaciatur, si satisfacere valeat: et peccat qui talem absoluit: si tamen de facto absoluit absolutus est³, secundum W³.* * fo. cxxvij. ² sed si: H. 23. ³⁻³ omitt H.

Si autem emendationem facere non potest, debet absolui, recepta prius ab eo idonea cautione, scilicet fideiussoria, vel pignoratitia, de satisfaciendo cum ad pinguiorem fortunam peruenerit. (extra. de solut. Odardus cler.) Quam si prestare non potest, saltem prestet iuroriam, et absoluitur: (xxvj. q. vi. Si presbiter) talis quoque ad petitionem aduersarij tenetur cedere bonis. (vt dicit W. super. x.) (Decretal. Greg. ix. lib. iii. tit. 23, cap. 3. (Decreti pars II. causa xxvi. quaest. vii. cap. 12.)

(3) *Tertium est quod excommunicatus absoluitur per eum qui tulit sententiam: vel per eius superiorem, aut ab aliqua auctoritate alterius eorum, et per Sacerdotem reconcilietur.*

Nam quamuis non sacerdos possit excommunicare et absolueret a sententia iudiciali, tamen dicere debet absoluto vt ostendat se sacerdoti, qui ratione clauis ipsum absolueret debet, quantum ad sollempnem reconciliationem et ecclesie satisfactionem: quia hec in absolutione excommunicati requiruntur. (extra. de vita et honestate clericorum. Quoniam. in fine.) (Decretal. Greg. ix. lib. iii. tit. 1, cap. 9.)

Et si minor excommunicatio requirat episcopum vel proprium sacerdotem pro absolutione obtinenda, multo fortius hoc requiritur in maiori (secundum Hostiensem).

¶ *Deinde consuetum est vt fiat absolutio hoc modo.*

Excommunicatus, vestibus suis spoliatus, ponat se ante ianuas ecclesie prostratum, vel flexis genibus, coram illo qui debet eum absolueret: qui absolvens, alba vel superpellicio cum stola indutus, teneat virgam in manu sua, dicendo totum et integrum psalmum, Miserere mei, Deus,

secundum magnam misericordiam tuam, cum Gloria Patri et Sicut erat. Interim verberando penitentem cum virga, videlicet percutiendo eum semel in quolibet versu, vel magis vel minus, lenius vel acrius, secundum quantitatem delicti.

Deinde finito psalmo dicat,

Kyrie eleyson

Christe eleyson

Kyrie eleyson

Pater noster. Et ne nos [inducas in tentationem.

[R. Sed libera nos a malo.]

℣. Saluum fac seruum tuum (vel ancillam tuam):

R. Deus meus sperantem in te.

℣. Nihil proficiat inimicus in eo (vel in ea):

R. Et filius iniquitatis non apponat nocere ei.

℣. Esto ei, Domine, turris fortitudinis:

R. A facie inimici.

℣. Domine, exaudi orationem meam:

R. Et clamor meus ad te ueniat.

℣. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Oratio. Deus, cui proprium est misereri semper et parcere, suscipe deprecationem nostram: et hunc famulum tuum, quem (vel hanc famulam* tuam, quam), excommunicationis catena constringit, miseratio tue pietatis absoluat. Per Christum Dominum nostrum. Amen.

* fo.
cxxvijb.

Deinde dicat absolvens sic:

Auctoritate Dei Patris omnipotentis, et beatorum apostolorum suorum Petri et Pauli, et ecclesie sue sancte, et nostra, absoluius te ab omni vinculo excommunicationis maioris, quam incurristi pro tali facto, *exprimendo illud factum in speciali*, et restituimus te communioni et participationi ecclesie, et omnium fidelium, et ecclesiasticis sacramentis.

In nomine Patris, et Filij, et Spiritus sancti. Amen.

Multa hic posita non sunt de essentia absolutionis, sed de bene esse: et ponuntur hic ad instructionem simplicium sacerdotum.

(4) *Quartum requisitum est quod absolvens post absolutionem iniungat absoluto rationabilia mandata.*

Nam si irrationabilia iniungeret, posset appellare. (extra. de pact. ca. fi. h. j. m. ¶ con. li. iij. ti. xxxij. q. c. vij.).

Et sciendum est quod in predictis non intelligitur absolvens illicite communicare cum excommunicato: sed licite facit, quia hec ad salutem anime pertinent, et in his licitum est cum excommunicatis communicare seu participare, nec sententiam incurrit. (extra. de senten. excomm. Cum. voluntate.)

¶ *Nota quod excommunicato a canone, in sua absolutione principaliter iniungendum est, sub iuramento suo, quod contra canonem illum nunquam veniat:*

videlicet incendiario, quod nunquam incendat, nisi in bello iusto:

et percussori clericis, quod nunquam percuciat, nisi in casu licito:

et ita in similibus. (xxij. q. vii. Pessimam. extra. de sent.

excomm. Ex tenore.)

In quibusdam autem requiritur cautio quod de cetero talia non titulo, cap. faciant. (extra. de sententia excommunicationis. Grauem.)

(Decretal.
Greg. ix.
lib. v. tit.
39, cap.
54.)
(Decreti
pars II.,
causa xxiii.
quaest. 8,
cap. 32.
Decretal.
Greg. ix.
lib. v. tit.
39, cap.
10.)
(Eodem
titulo, cap.
53.)

¶ Item quando excommunicatus habens iustum impedimentum ne possit accedere ad eum a quo de iure foret absolendus, et propter periculum mortis, vel aliud simile, absoluitur ab eo qui alias eum absolvere non posset; iniungendum est ei, ut quam cito poterit se presentet ei, qui de iure absolvere debuit vel consuetudine, recepturus mandata¹ eius, et¹ mandatus: M.

Et eodem modo reincident absoluti a sede apostolica, vel a legatis eiusdem sedis, quibus in absolutione iniungitur ut ordinario vel alteri se presentent pro penitentia suscipienda, et quod satisfaciant iniuriam[†] (leg. 'si.') passis, et[†] hoc non faciunt quam citius commode poterunt. (extra. (Sexti Decretal. lib. de sententia excommunicationis. Eos qui. l. j. vj.) v. tit. xi.)

Item si quis absolverit aliquem de facto ab excommunicatione, a qua de iure non potuit absolvere, cum hoc adver[tit]^{*} tenetur sic absolutum cap. 22.) certificare de errore suo, et consulere quod impetret sibi absolutionem ab[†] qui. fo. cxxviij.

Note. On Absolution, see Johnson's *Eccl. Laws* ed. 1851; vol. I. under A.D. 963 (1—9, 13, 76).

Vol. II. under A.D. 1268 (2, 28), 1322 (8), 1343 (9), 1466 (7).

Reserved Cases, I. A.D. 963 (38); II. 1236 (16), 1279 (1), 1281 (7, 17, &c.), 1343 (1, 2, 4, &c.), 1347 (7), 1363 (5), 1378 (1), 1408 (1), 1463 (1).

Cilium Oculi Sacerdotis ('De absolutione'). J. de Burgo, *Pupilla Oculi Sacerdotis*, part v. cap. 14 ('De forma absolutionis').

P. 58.] Mr A. R. Malden supplies, from the Salisbury records, the following list of

CHORISTER BISHOPS.

1388	Willelmus Hardegraue.	1427	Th ^{os} Edmund.
1402	Joh ^{es} Cornour.	1428	Ric ^{us} Grene.
1419	Joh ^{es} Foulcr.	1440	Joh ^{es} Charlyng.
1423	Th ^{os} Rumsey.	1443	Willelmus Wayte.
1424	Martinus Webbe.	1444	Henricus.
1425	Rob ^{us} Wattys.	1446	Thomas.
1426	Joh ^{es} Husiot.	1447	Th ^{os} Pye.

[1449 The Precentor Nicholas Upton wished that the method of election should be changed and that the Chapter should nominate three boys of whom the Choristers should elect one, but the Chapter declined to interfere with the "liberam electionem" by the Choristers. Thacham, Kynton and Bokebinder were the names of the three whom the Precentor wished to be nominated.]

1454	Rob ^{us} Bremer.	1471	Th ^o Nuttebeam.
1455	Joh ^{es} Harper.	1472	— Whytmersshe.
1464	Joh Clerke.	1473	Stephanus Lettecombe.
1470	Ric Brownesor.		

SERVICE OF ST GABRIEL AND ST RAPHAEL (1443—56),
AND THE NEWLY ESTABLISHED FESTIVALS (1320—
1421).

Kalendar, p. 12 n.] The Feast of St Raphael (Oct. 5th) was introduced at Salisbury by Bp Beauchamp's order, 6 Aug. 1456. And on the 29th April, 1452, the Treasurer (John Symondisburgh) complained of the extra expenses to which he had been put by the introduction of the new feasts of SS. David, Chad (1st and 2nd March), and John of Beverley (7th May), the Translation of St Nicholas (9th May), St Anne (26th July), St Crispin and Crispinian (25th Oct.), Winifred (3rd Nov.), and Corpus Christi. It will have been observed that several of these are latter additions in the kalendar of our procession-book.

The festival of Corpus Christi, though decreed in 1264, needed to be revived by the Council of Vienne, in 1312. In 1317 its observance was required by Canon Law, in the Clementines. Father Bridgett believes that it was introduced into England cir. 1320—25. See also *Tracts of Clement Maydeston*, Introd. pp. xx., xxi. St Anne's festival followed in 1383. Wilkins, *Conc.* iii. 179. SS. David, Chad and Winifred, in 1415. *Ibid.* iii. 376. St John of Beverley, in 1416. The victory of Agincourt (in 1415) doubtless brought into greater prominence 'St Crispin Crispian' (although already distinguished at Salisbury in Bp Poore's time, *Osmund Reg.* fo. 12; *Frere's Use of Sarum*, i. p. 200) along with St John of Beverley. See Abp Chicheley's 2nd Constitution of 1416. Wilkins, *Concilia*, iii. 379.

Mr Malden here supplies us with the documents in question.

It will be observed that mention is made also of a new Service of St Gabriel composed by Edmund Lacy, Bp of Exeter about 1451—2.

In the Kalendar of the Parker MS. 93 at Corpus Christi College, Cambridge, which contains Bp J. de Grandison, Exeter *Consuetudines*, *Ordinale*, et *Martilogium*, compiled by him in 1337, there is an entry in the month of September, "Prima feria ii. istius mensis fiat festum sancti Gabrielis archangeli, maius duplex; scilicet post incepcionem historie 'Si bona.'" Also at October 6th (iii. Non.) is an insertion "Sancti Raphaelis archangeli, Medium duplex lec." On fo. 95 (=fo. 72 in the copy at Exeter) is noted,

"In prima 2^{da} feria, id est, primo die lune, mensis Septembris, celebratur quotannis in ecclesia Exon. sub surcive duplex festum sancti Gabrielis." The order of the service for the feast of St Gabriel in Exeter Use is indicated in *Legenda Exon.* fo. 56, 56^b.

(*De Servizio S. Gabrielis Archangeli.*)

DIE VENERIS, xvii Marcii, 1451, magister Gilbertus Kymer, decanus

N. Vpton, precentor

Johannes Symondesburgh, thesaurarius

W. Ingram

Johannes Paslew

Robertus Langryssh

Johannes Cranborn

Thomas Circester, et

Ricardus Trovy, capitulariter congregati, et capitulum facientes, ac tractantes super diuersis negociis et materiis vtilitatem ecclesie eiusque honorem concernentibus, et presertim, inter cetera, communicarunt et tractarunt de quadam summa pecuniarum, videlicet quadraginta librarum, quam Reuerendus in Xpo pater dominus Edmundus Lacy Exoniensis Episcopus vellet conferre Ecclesie Sar', cum hoc quod decanus et capitulum, nomine Ecclesie Sar', admitterent seruicium sancti Gabrielis, et incorporarent in vsum Sar' Ecclesie, quod quidem seruicium Idem Reuerendus pater composuit in honore sancti Gabrielis.

Super quibus sic communicatis dominus decanus exquisiuit vota singulorum confratrum suorum; et placuit omnibus dictum seruicium admittere, cum hoc quod dictus venerabilis pater soluat dictas quadraginta libras. [Burg Reg: p. 27.]

17 Mar.
1451.

(*De nouis Festis.*)

PENULTIMO die mensis Aprilis, 1452^{do}, Magister Johannes Symondesburgh, thesaurarius, conquerebatur coram magistro Gilberto Kymer, decano

Willelmo Ingram

Johanne Cranborn

Roberto Langryssh

Johanne Chedworth, ac

Ricardo Trove, capitulariter congregatis, et capitulum facientibus, quod onerebatur per introductionem et admissionem istorum festorum, siue sanctorum,

David

Cedde

Johannis de Beuerlaco

Translacionis sancti Nicholai¹

Sancte Anne

Sanctorum Crispini et Crispiani

Sancte Wenefride, et

corporis Xpi, de nouo admissorum, ad Exhibicionem magnorum cereorum, et luminarium, sic quod plus solito et ab antiquo onus suum accreuit, in exhibicione plurium et maiorum cereorum, siue luminarium, ad magnum dampnum et onus thesaurarie dignitatis, quare petiit, quod

29 Apr.
1452.

¹ S. Nicholai Transl. (9 Mai.) *Synodale tantum*, does not occur above at pp. 7, 235.

29 Apr.
1451.

dicti decanus et Capitulum decernerent, statuerent, et declararent, quod ipse Thesaurarius, et successores sui, non obligarentur, nec tenerentur, ad exhibendum plures et maiores cereos, siue plura et maiora luminaria, in dictis festis, sic de nouo admissis et introductis, quam predecessores sui solebant exhibere, antequam huiusmodi prenominata festa sic de nouo fuerant introducta.

Et quod dicti Magistri Johannis petitio rationabilis et iusta videbatur dictis decano et capitulo, considerantibus quam graue fore dictam thesaurarie dignitatem plus solito et ab antiquo absque emolumento onerari, per exhibicionem maiorum et plurium cereorum, siue luminarium, in prenumeratis festis de nouo per ecclesiam Sar' admissis et introductis, iidem decanus et Capitulum, ad dicti magistri Johannis assiduam et instantem petitionem, decreuerunt, statuerunt, et declarauerunt,

Quod ipse Thesaurarius, successoresque sui, non tenerentur exhibere, nec deberent astringi ad exhibendum, in prenumeratis festis, plures et maiores cereos, siue plura et maiora luminaria, quam solebant, et solent exhiberi et inueniri, in ferialibus aliis festis siue diebus, iuxta vsum et consuetudinem Sar' ecclesie hactenus vsitam.¹

[Burgh Register, p. 85.]

¹ Referring to the new festival of St Winifred the *Ordinale Exon* (at Exeter) has a memorandum inserted on fo. 75^b, in the margin:—

“Littera dominicali E., iiij^o nonas Nouembris tota cantatur historia [*Vidi Dominum*], cum memoria tantum de martiribus [Eustachio et sociis.]

Commemoracio Animarum differatur in crastinum, et festum sancte Wenefrede differatur in feriam terciam.

Sexta feria et Sabbato, fiant commemoraciones [de festo loci, et de S. Maria] Et iiij. feria eiusdem ebdomade Responsoria ferialia dicuntur pariter. [Cf. *Directorium Sacerdotum* ii. p. 408.]

Et ista Regula habetur et executata est in usu Ecclesie Sarum, usque in presentem diem, ex quo festum Sancte Wenefrede virginis euenerit et ordinatum fuerit per totum consensum totius cleri Anglie, et per regem Henricum quintum, incipiens celebrari apud Sarum Anno Domini M^o cccc^o xxi.^o

Que de nouo emergunt, nouo indigent consilio.”

(*De S. Raphaelē archangelo.*)

Extracted from the Registry of the Lord Bishop of Salisbury.

Beauchamp Register I Part 2 Folio 37.

Ordinacio pro historia Sancti Raphaelis Archangeli in Ecclesia Cathedrali Saresbiriensi dumtaxat annuatim celebranda—

RICARDUS, Permissione Divina Saresbiriensis Episcopus, 16 Aug. dilectis in Xpo filiis, Decano et Capitulo Ecclesie nostre Cathedralis Saresbiriensis, singulisque eiusdem Ecclesie nostre ministris, salutem, gratiam, et benedictionem, Cum infrascriptorum pro perpetua duratura memoria Ineffabilis Divine misericordie beneficia humano generi ab exordio creacionis et productionis eiusdem indesinenter per angelica ministeria exhibita precordii nostri oculis iugiter revoluentes, non immemores qualiter illi prenobiles perpetue sacerdotalis et regalis Ciuitatis triumphantis Ierusalem, que sursum est, conciuēs et commilitēs celestēs, angeli videlicet et Archangeli, hanc sacrosanctam militantem ecclesiam quidam ad custodiam, tuicionem, defensionem, et inimicorum expugnacionem alii ad consolacionem, inflammationem, et intellectus illuminacionem, nonnulli ad nostrorum viacionis et actuum directionem, conductionem, et ordinacionem, salutare atque nostram infirmitatem celicum subsidium largiflue diuine benignitatis dispensacione visere et visitare non deserunt. Et quamquam Deum contemplantur, et ante eum delectabiliter epulentur, diuinis incessanter occupati laudibus, De, cum, et in hac valle lacrimarum errantium conuersione, et spirituali recuperata sanitate comparatiue gaudere ore veritatis veracius evangelizantur. Inter quos almificum illum predictę celestis Ierarchie commilitem, et decurionem, prenobilem vnum de altitroni astantibus septem principibus ei primiceriis, beatum Archangelum Raphaelē qui nobilis Thobie senioris oraciones et elimosinas Deo cotidie thurificasse, eiusdemque filii vias et actus feliciter direxisse, eiusque patris predicti cecitatem medicasse penitus et abstulisse, non ambigitur immense laudis preconiiis, ad nostri creatoris laudem, gloriam singularem, et honorem, nos condecet honoribus precipuis venerari, ut nos vergentis in senium seculi corruptela plus solito corruptos, in mundi huius tremebundis turbinibus et cursibus erraticis deuiantes, in viam pacis eterne reducere et redigere, velamenque cordis nostri, et mentis nostre cecitatem auferre, infirmis sanitatem largiri ipso interueniente dignetur sedens in excelsis altissimus ipse. O quam utilis, et quam necessaria in subueniendo deuote clamantibus in premissis est tanti celi spiritus iugis memoria: monstrant hec vtriusque Thobie merita, et eiusdem caligine eis ad vota collata presidia.¹ Nos uero attendentes si, dum in sanctis suis laudare et honorare iubemur, iustum et salutare nobis foret in memoriam eius, cui viagii et actuum nostrorum ducatus et directio salutare, nostre

¹ Thobie libro, capp. v., xii.

Ric. Beau-
champ
Sarum
Epus. apud
Sherborne,
26 Aug.
1456.

eciam egritudinis medicinacio saluberrima attribuuntur, Deum nostrum et suum honore venerationis deuote colere, et gracios annualiter devota persolvere. Hac nempe meditatione devota, Reverendus frater noster Edmundus Lacy, nuper dum vixit Exoniensis Episcopus¹, vt pie creditur, divinitus motus inductus et excitatus prefati beati celi-cole Raphaelis Archangeli propriam quandam historiam novem lectionum cum antiphonis, responsoriis, collectis, versiculis et capitulis correspondentibus, cum plena missa, et oracionibus ad hoc aptatis, ex sacris codicibus probate lectionis collectam, cum plano cantu, et tonis, ac notis, et notulis, iuxta et secundum morem ecclesiasticum ad hoc debite applicatis, in vnum contextum in mundum † redegit, et redigi fecit, prout in literis patentibus predicti confratris nostri, Edmundi, Episcopi antedicti, nobis nuper in hac parte nos rogando, et nobis supplicando, ad admittendum dictum officium, siue historiam, beati Raphaelis auctoritate nostra in predicta Ecclesia nostra Cathedrali Saresbiriensi dumtaxat, vestris primitus ad hoc consensu consilio et assensu prehabitis directis continetur Quod quidem officium, seu historiam, auctoritate sedis apostolice per discretum et circumspexit virum Magistrum Iohannem Snetysham², Ecclesie Cathedralis Exoniensis Cancellarium, Sacre Theologie Professorem, dicte sedis apostolice in hac parte delegatum sive executorem specialiter deputatum, prout in literis apostolicis inde confectis plenius continetur, quarum tenor inferius de verbo in verbum exprimitur, post et per diligentem examinationem, iuxta et secundum formam literarum apostolicarum premissarum in hac parte habitam, idem Edmundus Episcopus antedictus approbari optinuit, prout per tenores decreti prefati Magistri Iohannis Snetysham quam litera testimonialis desuper et inde confecte, quorum tenores inferius plenius describuntur, evidet manifeste. Nos idcirco, tam sinceram quam devotam dicti fratris nostri Edmundi Episcopi Exoniensis predicti intencionem plurimum commendantes, eius devotis desideriis, vt prefertur, nobis intimatis inclinati, vt sepefati beati Raphaelis Archangeli iugis et celebrior, ad laudem altissimi, in Ecclesia nostra Cathedrali Saresbiriensi dumtaxat, sub modo et forma superius descriptis, habeatur commemoracio annualis imperpetuum prehabito vobiscum decano et capitulo Ecclesie nostre antedictae, de, in, et super premissis et infrascriptis tractatu diligenti et matura, de expressis concilio consensu et assensu vestris, illud officium Sancti Raphaelis predicti acceptamus, admitimus, et recipimus, atque singulis futuris perpetuis annis in Ecclesia nostra predicta dumtaxat more simplicis festi novem lectionum fore observandum, legendum, et celebrandum, prout infra disponitur, tenore presencium, statuimus et ordinamus, ad cuius historie officii festi predicti debite execucionis effectum, de vestro concilio, consensu, et assensu, expresso.

Festum S.
Raphaelis
archangeli,
5 Oct.

statuimus eciam, ordinamus, et tenore presencium decernimus, commemoracionem, siue festum Sancti Raphaelis predicti, cum novem lectionibus proprie historie, propriis ymnis, singulisque responsoriis, antiphonis, versiculis, capitulis, collecta et invitatorio, cum plena missa de proprio dicendis perpetuis singulis futuris annis in Ecclesia Cathedrali predicta dumtaxat, more festi novem lectionum, tam in matutinis, quam vtrisque vespers, quinto die Mensis Octobris observandum et celebrandum. Et ne, propter defectum recompense temporalis subsidii provide vobis facte, huiusmodi divini servicii execucio transiret futuris seculis in obitum, et tanti celestis spiritus obsequium incidat in occasum (quod absit), in commemoracionis siue festi predicti laudabile memoriale, ad finalem laudem Dei, honorem Gloriose Virginis

¹ Edmund Lacy, Bp of Exeter, 1420. † Sept. 1455.

² John Suetisham or Snetisham, Chancellor of Exeter Cathedral Church, 1439—48.

Marie matris Domini nostri Ihu Cristi, et omnium sanctorum Angelorum et Archangelorum, et presertim prefati beati Raphaelis centum marcas legalis monete Anglicane, de quibus centum marcis vos, decane et Capitulum antedicti, quadraginta libras in vestram vtilitatem communem convertendas recepistis et habuistis, residuo dictarum centum marcarum vicariis perpetuis de choro predictae nostre Ecclesie Cathedralis, ad eorum Vicariorum perpetuam communem vtilitatem remanente, et eisdem vicariis deliberato etiam convertendo in recumpensam tam sancti laboris huiusmodi prefatus Reuerendus Frater noster Edmundus Episcopus predictus contulit, dedit, et assignauit, et easdem centum marcas vobis sub forma predicta effectualiter transmisit, tradi et deliberari fecit, in vtilitatem communem, tam vestri Decani et Capituli, quam vestri Vicariorum predictorum, vt prefertur, convertendas et disponendas.

Nos igitur tenore presencium monemus, et in Domino hortamur, ac firmiter iniungendo mandamus, quatinus predicto tercio nonas Octobris, videlicet predicto quinto die eiusdem mensis, commemorationem siue festum prelibati Sancti Raphaelis, cum supra recitata historia, more festi novem lectionum, prout superius expressatur, in ecclesia nostra Cathedrali predicta Saresbiriensi dumtaxat, singulis annis futuris imperpetuum celebretis et faciatis, a nostre Ecclesie predictae Cathedralis Ministris, vt conuenit, devocius celebrari, vt piis eiusdem beati Raphaelis suffragiis hic, inter huius mundi adversa, in viam salutis eterne feliciter dirigi et conducere, atque nostrarum animarum saluberrimam medelam obtinere finaliter valeamus, valeatis, et valeant ipsi omnes.

Tenor vero dictarum literarum apostolicarum, de quibus supra fit mencio, sequitur et est talis.

EUGENIUS Episcopus, seruus seruorum Dei, dilecto Cancellario Exoniensi, in Theologia Magistro, salutem et apostolicam benedictionem.

Tunc iniunctum nobis a domino apostolice seruitutis officium digne peragere credimus, dum ecclesiis quibuslibet, vt in illis vberius feruor devotionis accrescat, apostolicos favores impertimur. Cum itaque, sicut exhibita nobis ex parte venerabilis fratris nostri Edmundi Episcopi Exoniensis, in Theologia Magistri, petitio continebat, quod ipse, ob singularem, quem ad sanctum Raphaellem Archangelum gerit, devotionis affectum, necnon ad altissimi laudem et gloriam, divinior cultus propagationem ac decorem, et ad hoc, quod ipsius Archangeli iugis et celebrior habeatur memoria, quoddam de eo decantandum peragendumque composuit officium, et, quod festum eiusdem sancti quinta die mensis Octobris, anno quolibet, in singulis vbi illud acceptum fuerit ecclesiis, celebretur, ac officium huiusmodi in primis et secundis Vesperis, necnon in matutinis, et aliis canonicis horis eiusdem diei peragatur et fiat propensius, exoptet apostolice desuper auctoritatis expressionis presidium. Nos igitur, pium eiusdem Episcopi desiderium in Domino plurimum commendantes, huiusmodi supplicationibus inclinati, discrecioni tue apostolica scripta mandamus, quatinus, assumptis per te sex aliis in theologia Magistris, si, et postquam, per diligentem examinationem super officio huiusmodi, auctoritate nostra habendum illud in Ecclesiis predictis, vt premititur, decantandum et observandum fore, ac etiam canonicis institutionibus non obviare repperitis, super quo tuam, et aliorum in theologia magistrorum per te assumendorum, conscienciam oneramus, festum sancti predicti, quinta die mensis predicti, per omnes, quorum ad te accesserit consensus, et qui illud acceptare deliberaverunt, in Ecclesiis supradictis celebrandum, necnon officium huiusmodi inibi in vespers, matutinis, et horis predictis, vt premititur, peragendum fiendumque

A.D. 1456.
c. marc.

Eugenius
IV.
Senis,
A.D. 1443.

fore, eadem auctoritate statuas et decernas: Non obstantibus constitutionibus apostolicis, ac consuetudinibus Ecclesiarum in quibus festum celebrandum, et officium predictum peragendum, vt premittitur, acceptari contigerit, iuramento, confirmatione apostolica, vel quauis alia firmitate roboratis, ceterisque contrariis quibuscunque; volumus autem quod, si per te huiusmodi officium approbari contigerit, illud in forma autentica quantocius transmittere non postponas.

A.D. 1443. Datum Senis anno Incarnacionis domine millesimo cccc^{mo} quadragesimo tercio, Pontificatus nostri anno decimo tercio.

Tenor vero decreti prefati Magistri Iohannis Snetyscham Cancellarii predicti nuper in dicta ecclesia Cathedrali Exoniensi, de quo suprascriptum, sequitur sub hac forma.

IN DEI NOMINE Amen.

Cancellarius
Exon.,
&c., cir.
1443—4.

Nos Iohannes Snetyscham, Cancellarius Ecclesie Cathedralis Exoniensis, in Theologia Magister, ad examinandum quoddam officium, siue historiam, sancti Raphaelis Archangeli, per venerabilem in Xpo patrem et dominum Edmundum Exoniensem Episcopum compositum et editum, assumptis nobis in huiusmodi examinatione iuxta demandatam nobis a sede apostolica potestatem, sex aliis Magistris in Theologia videlicet discretis viris

Thoma Gascoyne vniuersitatis Oxoniensis Cancellario¹

Henrico Sever

Ricardo Chester

Roberto Thwaytys

Johanne Burnebe, et

Willelmo Dowsyn, Sacre Theologie Magistris, delegatus, siue executor, auctoritate sedis apostolice specialiter deputatus.

Quia, rimato et examinato plenarie et mature totali officio, siue historia, prefati sancti Raphaelis Archangeli, per eundem Reverendum in Xpo Patrem, vt prefertur, composito, et edito, nichil per nos, neque per dictos sex in Theologia Magistros, per nos in huiusmodi examinatione nobis, vt prefertur, assumptos, repertum fuerit, aut est, in eodem officio, siue historia, sacre scripture dissonare, neque Canonicis institutionibus in hac parte obviare, quominus illud officium, siue historia predicta, in ecclesiis, vbi illud siue illa acceptum, seu accepta, fuerit, celebrandum, seu celebranda foret. Idcirco, ad laudem et gloriam summe et individue Trinitatis, Patris, et Filii et Spiritus Sancti, Divini quoque cultus propagationem et decorem, ac honorem gloriosi Archangeli Raphaelis predicti, auctoritate sedis apostolice, qua fungimur in hac parte, supradictum officium, siue historiam, Sancti Raphaelis predicti, approbamus; illudque, seu illam, tam litera, quam spiritu, sacre scripture per omnia consonum, seu consonam, declaramus, et declarando approbamus; festumque Sancti Raphaelis quinto die Mensis Octobris, anno quolibet, in singulis ecclesiis, vbi illud acceptum fuerit, celebrandum et observandum, necnon officium huiusmodi inibi, in primis et secundis vesperis, necnon in matutinis, missis, et aliis horis Canonicis eiusdem diei, peragendum, fiendum, dicendumque, auctoritate eadem apostolica, statuimus et decernimus sententialiter et diffinitive in hiis scriptis.

Tenor eciam quarumdem literarum testimonialium super huiusmodi decreto habiturum evidet sub hac serie verborum.

VNIVERSIS Sancte Matris ecclesie filiis, ad quos presens littera pervenerint, Thomas Gascoyne, Sacre Theologie Magister, salutem in Christo sempiternam. Incidat dicti laudabilis Virginis

¹ Dr T. Gascoyne, author *Locorum e libro veritatis*, Chancellor of V.C. and subsequently (1442—5) Chancellor of the Univ. of Oxon. See *Tracts of Clement Maydeston*, 1894, pp. xxxvi. 19, 99, 127. *Lincoln Cathedral Statutes* (1897), iii. p. clxxxvii.

Almeque Universitatis Oxoniensis Cancellarius, salutem in Domino T. Gascoygne, Cancellarius Oxon., &c. A.D. 1444.

Universitati vestre, tenore presencium innotescimus, quod cum nos ad examinandum quoddam Sancti Raphaelis Archangeli servitium, per Reverendum in Xpo patrem et dominum dominum Edmundum Exoniensem Episcopum editum et compositum, vna cum infrascriptis in sacra theologia Magistris videlicet Henrico Sever, Ricardo Chester, Xpianissimi Principis Regis nostri Anglie Capellanis, Roberto, Roberto Thwaytys, Iohanne Burnebe, et Willelmo Dowsyn, per Iohannem Snetysam, predictae Ecclesie Exoniensis Cancellarium, sacreque Theologie Magistrum, et in hac examinatione apostolice sedis delegatum specialiter ad examinandum officium predictum, sex aliis Magistris in theologia sibi assumptis deputatum, prout in literis apostolicis inde confectis plenius continetur, specialiter rogati fuimus et assumpti, predictum officium tam litera quam spiritu circumspectionis et diligenter examinaimus, nec aliquid scripture dissonum, aut canonicis constitutionibus contrarium invenimus obviare. Quamobrem, auctoritate apostolica in hac parte commissa, supradictum Raphaelis Archangeli servitium Catholicum in summeque Trinitatis honorem, beatorum quoque laudem, et specialiter predicti Raphaelis Archangeli, et ad incrementum et augmentationem Xpiane devocionis, necnon in auxilium et relevamen Ecclesie militantis, institutum fore decernimus, et quilibet nostrum decernit per presentes.

In quorum omnium testimonium Nos Thomas Gascoygne, Cancellarius antedictus, Sigillum Officii nostri huiusmodi presentibus duximus apponendum; et eas per Magistrum Rogerum Keys, Canonicum dicte ecclesie Exoniensis Notarium Publicum, scribi, eiusque subscriptione et signo requisivimus communiri. Presentibus tunc ibidem Iohanne Bobysssh, et

Iohanne Page, literatis, Exoniensis, Bathoniensis, et Wellensis Dioceseos, testibus ad premissa vocatis et rogatis.

Datum decimoquarto die mensis Iunii anno domini millesimo cccc^{mo} quadragesimo quarto, indictione septima, pontificatus sanctissimi in Xpo patris et domini nostri domini Eugenii, divina Providencia Pape quarti, anno decimoquarto. 14 Jun. 1444.

Et ego Rogerus Keys, Clericus Exoniensis Dioceseos, publica auctoritate apostolica Notarius predictus, omnibus et singulis, dum sic, vt premittitur, per venerabilem virum Magistrum Thomam Gascoygne, Cancellarium antedictum, et ceteros predictos in theologia Magistros, et coram eis agerentur et fierent, sub anno domini, Indictione, Pontificatu, mense, die et loco predictis, vna cum prenominationis testibus, presens personaliter interfui, eaque omnia et singula sic fieri vidi et audiui, scripsi, publicaui, formaui, redigi, signoque et nomine meis solitis et consuetis, vna cum appensione Sigilli dicti Magistri Thome, Cancellarii antedicti, signavi rogatus et requisitus, in fidem et testimonium omnium et singulorum premissorum. Rog. Keys, notarius Exon.

In quorum omnium testimonium, atque perpetuam rei memoriam, hanc presentem, nostram imperpetuum valituram ordinationem, in duabus scriptis pergameni membranis, quarum vnam partem penes Decanum et Capitulum Ecclesie nostre predictae, aliam vero penes prefatum venerabilem virum fratrem nostrum Edmundum Exoniensem Episcopum antedictum, seu penes Decanum et Capitulum Ecclesie sue Cathedralis Exoniensis, remanere volumus, sigilli nostri appensione, vna cum appensione sigilli vestri communis, et subscriptione vestra, in perpetuum rei geste memoriam, fecimus communiri. Ric. Beauchamp Sarum Epus.

Datum in Castro nostro de Shyrborn vicesimo sexto die mensis Augusti anno domini millesimo cccc^{mo} quinquagesimo sexto, nostrarumque consecracionis anno octauo, et translacionis sexto. Sherborne Castle, 26 Aug. 1456.

Gilb.
Kymer
Decanus,
et Capi-
tulum.

Salisbury
Chapter
House,
3 Sept.
1456.

ET NOS Decanus, et Capitulum dicte Ecclesie Cathedralis Saresbiriensis, premissa omnia et singula, vt prefertur, per Reverendum in Xpo patrem et dominum, dominum Ricardum, Dei Gracia Saresbiriensem Episcopum antedictum, decreta, statuta, ordinata, et disposita, quatinus ad nos, et alios dicte Ecclesie Saresbiriensis ministros, attinet, admittentes, eisdem nostrum concensum et assensum, ad hoc capitulariter congregati et Capitulum facientes, unanimiter in hac parte prebemus. Nosque, et successores nostros, ad obseruacionem nostram omnium premissorum, prout supra ordinatur, imperpetuum, per presentes, obligamus.

In cuius rei testimonium, Sigillum nostrum commune presentibus apponi fecimus.

Datum in domo nostra Capitulari Saresbiriensi, quoad sigillacionem presencium, tercio die mensis Septembris anno domini millesimo cccc^{mo} quinquagesimo sexto.

W. Booth, Abp of York, had adopted Bp Lacy's Office of St Raphael for York Minster, 10 Oct. 1454. And T. Spoffor, Bp of Hereford, did the like at a still earlier date, 6 Sep. 1445. To both cathedrals the Bp of Exeter had given red velvet copes and other generous offerings. *Lacy Reg.* iii. fo. 486, cited by Ralph Barnes, Introduction to *Bp Lacy's Pontifical*, 1847, p. vii., which service-book contains a benedictory prayer with reference to St Raphael, p. 288.

THE ORDER OF THE STALLS IN CHOIR AT SALISBURY.

(i) *As to places in the Chapter House.*

On p. 137 above we have given the present arrangement of the Canons' places in Chapter at Salisbury, which was drawn up at the request of the late Dean Boyle with a view to the inscription of the titles in the canopy work round the chamber, as has been done in the Chapter-house at Wells. It seems a pity that the design should not be completed by carving the names in the stone, or by affixing them on tablets. They were painted up in 1856, but many peeled off in the course of thirty years, and the decoration was then finally removed. The arrangement of names in Chapter differed little from choir list no. II. p. 271 below, "Grimston, Wilsford et Woodford....Ilfracombe (*olim* Beere et Charminster), Pottern, *Thesaurarius*" being placed on the *South* and "Winterbourne Comitibus (*olim* Rotesfen), Altaris pars major, Highworth...Teinton, Uffculme, *Cancellarius*" on the *North*. The places of honour opposite the door were these

Archd.	Archd.	De-	Bishop.	Pre-	Archd.	Archd.
		cani		centoris		Berks.
Winterbourne						Grimston
Comitis, &c.						&c.

I doubt whether there had been any old authority for placing Chancellor and Treasurer near the door of the Chapter-House: I suspect that it arose from a false inference from their places (*stalla terminalia*) in choir, which (it should be remembered) are near the Throne and also near the Altar.

The order in chapter-meetings is we believe not strictly kept at Salisbury, on account of acoustic difficulties, and for other reasons. But the order of stalls in the Choir is a matter of more practical interest, and it therefore may be well to give here a series of lists to trace the history of the arrangement.

(ii) *As to the Order of Stalls in Choir.*

Of the two lists given by Canon Rich Jones in his *Fasti Eccl. Sarisberiensis*, 4to. 1879—81, pp. 200—202 and 242—3, we have given the one in a revised form from the MSS., with the substance of the latter (or residence-table) incorporated with it, on pp. 129—132, and the taxation-list of 1227 on p. 133 above.

We will now add three or four later lists, two of which we owe to the kindness of Mr Malden.

I.

From a small MS. book in Salisbury Cathedral Muniment-room (Press iv. Box L) containing various memoranda ranging from 1526 to about 1561. The contents nearly all relate to the Cathedral, and may not improbably have been put together by some of the Vicars of the cathedral church.

The list was subsequently transcribed by Dr Ric. Drake (editor of Bp Andrewes' *Devotions*), who was Chancellor of Salisbury in 1661—81, and acted as *locum tenens* for Dean Pierce in 1675. The portion of his MS. collection which has a copy of this document bears the title "*Collecta e Statutis Ecclesiae Sarum.*"

We have so far departed from the original as to place the *Decani* list before the *Cantoris* list.

"PRAEBENDARI ET DIGNITATES" (Drake).

Ex parte DECANI.	Ex parte CANTORIS.
Cancellarius.	Thesaurarius.
<i>Sacerd.</i> : Okeborne ¹ .	<i>Sacerd.</i> : Calne.
" Blubery ² .	" Prima pars altaris.
" Hortun.	" Hyworth.
" Brykelsworth.	" Shyrborne ¹ .
<i>Diacon.</i> : Grimstun.	" Loders ¹ .
" Wodforde.	" Uphavyn ¹ .
" Netherhavyn.	" Grantham boryall.
" Netherbury	<i>Diacon.</i> : Durnforde.
in terra	" Writhlington et For[d- ington].
" Yatminster prima.	<i>Subdiac.</i> : Preston.
" Alton Pancrase.	" Stratforde.
<i>Subdiac.</i> : Lyme.	" Axforde ³ .
" Yatisbury.	" Minor pars altaris.
" Roscomb ⁴ .	
<i>(a space left here.)⁵</i>	
" Cherdstoke.	" Yetminster secunda.
<i>Diacon.</i> : Byshopstun.	" Warmyster.
" Alton boryall.	" Cumbe et Harnam.
" Tortun.	" Faryngdun ² .
" ⁶ Bemyster secunda.	<i>Diacon.</i> : Slape.
" ⁷ Bemyster prima.	" Husborne ⁸ .
" Netherbury	" ('Rotesfen' <i>altered sub-</i> in ecclesia. <i>sequently to</i>) Winter-
" Bedmyster ⁹ .	bourne Earles.
<i>Sacerd.</i> : Chesynbury.	<i>Sacerd.</i> : Stratton.
" Grantham	" Bytton.
austral.	" (<i>A name, ? 'Axforde'</i> <i>altered to</i>) Gyllyng-
" Hectredesbury.	ham major ¹⁰ .
" ('Charminster et	" Shiptun.
Beere' <i>altered to</i>)	" Teyntun.
" Ilfracombe.	" Ofcolme et Bedwyn.
" Poterne.	" Precentor ¹¹ .
Decanus.	

¹ From the inclusion of such names as Ogbourne, Sherborne, Loders and Upavon, Mr Malden observes that we may assign this list to the time of K. Henry VIII.

² Blewbery and Faringdon were removed from this diocese in 1542.

³ 'Axforde' has been subsequently altered to 'Gillingham minor,' doubtless when those prebends were exchanged in 1546. See Canon Rich Jones' *Fasti*, p. 354.

⁴ Dr Drake adds the alternative spelling 'Rotescamp.'

⁵ Possibly the space left here between the names indicated a gangway between the sets of seats and desks in choir.

⁶⁻⁷ Dr Drake in his copy places 'Bemister Prima' before 'Secunda.'

⁸ To 'Husborn' Drake adds 'et Burbage.'

⁹ To 'Bedmister' Drake adds 'et Rathcliff.'

¹⁰ Drake has written 'minor' here instead of 'maior.'

¹¹ There was no Precentor of Salisbury from 1536 to 1542. It will be observed that there are no stalls assigned in the foregoing list for Archdeacons, Subdean, or Succentor, officially.

II.

From the Frome and Prince Register, 6 April, 1675, is taken the following list of the Canons summoned to elect a Dean to succeed Dean Ralph Brideoake:—

<i>Ex parte</i> DECANI.	<i>Ex parte</i> CANTORIS.
Cancellarius, and preb. of Bricklesworth.	Thesaurarius, and prebendary of Calne.
Grimston.	Major pars Altaris.
Wilsford and Woodford.	Highworth.
Netherhaven.	Grantham Boreal.
Netherbury in Terra.	Durneford.
Yatminster Prima.	Fordington and Writhlington.
Alton Pancras.	Preston.
Lyme Regis.	Stratford.
Yatesbury.	Gillingham minor.
Ruscomb.	Minor pars Altaris.
Chardstocke.	Yatminster secunda.
Bishopston.	Warminster.
Alton Boreal.	Combe and Harnham.
Torleton.	Slape.
Bemister prima.	Husborne and Burbage.
Bemister secunda.	Winterborne Comititis.
Netherbury in Ecclesia.	Stratton.
Bedminster and Redcliff.	Bitton.
Chesinbury and Chute.	Gillingham major.
Grantham Austral.	Teinton Regis.
Ilfracomb.	Ufcomb.

There was no Dean in April 1675.

The Bishop was not summoned.

The Sub-dean (Ric. Kent) was prebendary Major pars Altaris.

The Archdeacons of Dorset and Berks, not holding prebends, were not summoned.

The Archdeacons of Sarum and Wilts (Thomas Lambert and Seth Ward the younger) held prebends at that date, viz. Grantham Austral, and Combe.

The Succentor was not summoned (J. Stephens, who died soon afterwards).

III.

The following list was printed in 1723 in *the History and Antiquities of the Cathedral Church of Salisbury and the Abbey Church of Bath*, 8vo., which is attributed to Dr Rawlinson. It appears there on pp. 105—6. It was reprinted in 1774 in *the Description of that Admirable Structure the Cathedral Church of Salisbury* (pp. 80, 81), 4to.

The list is of interest, as it shows what was considered to be the proper arrangement of the choir before Wyatt made his alterations about 1789.

I have merely made the obvious change of placing the Dean's side before the Chanter's, seeing that this order of dignity was not observed by the earlier editors who placed '*Cantoris*' before '*Decani*.' It may be fairly supposed to represent the arrangement of stalls about 1670—1770.

In the Choir.

<i>On the North Side of the Quire over the Stalls.</i>	<i>Over the Stalls on the South Side of the Quire.</i>
<p>Decani. <i>Olim</i> Archidiac. Dorset¹. Subdecani. Potern. Ilfracomb, <i>olim</i> Beere <i>et</i> Cha[r- minster]. Heightesbury. Grantham Austral. Chesinbury, <i>et</i> Chute. Bedminster², <i>et</i> Radcliff. Netherbury in Ecclesia⁴. Bemister⁶ Secunda. Bemister⁶ Prima. Torleton. Alton Boreal. Bishopston. Chardstoke. Ruscomb. Yatesbury. Lime Regis. Alton Pancras. Yatminster Prima¹⁰. Netherbury in Terra. Netherhaven. Wilford <i>et</i> Woodford. Grimston. Bricksworth. Horton <i>alienat</i>[a]¹⁴. Blubery <i>alienat</i>[a]⁸. Okeborne <i>alienat</i>[a]¹¹. Archidiac. Sarum. Cancellarii Sarum.</p>	<p>Praecentoris. Archidiac. Berks. Succentoris. Ufcomb², <i>olim</i> Bedwin. Teinton Regis. Shipton. Gillingham, <i>olim</i> Ramsbury. Bitton. Stratton. Winterborn, <i>olim</i> Rotesfen⁶. Hu[st]born, <i>et</i> Burbach⁷. Slape. Faringdon <i>alienat</i>[a]⁸. Combe <i>et</i> Harnham. Warminster. Gillingham, <i>olim</i> Axford⁹. Stratford. Preston. Fordington, <i>et</i> Writhlington. Durnford. Grantham Boreal. Uphaven <i>alienat</i>[a]¹¹. Loders <i>alienat</i>[a]¹¹. Shalborn <i>alienat</i>[a]¹². Highworth. Altaris pars maior¹². Calne. Archidiac. Wilts. Thesaurarii. Cancellarii Dioces[eos].</p>

¹ Between the years 1552 and 1836 the County or Archdeaconry of Dorset was annexed to the new See of Bristol. It has since the latter date been restored to its old connexion with Salisbury.

² 'Uscomb': 1774.

³ 'Bemister': *Rawl.* 1723.

⁴ 'in Ecclesiae' 1774.

⁵ 'Rotesden': 1723, 1774.

⁶ 'Bemister' 1723, 1774.

⁷ 'Huborn et Burbach': 1723, 1774.

⁸ Faringdon, Blewbery, and Sunning (with Ruscomb) being in Berkshire were alienated from Sarum diocese when the See of Oxford was founded in 1542 out of Lincoln and Sarum.

⁹ Axford was exchanged with Gillingham *minor* in 1546.

¹⁰ Yetminster *Secunda* is omitted in this arrangement of Stalls. Having been held in 1666–1703 by the learned T. Hyde who had a stall of dignity as Precentor, it came to be omitted.

¹¹ The prebends of Upavon, Loders (Dorset) and Okeborne (or Ogborne, near Marlborough), originally assigned to the Abbats of the alien monastic houses of St Wandragesil, St Mary Montebergh, and Bec, in Normandy, were alienated when alien monasteries were suppressed in England in 1414 or 1423.

¹² Sherborne prebend was dissolved when the monasteries in England were suppressed in 1534.

¹³ Altaris pars *minor* had been enjoyed by Ric. Kent in 1664–79. As he had a more honourable position assigned him (next but one to the Dean), the place of his prebendal stall was not marked.

¹⁴ Horton prebend was dissolved in the time of K. Edward VI. and the estates were granted to W. Duke of Somerset.

IV.

The present Stalls in the Choir at Salisbury were erected after 1870, much of the oaken work being antient, and Wyatt's canopies have been removed.

The arrangement of the seats as described for me by my Brother is as follows :

PULPIT.

Chancellor of the Diocese.
Archdeacon of Berks.

(*opening in desks*)
Archdeacon of Dorset.
Winterbourne Earls.

various
pre-
*bends.*¹

Shipton.
Teinton.

(*Choir Seats.*)

THRONE.

Chancellor of the Church.
Bricklesworth (frequently
assigned to the Chancellor).

(*opening in desks*)
Archdeacon of Sarum.
Grimston.
Wilsford and Woodford.

various
pre-
bends

(as on p. 272,
col. 1, nos. 23 to 7).
Heytesbury.
Ilfracomb.

(*Choir Seats.*)

³ Ufcomb (olim Bedwin).	Suc- centor.	Archd. of Wilts.	Pre- centor.
Screen.			

Introitus Chori.

Dean.	Trea- surer ² .	Sub- dean.	Pottern ⁴ . (Bishop's prebend).
Screen.			

¹ The present arrangement of these *Cantoris* stalls has no claim to antiquity, but is as follows:—Winterbourne Earls (*olim* Rotesfen), Calne, Major pars altaris, Highworth, Grantham Boreal, Durnford, [*gangway*] Fordington and Worthington, Preston, Stratford, Gillingham minor (*olim* Axford), Minor pars altaris, Yetminster II., Warminster, [*gangway*] Coombe and Harnham, Slape, Hursbourne and Burbage, Stratton, Bitton, Gillingham major (*olim* Ramsbury), Shipton.

² Canon Gordon, who has been Treasurer of Sarum since 1860, has always occupied this place near the Dean, the late Archd. T. Sanctuary having preferred the place nearly opposite the throne. In antient times the Archdeacon of Dorset sat here. But his office was removed from this diocese from 1552 to 1836.

³⁻⁴ These eight stalls face eastward. The Sacrist (represented now by Vergers) and Vice-chancellor have no place in the upper row of stalls.

The order of Precedence is as follows, as now in use:

1. Dean.
2. Precentor.
3. Chancellor.
4. Treasurer.

5, 6, 7. Archdeacons of Sarum, Wilts, and Dorset, according to personal seniority.

8. Subdean (if a Canon and prebendary).

9. Succentor (if a Canon and prebendary).

The position of a Subdean or Succentor, should he chance not to be a prebendary, is questionable. Perhaps he would rank *with* the Canons, according to his personal seniority of appointment, only of course not above the four Principales Personae or the Archdeacons. The Subdean was a very important personage in the XIIth century.

Statutum de Vicariis Choralibus 1471—2.

P. 154 note 1. The following is doubtless the Statute of 1472 to which reference is made in xivth article presented at Bp Beauchamp's visitation of 1475.

Statutum Nouum Editum per Reuerendum patrem dominum Ricardum Beauchamp Sar' Episcopum 1471 vlt: Ja:

Ricardus permissione diuina Sar' Episcopus *Ad* certitudinem presencium et memoriam futurorum Licet tam bone memorie Sanctus Osmundus Patronus noster, olim Episcopus nostre Ecclesie Cathedralis Saresbiriensis, Ad regendam dictam ecclesiam multa instituerit salubria, que tamen ad humane nature adinuenciones et machinationes inopinanter refrenandas: non sufficiunt hiis diebus, Hec siquidem Reuerendi Patres Ricardus, Robertus, Egidius, et Rogerus predecesores nostri Sar' Episcopi, dum viuebant, pastoralis solitudini attendentes: nonnulla remedia prouiderunt, et prefatus Rogerus, quod temporis Episcopis defuit, in quantum in eo erat: subditos suos desides: ad debitam diligenciam excitauit. Nos Ricardus *Beauchamp* Episcopus supradictus: regimini Sar' Ecclesie presidentes: curis solitudini continuis, et assidua meditatione aduertentes: Quod sicut eidem Rogero succedimus in honore et dignitate: sic ei in onere succedere debemus, Vrgemur, vt incomodis subditorum nostrorum, in quorum prosperitate prosperamur: amplecti voluntarios pro eorum quiete labores. / Et cum humana natura noua quotidie inuenire conatur: nostrorum statutorum edicione prout nobis possibile est: ea reprimere precipue: cum ab adolescentia sensualitas humana viros procliuius ad malum declinat: Ad ipsos statutum istud primo pro suo initio dirigere: et deinde vero eorum seniorum excessus corrigere / et in melius reformare / in hiis presertim: que / ad Dei, beate Marie matris sue / et Ecclesie honorem, ac vtilitatem: Idem Rogerus Episcopus proposuit impleuisse: Multis ex causis hiis diebus emergentibus / sano et digesto consilio, quedam ex hiis mederi: et que dubia sunt declarare, et reuocanda reuocare ac reformare: Presidentis capitulo ecclesie nostre Cathedralis antedictæ et Concanonicorum expressis consensu et assensu: intendimus Deo dante // . . *Igitur* volumus statuimus et Ordinamus . . Quod Vicarius amodo Admittendus A Decano Ecclesie nostre Cathedralis Sar' memorate, seu eius Locumtenente, aut Presidente Capitulo . cum diligenti examinatione: primo Anno in probatione existens: Primum Nocturnum Psalterii Dauitici . et vltimum scilicet: *Dixit dominus domino meo* / vsque ad *Omnia spiritus laudet dominum* . / Communeque Seruicium sanctorum: atque Commemorationem beate Marie et Sancti Osmundi . . Necnon Antiphonas Sanctorum proprias historias habentium . . ac de Temporalibus, de die

cantandis! Adiscat . et decantet corditenus /. Ac humiliter se gerat, sciens se senioribus non pre-esse . . . // Et vt sic Admissus reddat se aptiorem in fine Anni! dicat qualibet Septimana illius anni residuos Quinque Nocturnos *David* per se . vel cum socio, vbi libencius videbitur eidem expedire, // Et si in premissis ac Officio ecclesie bonisque moribus medio tempore laudabiliter profecerit! Extunc vicarius perpetuus remaneat /. Alioquin amoveatur . . vel ipsius admissio vsque ad certum tempus arbitrio Capituli differatur /. . Et alius vicarius ad presentationem Canonici prebendarii illius stalli, secundum consuetudinem loci! a decano aut presidente Capitulo substituatur. *Admissus autem Vicarius* Jurabit Decano, locum eius tenenti . seu . . Presidenti Capitulo . . pro tempore existenti! Canonicam Obedienciam et fidelitatem ecclesie

. . et quod fideliter acquietabit dominum suum in seruiciis diuinis . diurnis et nocturnis! et ei fidelis per omnia existet /

Statutaeque . consuetudines . et ordinationes ecclesie . ac Communis Aule vicariorum quatenus ipsum concernunt!

Necnon pacem . tranquillitatem . et honorem ecclesie . . Capituli . et Canonicorum eiusdem obseruabit . et pro posse suo obseruari procurabit . (.

Hoc Statutum nouum siue Ordinationem proxime suprascriptam In domo Capitulari Ecclesie Cathedralis Sar', die Veneris / mensis (Friday, vero *Januarij Die Vltima* Anno Incarnacionis dominice secundum 31 Jan. cursum et computationem Ecclesie Anglicane millesimo quadringentesimo septuagesimo primo . . Indictione Quinta . . Pontificatus Sanctissimi in Xpo Patris et domini nostri . domini Sixti diuina providencia pape Quarti, Anno primo. *Stella Comata*¹ tunc regnante /! Reuerendus in Xpo pater et dominus . dominus Ricardus Dei gracia cognominatus Beauchamp Episcopus Sar' . presentibus ibidem venerabilibus et circumspicis viris Magistris

Thoma Hawkins, precentore . .

Willelmo Yve, Cancellario . .

Ricardo Whitby, Thesaurario . .

Johanne Stretton . .

Johanne Cranborn . .

Willelmo Nessingwike . .

Willelmo Fidion . .

Willelmo Osgodby.

Willelmo Crowton . et

Johanne Segden, Canonicis residenciariis Capitulariter congregatis et Capitulum facientibus . . coram omnibus et singulis vicariis choralibus! hora Capitulari inibi consueta personaliter constitutis et comparentibus: per prefatum venerabilem virum magistrum Thomam Precentorem statutum ipsum, et ordinationem huiusmodi, de verbo ad verbum legentem! solempniter /. decreuit declarauit et diffiniuit / Demum publicari fecit. Illudque decetero inconcusse et fideliter seruari uoluit statuit et mandauit. Hiis etiam Testibus, Discretis viris,

Simone Brabon bedello

Philippo Raynold, Janitore, et

Johanne Machon, Notario publico Apostolica et Imperiali Auctoritatibus, Clerico Capitulari ecclesie prememoratae, presentibus ad premissa vocatis specialiter.

¹ *Stella Comata*. This comet of 1471—2 seems to have been the first that was ever scientifically observed, John Muller of Königsberg ('Regiomontanus') being the observer.

Forma Juramenti	}	Ego N.	vicarius /
vicariorum Chori		Juro . per hec sancta euuangelia per me corporali-	ter tacta, canonicam obedientiam Decano et ipsius
ecclesie Sar' in		Locumtenenti, ac cuicumque Presidenti Capitulo /	
eorum Admissio-		pro tempore existenti:	
nibus primitus		fidelitatem ecclesie Sarum....	
prestandi / . etc. ¹		et quod fideliter acquietabo dominum meum in	
vt supra peragere,		horis diurnis et nocturnis, et ei fidelis per omnia	
exercendi ad istud		existam . .	
signum			
liquet			



Statuta . consuetudines et ordinationes ecclesie: ac Communis Aule / quatenus me concernunt:

Ac pacem . tranquillitatem et honorem ecclesie, Capituli / et Canonico-
rum obseruabo . et pro posse meo obseruari procurabo . /

Sic Deus me adiuuet: et hec sancta Dei ewangelia :—

¹ On p. 274, in the passage marked as above, Psalms cix.—cl. (*Vulg.*) are reckoned as "*the last nocturn*" of the Psalter of David, although their liturgical use is Ps. cix.—cxxxii., cxxxiv.—cxli., cxliii.—cxlvii., for Evensong, partly on Sunday, and partly other days throughout the week, Ps. cxxxiii. at Compline, Ps. cxlii. at Lauds on Friday, and Ps. cxlviii.—cl. at Lauds daily. It is interesting to note that Cranmer, in his preface "*Concerning the Service of the Church*," prefixed to the Book of Common Prayer of 1549, in one of the few original passages, amid so much that he has merely translated from Cardinal Quignonez, makes use of the same terminology as Bp Beauchamp uses: whereby *the entire psalter* (and not merely Ps. i.—cviii.) is considered as being distributed into seven "Nocturns."

APPENDIX ON THE ALTARS AND CHAPELS IN SALISBURY CATHEDRAL CHURCH.

The number of altars in the new Cathedral Church of Salisbury was, as we have seen, considerable¹. The foundation was laid 28th April, 1220²; and on the eve of Michaelmas, 28th Sept., 1225, Bp Richard Poore dedicated the *Trinity Altar* in the Lady Chapel, and two others near it³.

In 1258, in September, the church was completed sufficiently for the *High Altar of the Assumption* to be hallowed by Abp Boniface, either on Michaelmas Day itself, or upon St Jerome's Day, the morrow of St Michael. It is not unreasonable to suppose that the proceedings occupied more than the single day⁴. It was, I suppose, at the same time that several other altars were dedicated, as there are piscinas and aumbries apparently coeval with the original walls of the transepts. The altar of St Andrew indeed seems to have been erected two years earlier, in 1256: and preparations were made about 1222 for altars of B. Nicholas and Mary Magdalene, and St Thomas of Canterbury in the S.E. and N.W. transepts, respectively; and very probably some others were mentioned on a couple of leaves which have been torn out of the Osmund Register, besides those which Bp Poore dedicated in 1225. *Osmund Reg.* II. pp. 140, 141.

In 1267 Rob. de Karevile, Treasurer of Sarum, by his will left

"septem libras ad emendum .xiii. phialas argenteas, ut quodlibet altare duas habeat in ministerium in perpetuam mei memoriam." *Sarum Charters*, p. 343. This clearly implies that within a few years after the High Altar had been dedicated there were no more than seven altars. See above, p. 195.

¹ See above, pp. 73—9, 185—223. In parish churches in England *five* was (Mr Micklethwaite says) a common average number of altars. The small churches which had no side aisles or transepts had a least a second and third altar, right and left of the entrance of the chancel, outside the chancel screen. In the Eastern Church there are sometimes additional altars attached, in what are called *parecclesia* (side churches) used for ferial commemorations. But these, as a matter of principle, are walled off from the main church. Neale, *Eastern Church*, pp. 183, 1203.

² "April 20th" in Brown's *Guide to Salisbury Cathedral*, p. 9, is a misprint for April 28th. See *Osmund Reg.* II. p. 12.

³ *Osmund Reg.* II. p. 37.

⁴ Sept. 29th, 1258, is the date given in *Flores Historiarum*. But Sept. 30th was the annual Dedication Day, observed as an anniversary. See p. 11 (Kalendar).

We will now give some additional notes upon the various Salisbury Cathedral Altars and Chancies in order.

(1) The High Altar which is dedicated in honour of the Assumption of B. Mary. (See above, pp. 74, 206—7.)¹

This dedication had been performed by Abp. Boniface '3 Kal. Octob.' i.e. 29 Sept. 1258. (*Flores Historiarum*, Rolls Series, iii. 249.) The annual Dedication feast was observed 30 Sept. (Kalendar in *Processionale* MS. 148 at Sarum, the volume from which we are deriving our account of the *ablucio altarium*)².

The *consuetudinarium* is supposed to have been drawn up in Bp R. Poore's time, i.e. before 1230, and while the choir of Salisbury was not yet built. The text however as we know it, where it speaks of the blessing of Holy water on Sundays (cap. 68, *Osmund Reg.* i. p. 116) contains a passage which reappears [with some modifications] in the printed *Processionale* (p. 1) in which the presbytery and its altar are

¹ An iron-bound ark or coffer for keeping documents and relics stood by the 'principal altar' at Old Sarum, and a red 'pallium' with golden eagles was placed before it in 1222. *Osmund Reg.* II. pp. 136—7. See also in the *Consuetudinary*, c. 25, *id.* i. p. 52.

² Possibly the original occasion may have been on Michaelmas Day the 29th, but in later years it may have been thought better to keep the anniversary on the 30th, disturbing St Jerome's Day in preference to that of All Angels.

In the accounts of the Clerk of the Works 1464 there is an entry 'pro clauibus nouis, et vna stapula noua, cum reparatione serurarum in tabula ad summum altare.'

23 Oct. 1471. Bp Beauchamp caused a tabernacle of wood to be made, 'fabricatum curiose, pluribus ymaginibus sculptatum,' to stand before the high altar (*Machon Reg.* fo. xxxix.).

The B. Sacrament or Host was reserved *in summo altari*, at least at the date of the Statutes of the Robert and Margaret Hungerford Chantry, 1 May, 1472. (*Hobhouse Chartulary*, 322 β , cap. VII.)

From the *Osmund Register* fo. 1^b we learn that in earlier times there had been the Image of B. Mary, the relics with six candles before them set on high (*in eminencia*), together with the crucifix and other images (i. p. 8).

On the Image of B. V. M. see *Machon Reg.*, fo. ix. There was an Image of our Lady *extra nauem*. Before it subtreasurer J. Cooke, who died 22 Aug. 1469, was buried (*Machon*, p. 238). Another *in valuis ecclesie*. Geoffrey Curteis was charged 28 Sept. 1351 for neglecting to keep a lamp burning before it as part of the rent of his house in the Close. (*Corffe Reg.*, p. 74.)

Although Mr Harford Pearson speaks of basons, with water and a towel placed 'on the shelf over the Piscina' (*Sarum Missal in English*, ed. 1868, p. lii.), I have not been able to trace the authority for this direction. For my own part I am inclined to question whether any piscina was required at high mass in our English Churches until the vessels had been carried back into the sacristy. For the side-altars or chapels each group at Salisbury was provided with aumbries and piscinas (usually a pair of each).

1 Oct. 1404. The Dean (J. Chandler) announced his intention of providing 'duos torchetos ardentis ad summum altare tempore eleuationis corporis Christi, ad magnam missam, singulis duplicibus festis, et in festis ix lectionum, et in commemoratione beate Marie; et promisit tunc ibidem se soluturum singulis annis choristis huiusmodi torchetos tendentibus iiii.s. pro eorum labore' (*Draper Reg.* p. 36).

18 Apr. 1407. It was agreed that oblations at the High Altar at high mass on St George's Feast should go to the fabric (*Id.* p. 76).

10 March, 1443. It was ordered that two 'torches' should be displayed at the High Altar, and 6d. per annum charged upon the Chancellor's mead for the purpose, the residue of the expense to be borne by the Fabric, on the ground that this fund receives all oblations of wax excepting only those made at the high altar (*Hutchins*, p. 78).

mentioned as follows: ...*'peractis hijs que ad capitulum pertinent, sacerdos ebdomadarius [alba indutus, in capa serica] cum diacono et subdiacono textum deferente, et puero deferente thuribulum, et [duobus] ceroferarijs et acolito crucem ferente, omnibus albis [cum amictibus] indutis et ad altare in medio presbiterij conuersis (the Proc. reads 'et in medio presbiterij ad altare conversis')...ad gradum chori aquam faciat benedictam.'*

There is much probability in the suggestion of the late Canon Rich Jones that the high altar in the 13th century was placed under the figure of our Lord in glory at the intersection of the eastern transept and the choir, considerably westward of the site which the altar now occupies, and (as he says) already occupied before the Reformation. He refers to *Will. Archaeol. Mag.* xvii. 136 and to the *Sacristy*, 1881.

As has been noted above (p. 225) a weekly mass was said *pro benefactoribus* in 1472—3 'ad altare beate Marie,' which, strictly interpreted, might mean the high altar, though other interpretations have been suggested. Moreover at a later date, viz. in 1524, Edmund Audley, Bp, was buried 'in the Chantry Chapel which he had built in honour of the Assumption' somewhat to the north, '*in presbyterio ex parte boreali*' (Fasti, p. 104). Judging from the condition of the East wall, Mr Malden tells me that it is clear that this chantry had an altar to itself. However the 'altare principale' had the same dedication¹.

Near the high altar in Old Sarum Church there had been (perhaps on the north side; Rock, *Church of our Fathers*, iii. 97) an image of the B. Virgin, and in 1179 canon Herbert had provided a light (*mortarium*) by night, 'juxta magnum altare, ante imaginem sancte Marie.' *Osmund Reg.* i. 252. Cf. p. 53. A silver corona with three chains held up the silver Dove in which the Eucharist was reserved: *id.* ii. 129. There was a cross with two curtains over the high altar, *id.* ii. 134.

Mr Malden send us the following extract from the *Machon Register*, p. 73 :

23 Oct. 1471.] 'Memorandum quod Reverendus pater dominus Ricardus Beauchamp, episcopus Sarum modernus, In domo Capitulari, coram quibusdam dominis canonicis residentiariis stantibus, fieri legi fecit per magistrum W. Nessingwyke quandam partem Indenturarum, concernentium Tabernaculum Ligneum quod pro capitali loco summi altaris Ecclesie sue Sarum fabricari curiose [et] pluribus ymaginibus sculptari fecerat ibidem situandum.'

(W. Nessingwick was at this time prebendary of Farringdon and Subdean. He gave one of the windows in the Cathedral library.)

In 1601 a payment was made "to the Mason for repairing the Altar walls where the Commandments are, for one day, 1s. A labourer to serve him, 6d."

On this entry Mr F. R. Fisher, Clerk of the Works, has left a memorandum :

"1870, July 8. I was anxious to know if the Altar shown in Vertue's plan under the centre of the Eastern Groin of the Choir was a stone one. Mr Hutchence [former Clerk of the Works] had one of the paving stones in the centre line of the groin removed, when we found that the ground under was loose rubble. I conclude from this that the screen shown by Vertue was a wood one, and the original stone screen repaired was under the arches next the Lady Chapel. I do not believe that Wren ever put up an Altar Screen, but that it was perhaps

¹ The case of several altars of the Holy Rood both in Wells Cathedral, and at Evesham, and in the latter church two of St John Baptist also, shows that a repetition of an altar title in a church was not unknown.

of wood some years before his time. I now believe that the altar described by Price as Haselbury stone was the walls that filled in between the arches (see Vertue), and the same as repaired above." (F.F.)

Mr Fisher notes also:

"There is mention in the Clerk of the Works' accounts of 'the wooden altar.'"

"The ancient chantrey Chapels remained in the Cathedral until towards the close of the last century, when we know they were nearly all destroyed....It is evident that within a few years after the Chapels had ceased to be used for religious services some of them were turned into stores and receptacles for lumber. Thus in 1585 'a key' is provided 'for the Chapel where the Glazier laid his coals,' and in 1586 another key 'for a Chapel door for to lay the Glazier's things in.' In 1606 a Chapel is mentioned 'where the lime is laid.' In 1613 two labourers are at work 'carrying sand into the Chapel by the Cloister door.' In 1634, the year of Archbishop Laud's Visitation of the Cathedral, men are employed in 'ridding all the lumber and timber out of the Chapels.' But in 1683 there is again proof of their being used for stores; for in that year there is a charge 'for a new key and mending the lock of the Chapel door, where they put their poles.'"

"In 1635 is the following entry:

'To the plumber 2 days about the leads on the Almes Chapel, 2s.' This must have been either the Hungerford or Beauchamp Chapel: they being the only Chapels which, being outside the fabric, had distinct roofs." (F. Fisher.)

NOTE ON THE IMAGES IN THE CATHEDRAL CHURCH.

Besides the Images of the Blessed Virgin at the High Altar (*Machon Reg.* fo. ix, *Consuet. Osmund Reg.* fo. 1^b) in the nave, 'extra naum ecclesie' *Machon Reg.* 1469 p. 238), 'in valuis ecclesie' (*Corff. Reg.* p. 74. 1351) at the W. door, and at the altar in Gesem (see p. 305) [and in Hungerford Chapel] Mr Malden has found Images of the following saints mentioned as formerly existing in the Cathedral Church:

St Blaise

St James

St Roche

St Christopher, *Hutchins Reg.* 1443. fo. xxxiii^b = p. 70.

And an Image of our Saviour¹.

(2) The Altar of St Osmund. (See above, pp. 74, 207.)

It may be necessary here to distinguish between burial places (two or more), and possibly also between altar and shrine.

About ten years after the MS. Processional had been written, the request made several years before for St Osmund's canonization was granted by the Pope. The remains of the great Bishop of Sarum, who had died in 1099, had been translated from Old Sarum, 14 June, 1226, to the new Cathedral Church², and placed for a time 'on the south syde

¹ [There was an 'ymago Ihu,' and another 'gloriose virginis Marie,' in the Hungerford Chapel in 1472 (Chantry Statutes, cap. ix). Probably that to which Mr Malden refers was an older one, used in the ceremonies of Good Friday, Easter and Ascension Day.]

² 'A castro Sarum usque ad Novam Fabricam.' *Osmund Reg.* 11. p. 55. For some reason his Translation Festival was not kept on June 14, but on July 16. Possibly this was the time when the new shrine was ready. The

of our Lady while the Shrine was a makyng' (Leland iii. p. 79, ed. 1744). Two years later Pope Gregory IX. was pressed to give effect to the petition, which had gone up from Salisbury, in the time of his predecessor, but in vain. Bp Engham and Bp Halam were unsuccessful.

Two centuries had passed when Dean Chandler in 1416, and again, as Bp, in 1424, in the pontificate of Martin V., interested himself to stir the matter which had been so often hindered. In 1456 Calixtus III. decreed the canonization of Osmund; and one of the earliest effects of the decree doubtless was the raising of an altar of St Osmund somewhere near the place where he was laid. Judging from the place chosen for the insertion of this note in the margin of this service-book about that date, I am led to conjecture that this altar was behind the Great Altar of the Assumption, i.e. it was either due East, or S.E., of the high altar, and that it was washed before the procession left the choir or presbytery. Very shortly after the canonization we find a mention of such an altar of St Osmund; in the will of Robert Lord Hungerford, 22 April, 1459. Nicolas, *Testam. Vetusta*, p. 294.

The plan of "circ. A.D. 1733" reproduced by the late Recorder of Sarum, Mr J. D. Chambers, in his *Divine Worship in the 13th and 14th Centuries*, &c., marks St Osmund's plain tomb in the very centre of the *Salve* or Lady Chapel. This seems *a priori* the more natural position for the tomb of so eminent a personage. It is not as if he had been buried quietly at Salisbury before people found out his worth; he was brought there more than a century and a quarter after his decease, and though he was not canonized at that time when his remains were brought from Old Sarum, yet the testimony of Leland that Osmund had been temporarily placed 'on the south side of our Lady' while the shrine was being prepared (in the latter half of the 15th century), implies, I think, that in Leland's own time (cir. 1530) the completed shrine was *before* the altar of the Blessed Virgin, rather than on the south side of it.

(A) The Audley Chapel.

Edmund Audley, Bp of Salisbury 1502—24, built in 1520 a chantry chapel which still stands on the north side of the high altar '*in parte boreali summi altaris*' (Constitutiones), '*in presbyterio, ex parte boreali*' (Leland): 'eastward of the choir door, north of the altar' (*Price*). It was dedicated in honour of the Assumption of the Blessed Virgin. (Rich Jones, *Fasti Sarisb.* p. 104.) Bp Audley died at Ramsbury, 23 Aug. 1524, but was '*tumulatus Sarum, in capella a se condita [ex] boreali altaris parte*' (MS. Fasti), where he had founded a chantry for his soul. There was clearly an altar against its eastern wall.

(3) The Altar of St Martin. (See above, pp. 74—5, 207—8.)

This, the text tells us, was reached by passing out of the choir through its north door.

general observance of St Osmund's Translation was the subject of debate in Convocation so late as 1480. Wilkins' *Concilia*, III. p. 613. By an Indulgence 23 Jan. 1472 Sixtus IV. encouraged attendance of worshippers at both the festivals of St Osmund 'in obitus et Translacionis festivitibus.' *Misc. et Statuta*, fo. 12. A clause to mention such as should contribute to the erection of the 'shryne of the blessed saynt Osmunde whiche ys nowe in makyng' was written inside the cover of the MS. Processional at Salisbury for insertion, doubtless, in Bidding the Bedes.

By his will proved in 1501, J. Doggett, Chancellor of Sarum, bequeathed £10 to St Osmund's shrine. *Fasti*, p. 339. In 1485 the prebend of Horton was sequestrated and the revenues devoted to the making of the shrine, *id.* p. 394 n. The *Statutum de Capis* (1490) directs that each new Bishop should give £20, or a silk cope for use in the Cathedral service, 'in honour of B. Mary, St Osmund and all Hallows.'

It was St Martin who sent St Ninian as a missionary, and his dedication is ordinarily a sign of early foundation among our English churches¹. Although neither of the three altars first dedicated at Salisbury bore this name, it seems highly probable that there was one of this dedication at Old Sarum, and perhaps one was erected at new Salisbury before the high altar was consecrated. At all events plans and preparations for an altar of St Martin were already taken in hand. A '*pannus unus vetus*' before this altar is mentioned in the Treasurer's Inventory of 1222, *Osmund Reg.* II. 134; and the altar is mentioned also in the Consuetudinary (*id.* I. pp. 128, 134), where it is directed that this should be the first altar visited in the *first* Wednesday procession in Lent², and that hither two priests were solemnly to carry the cross from the Sepulchre on Easter morning, going through the south door (*ostium australe*) of the presbytery and returning through the midst of the choir. (Compare with this the printed *Processionale* pp. 91, 92, where the direction is given in different words. There St Martin's altar is not expressly named, but '*an altar on the north of the church.*')

When St Martin's day fell upon a Sunday, 11 Nov. *litera dominicalis* G, the procession was to visit his altar before passing before the Rood (*Brev. Sarum* I. p. mcxc.) 26 May, 1374. W. Okeburne, canon of Sarum, increased the endowment of the perpetual chantry which Herbert de Bedewynde (whose obit was 4 Sept. cir. 1243—84) had previously founded at the altar of St Martin; and he stipulated that his own name should be added to the commemoration after his death. (*Muniment Room*, Press 4. O.)

I feel some doubt about the identity of Herbert (canon) of Bedwin as Rich Jones in one place makes the canon of Old Sarum cir. 1179 (*Osmund Reg.* I. p. 252) to be 'Herbert,' while in his *Fasti* p. 362 he gives him as Hubert, distinguishing Herbert as his successor.

I have no doubt that St Martin's altar was in a chapel of the north-east transept. It is generally said to be the altar nearest the north door of the choir. The celebrant there had to his right a double aumbry or recess with structural shelves, in the return wall. The more easterly of these has at the bottom a piscina below its shelf. I should think it *à priori* more natural, however, to go to the more remote corner of the transept first, and then to pass to the more southerly chapel, instead of retracing steps and passing a washed altar on my left hand. Possibly the modern practice in continental churches, in the order of visiting altars for censuring or washing them (if indeed the last-named ceremony be now done), would throw some light upon this question. The priest celebrating at the extreme north of the N.E. transept has a double aumbry to his left hand, with remains of the original oak doors still in place.

¹ Dedications in St Martin's honour appear to have been continued; for we find such a dedication of a small new church at Marlborough with this title in 1240.

² The other five being St Katharine's, St John the Evangelist's, *Salve*, St Laurence', and the Morning Altar.

It has been suggested that the Sacrament was reserved at St Martin's altar. But why then was there to be a light burnt only at night? We find also that (at least in the 15th century) it was reserved at the High altar. See above.

Brown's *Illustrated Guide* (1885) places an altar of St John in the south choir aisle or S.E. transept alongside of that of St Mary Magdalene (p. 33), but *Brev.* I. p. clxviii and other passages show pretty clearly that the altar next St M. Magdalene's was St Nicholas'.

(4) St Katharine's Altar. (See above, pp. 75, 208.)

When St Katharine's Day (25 Nov. G.) fell on a Sunday the procession was to visit her altar before passing before the Rood. *Brev.* i. p. mcxcvi.

As I have already mentioned there are two recesses with shelves, the more easterly one containing a piscina.

(5) The Altar of [St Peter and] the Apostles. (See above, pp. 75, 179—80, 208.)

We pass now eastward to the most northerly of the three altars which were dedicated by Richard Poore Bp of Sarum, 4 Kal. Oct. (i.e. Sept. 28th) in 1225. 'Aliud eciam dedicauit altare quod est a parte aquilonari in honore beati Petri, apostolorum principis, et aliorum apostolorum,' says the Osmund Register (ii. p. 39). There were ornaments already in the hands of the Treasurer for this altar, or one of the same dedication, in 1222 (*id.* ii. 139).

20 Sept. 1326. Henry de la Wyle gave a house 'iuxta scholas grammaticales, propinquius ex parte australi' to provide a clerk for the three chaplains who should celebrate daily '*ad altare Apostolorum*,' and for the two daily masses there for the souls of William of York formerly Bishop (*ob.* 1256), and Ralph of York formerly Chancellor (*ob.* 1309), '*et ad omnes missas capitulares que ibidem celebrantur.*' (*Muniment Room*, Press 4. O.) Henry de la Wyle, Chancellor of Sarum Cathedral Church, died 7 June 1329. See *Calend. Inquis. ad quod dampnum*, 20 Edw. II. and Patent 20 Edw. II. (A.D. 1396—7), membrane 9. Jones' *Fasti Sarisburienses*, p. 337. Chancellor Ralph of York, like his successor H. de la Wyle, was a benefactor to the chapter library. Some volumes presented by Chancellor Ralph are still in the Cathedral Library at Salisbury, viz. MS. 11, S. Clementis *Recognitiones*; MSS. 44—5, *Vetus Testamentum cum glossa*; 91, 102 *Evangeliiaria*; 142, Isidori *Etymologiarum*, &c.; 161 *Cantica et Proverbiorum Liber*.

The altar of St Peter and Apostles appears in *Brev. Sarum* i. clxviii., as being called simply "*altare Apostolorum*."

In the plan of 1733, reproduced by the late Recorder of Salisbury, the learned Mr J. D. Chambers, the tomb of Bp Roger, who had died in 1139 at Old Sarum, and was removed to Salisbury, is identified with that in a recess in the north wall by the altar of the Apostles. The site of the altar is now covered by the Gorges monument, which hides some curious 16th century glass representing the last communion of the B. Virgin, a figure of St Christopher, &c.

Here there is a double aumbry in the north wall.

In the plan prefixed to the 'Register of St Osmund' i. (Rolls Series, 1883), Mr Rich Jones gave the title of "St Peter's Porch" to the south-east porch which (formerly) led from the retro-choir into the Bishop's Garden. I understand from Mr Malden that he has not been able to trace this name earlier than the seventeenth century; and, as the porch is on the opposite side of the Church to St Peter's altar it seems decidedly infelicitous, and to need stronger support than the apology offered on page 28 of the 'Handbook to Salisbury Cathedral.' Mr Malden finds in 1587 the name "St Stephen's Porch" which suits it better, as it was next St Stephen's altar: and in like manner the north Transept porch was called 'St Thomas' Porch' (being near Abp Becket's altar). The present north porch was known as 'the Great Porch,' and the west porch was called for some reason 'the Blue Porch.' As at Jerusalem (*Acts* iii. 2), there was at Salisbury a porch or gate '*quæ dicitur Speciosa*,' viz. the Great North Porch. It

is on record that John Cariter, prebendary of Stratford, whose will was proved in 1443, desired to be buried near Walter lord Hungerford, and that he undertook 'pauiare cum marmoreo borialem partem nauis ecclesie, incipiendo a capite altaris matutinalis, vsque ad portam que vocatur *Speciosa*'—i.e. from opposite the Hungerford tomb to the north porch. This old pavement is still *in situ*. (Hutchins Reg. fo. 32.) The north porch had an enclosure put up in it, and there were glass windows there sometimes requiring to be mended.

(6) The Altar of Holy Trinity (and All Hallows) in the 'Salve' or Lady Chapel. (See above, pp. 75, 208.)

The full title "altare Trinitatis et Omnium Sanctorum, quod dicitur *Salve*," appears in the printed *Processionale*, p. 17. 'Holy Trinity altar' is mentioned incidentally in *Brev.* i. p. ccxxix. in connexion with the procession of the Boy Bishop at Childermas, and the title '*Salve*' occurs *Brev.* i. p. clxviii. It was so called after the opening of the line *Salve sancta parens enixa puerpera Regem* derived from the 'Carmen Paschale' of the fifth century poet Sedulius, and employed as the office or introit of the 'votive' mass of the Blessed Virgin, which may be more correctly described as the Mass sung ordinarily in the Lady Chapel except from Advent to the Purification, and likewise sung in choir on Saturday or whenever else her weekly commemoration is observed¹, *Missale*, p. 779.

According to a custom, instituted at least in the diocese of Lincoln by a contemporary of Bp Poore, a tablet was erected near the altar to record its dedication, date, and title. Leland in the first half of the sixteenth century noted (perhaps with some inaccuracies) the title which he saw in the Lady Chapel at Salisbury. It was thus printed in 1744: "Orate pro anima Richardi Poure, quondam Sarum Episcopi, qui ecclesiam hanc inchoari fecit in quodam fundo vbi nunc fundata est, ex antiquo nomine Miryfelde, in honorem beate Virginis Marie [i]iij. Kal. Maij in festo sancti Vitalis martyris anno Dñi Mcc. xviii. [28 Apr. 1219] regnante tunc rege Richardo post conquestum primo. Fuitque ecclesia hec in edificando per spacium .xl. annorum, temporibus trium regum, videlicet antedicti Richardi, Joannis et Henrici .iij. Et consummata .viii. Kal. Apr. anno Dñi. M.cc.lx°. [25 March, 1260]. Iste Richardus Epūs fundauit missam Beate Marie Virginis solempniter in hac capella cotidie celebrandam, et appropriauit rectoriam de Lauerstoke ad sustentacionem eiusdem misse. Qui quidem Richardus Epūs postea translatus fuit ad episcopatum Dunelmensem: fundauitque monasterium apud Tarrant in comitatu Dorset: ibique cor eius, corpus uero apud Dureham, humatum est. Et obiit .xv. die Aprilis Anno Dñi M[cc. xxxvij. anno Henrici regis tercij xxj°.]” Leland, *Itin.* fo. 62 = iii. p. 77.

In the 5th article of *detecta* at Bp Beauchamp's Visitation in 1468 (*Machon Reg.*) it was alleged that the 'missa defunctorum, alias Benefactorum *ad altare Sancte Marie*' was neglected. Does this

¹ The same introit is used for a somewhat different mass on the Vigil of the Assumption, *Missale*, p. 863. I suppose the hours of the Blessed Virgin were sometimes sung here *in conventu* out of choir. Possibly Wyatt's stone seats or stalls in the retro-choir may represent traces of an early accommodation for the canons and others attending such services, but I cannot prove this. In the '*Information for Pilgrymes vnto the holy lande*,' written about 1470, and printed cir. 1481—92 by W. de Worde, the third Station or Holy Place mentioned, within Jerusalem, was "In the sepulchre chirche of our lord, on the north syde of the temple, ... a chapell where Criste apperyd fyrst to his moder after his resurreccion, and sayd '*Salve, sancta parens*.' ... where is "Indulgence .vij. yeres and .vij. lentes."

mean the *Salve* altar? I think very probably it is what was known in 1539 as 'the *morow masse aulter*.' See below no. (xxviii).

We ought to mention here those fifteenth century Chantry Chapels annexed respectively left and right, and the third placed opposite, due west of the Trinity altar and Lady Chapel, but removed in the 18th century, about 1789, by Wyatt. The eastern end of the Beauchamp Chapel, formerly standing on the south of the Lady Chapel, was flush with the east wall of the Lady Chapel itself. But the Hungerford Chapel, which was on the north side opposite to it, did not extend quite so far eastward, as may be seen from old engravings.

(B) *The (Robert) Hungerford Chantry.*

With *Altar of our Lord and our Lady.*

Of this Leland says, (fo. 63), 'Robert Lord Hungerford dyed 18 of May, A.D. 1459. Robert is buried on the North side of the Altare of our Lady Chapelle in a Chapelle of his own Foundation. Margaret wife to Robert; and Doughter to William Lord Botreaux, is buried in the Midle of the same Chapelle in an High Tumbel.' A curious

¹ In the Robert, Lord Hungerford Chantry Chapel of our Lord Jesus and B. V. Mary.

¹⁴ Oct. 1471. Bp Beauchamp consecrated a marble tomb 'in capella nouiter erecta per nobilem dominam Margaretam dñam de Hungerford &c. iuxta sinistrum latus capelle sancte et benedictæ Trinitatis ecclesie cathedralis Sarum in orientali parte ibidem antiqui. situat' et fundat'. He also consecrated in the said chapel the altar in honour of our Lord Jesu Christ and His most blessed Mother the Virgin Mary (*Machon Reg.* fo. xxxviii^b). The Statutes of the Hungerford Chantry, as given by Margaret Lady Hungerford and Botreaux, in accordance with her letters patent dated in the Chapter House at Salisbury 1 May (12^o Ed. 4) A.D. 1472, are recorded in the *Hobhouse Chartulary*, 322^β, and consist of twenty-one articles. The chapel which she had built was dedicated 'in honore Ihesu et beate Marie.' There were to be two chaplains, and the Dean and Chapter were to have power to remove either of them if convicted of notorious offence or crime. Besides grosser errors, the breeding of hounds or hawks, playing at cards, dice, or hand-ball (manualium pilarum, perhaps 'fives') were expressly forbidden. The foundress placed 'sub altare' a chest for the evidences and the most valuable of the jewels, ornaments and vestments of the chapel to be preserved in. The three keys of this 'cista communis' were to be in the custody respectively of the chaplains and the foundress (and the D. and C. after her decease). An inventory in duplicate to be made, and viewed by each chaplain on appointment. An account (compotus) to be rendered in Michaelmas week (Art. 1—6). Each chaplain might have a month's holiday. They were to live in a 'Robert Ld. Hungerford's Chantry-House' in the Close. Not to exchange the chaplaincy for any other benefice (Art. 10—12). If a chaplain is too sick to celebrate, he must say personally, or by deputy, a nocturn each day, if in Lent; or at other seasons (principal feasts alone excepted) 'duos nocturnos de psalterio David.' If both are *hors de combat*, the D. and C. appoint a substitute. Their stipends to be 12 marcs apiece. No money to be lent out of the chest. No property of the chapel to be pawned or made away with (Art. 13—17). The ornaments and vestments in common use to be kept in an aumbry (in quadam alia cista infra capellam...in muro ibidem sub una serura), each chaplain having a key. They are to follow the choir in vicars' habit for High Mass, Evensong, and Compline on Sundays and Festivals, and get their masses over in time to attend the processions (Art. 18, 19). The ordinances (Artt. 20, 21) with the form of Oath on admission, and the clause reserving to the foundress right to revise the Statutes. The articles relating to the Chaplains' religious duties prescribe that on first entering the Cathedral Church each day, '*genuflectentes, animas prefati Roberti et prefate Margarete in memoria habentes, dicent, et uterque eorum dicet, coram Corpore Christi in summo altari, hanc orationem,*

painting of 'Death and the Gallant,' formerly on a wall of the Hungerford Chapel, is represented in Benson and Hatcher's *Salisbury* p. 542, and in Gough's *Sepulchral Monuments*, II., plate lxii., p. 187. There was also a painting of St Christopher at the west end of this chapel.

Ave verum Corpus natum [de Maria uirgine, Vere passum immolatum in cruce pro homine. Cuius latus perforatum unda fluxit sanguine, Esto nobis pregestatum mortis in examine] O clemens, O pie, O dulcis Jesu, fili Marie, nobis miserere. Et anima Roberti Hungerford, et anime pro quibus Margareta H. orare tenetur, et anime omnium fidelium defunctorum per dei misericordiam in pace requiescant. Amen. Cum Oratione diuina (?dominica) et *Aue Maria*. (cap. 7.)

They are to say Mattins (if possible) together, before 8 a.m. and Evensong between the first and last peals for Evensong in Choir. Their masses

Day	First Chaplain (cir. 8 a.m.)	Second Chaplain (cir. 10 a.m.)	
S.	de Trinitate	de Die	Except on Christ- mas, Easter and Whitsuntide they are to say daily Placebo, Dirige with nine les- sons and the com- mendations, for the souls specified (cap. 8)
M.	de Nomine Jesu	<i>Rorate</i> de B. V. M.	
T.	de Spiritu Sancto ...	de Die	
W.	de Requite	de Die	
Th.	de Corpore Christi...	de Die	
F.	de .V. Vulneribus Christi	de Die	
Sat.	<i>Salve Sancta parens,</i> et aliter de S. Maria V. sec. usum Sarum	de Die	

and to remember the souls of the founders and benefactors of the chantry.

Directly after Evensong, '*genuflectentes dicent coram ymagine Ihesu in eadem capella, in honore Ihesu, hanc orationem*

❧ O Rex gloriose inter sanctos tuos qui semper es laudabilis, et tamen ineffabilis, tu in nobis Domine et nomen sanctum tuum inuocatum est super nos: ne derelinquas nos Deus, vt in die iudicij nos collocare digneris inter sanctos et electos tuos, rex benedicte.

Et deinde remouendo se, dicent coram ymagine gloriose virginis Marie in eadem capella genuflectendo, in honore eiusdem virginis, hanc orationem

❧ Mundi diuina, celi regina, virgo et mater Christi, Maria: audi clamantes, iuua te rogantes; et pro quibus Filius tuus fudit sanguinem, tu pro illis funde incessanter inthimiamata [*leg.* 'tu thymiamata'] precum.

Versus. Ora pro nobis [sancta Dei genitrix, virgo Maria]. ✠ Vt digni [efficiamur promissionibus Christi]. *Oratio.* Omnipotens sempiterne Deus, qui pro nobis de castissima virgine nasci dignatus es, fac nos, quesumus, tibi casto corpore seruire, et humili mente placere. Oramus te purissima Virgo Maria, mundi Regina et Angelorum, ut eis quos purgatorius examinat ignis, impetres refrigerium, peccatoribus indulgentiam, iustis in bonis perseuerantiam; nos quoque fragiles ab instantibus defende periculis. Per eundem Christum Dominum nostrum. Amen.

Subsequenter ipsi Capellani, et successores sui, stantes inter monumentum prefati domini Rob. Hungerford et monumentum prefate Margarete; unus eorum dicet in Anglicis hec verba:

For ye sowle of ye nobill knyght Robard late Lord Hungerford, our Founder, that was defendour of yis Church, and for ye soulis of Margarete his wiff, yeire faders, yeire moders, and all yeire childern, and for yose soulis y^e ye saide Margarete is bounde to pray fore, and for all cristen soulis, De profundis.

et dicatur psalmus [sc. cxix.] cum Collecta Adiua nos &c. beatissime dei genitricis semperque virginis Marie precibus exoratus, animam Roberti fundatoris nostri &c. [*Ut in Missali*, ed. 1883, p. 874*.]

(*Description of this Admirable Structure*, etc., 1774, p. 93.) For the Chantry of Walter Ld. Hungerford in the Nave, see below no. (xxiv). His obit was celebrated May 15th (*Machon Reg.* fo. xlvi).

(C) *The Beauchamp Chantry*, and (C*) *Cheyney's Chantry*.

'In a Chapelle on the South side of our Ladies Chapelle Altare [lieth Ric.] Beauchamp Bp of Sarum (d. 1481) in the Midle of the Chapel in a playn Marble Tumbe. Bp Beauchamp's Father and Mother ly also there in Marble Tumbes.

'Syr John Cheyney late Knight of the Garter lyeth also in this Chapelle.' Thus in the accounts of the Clerk of the Works in 1581 Mr Malden finds 'the Chapel within our Lady's Chapel, called *Chene's Chapel*.' (There was also a Dean 'Chayne' or Cheyne who died 25 July, 1502, and was mentioned in the Bede Roll. See p. 27, above.)¹

(D) *Bp Blyth's Tomb*.

'Bp Beauchamp (1450—81) had made afore a rich Tumbe and a Chapel over it at the West end of our Lady Chapelle, but [p. 79] one John Blith Bisshop of Sarum was after buried under it [in 1499]. It is said that Beauchampe axid a sister of... how she liked this Tumbe.' (*Leland Itin.* fo. 63=iii. 78—9. The rest of the anecdote is lost.) His tomb stood behind the high altar 'thwart-over,' north and south instead of east and west, under the confessional chair. The '*Description of that Admirable Structure*,' etc., 1774, p. 83, describes it as 'behind the Altar, under an arch with a closet over it.' James Wyatt removed it to the extreme wall to the north-west corner of the north-west transept. Dr J. Milner says that Bp Blith 'was buried in the usual direction,' only his monument and figure were 'unavoidably placed north and south.' (*The Modern style of altering Ancient Cathedrals*, ed. 1811, p. 15.)

(7) *The Altar of All Hallows*. (See above, pp. 76, 180; cf. 209.)

'Like the passage relating to St Osmund two pages earlier in the MS., the formula '*ad altare Omnium Sanctorum*' is an addition in the lower margin, and from this circumstance we may gather that some time after 1445, when the main part of the document was written, it was decided to introduce a new altar of All Saints into the east or south part of the presbytery instead of continuing the old arrangement by which 'All Saints' were merged in the dedication of the Trinity altar in the Lady Chapel (no. 6). The insertion of the formula at the foot of fo. 29^a makes it fairly certain that this new altar was to be visited somewhere *after* (no. 3) St Martin's altar, and *before* that of St Nicholas (no. 10). The old connexion of its dedication with no. 6 makes it not improbable that the new altar was somewhere near the *Salve* altar. But, so far as we are aware, there is nothing to tell us whether it was directly between the 'Salve' altar and the High Altar, or against one of the pillars in the Lady Chapel, or in the Hungerford (or the Beauchamp) chantry, or elsewhere (nos. 6, 6 *a*—*b*).²

¹ "There was a custom that on Christmas Day, and all holy days, the wives of the mayor and aldermen and gentry of the city came to prayers in Beauchamp's chapel in the evening with flambeaux and torches, except on Innocents' Day, when they went to their own parish churches." T. Baker's Collection of Epitaphs cited in *Diocesan Hist. of Salisbury* by W. H. Jones, pp. 148—9.

² If the altar of St Osmund was at a shrine on the 'space' or screen behind the high altar and to the northward (i.e. at the place suggested by the

(8) The Altar of St Stephen and the Martyrs. (See above, pp. 76, 180—81; 209.)

This altar was the third and last which Bp R. Poore dedicated in the eastern limb (the first part of the Cathedral Church to be completed) on Sunday 28th Sept. 1225: 'altare quod est ex parte australi in honore sancti Stephani protomartiris dedicaui, et aliorum martirum.' *Osmund Reg.* II. p. 39. Vestments, missals, and two copper candlesticks, &c., were already deposited with the Treasurer for an altar of this dedication in 1222 (*ibid.* II. 140).

On Christmas Day at Second Evensong they went 'through the midst of the choir to St Stephen's altar, and the prose there had a prolonged accompaniment either from the voices of the choir or by a chord struck upon 'the organs' (*id.* p. 14, cf. *Brev.* I. p. cxcv. See also p. clxviii. quoted in our section on "the Vestry" below).

There is a perplexing note in Brown's *Guide* (by Canon Jones, pp. 64—5) in which he tells us that an old record speaks of Bp Roger as buried 'near the chapel of St Stephen.' But this depends upon a misreading.

In the south wall (to the right hand of a priest celebrating at St Stephen's altar) is an original double piscina¹.

15 Sept. 1323. W. Ichynton was appointed to the chantry of Nicholas Longespée, Bp, at St Stephen's altar (*Lib. Evid.* c. fo. 457^b).

6 Feb. 1474—5. The Chantry for the Souls of Bp N. Longespée and Earl William his brother, at St Stephen's altar. (See *Machon Reg.* fo. lxxi^b.) The names of several other chaplains appointed to this chantry may be gathered from the Chapter Acts.

(9) Altar of St Mary Magdalen. (See above, pp. 76, 181)

An altar with this dedication is mentioned in the *Breviary* III. p. 501, and in the printed *Processionale*, p. 151, merely for the procession at first evensong of this Saint (21—22 July). Likewise in the *Breviary*, I. p. clxviii. (to be cited in the next section) and p. mcxcvi. where it is said that the procession is to go to her altar before it passes to the Rood, if her festival falls on a Sunday (lit. dom. G.). The tomb of Bp Giles de Bridport, with sculptured representation of scenes from the prelate's life, is still standing in the south-east transept near the place of this altar. We have mentioned the chantry of Andrew Hulse, who died April 1470².

Here there is a double aumbry in the north wall.

(10) The altar of St Nicholas. (See above, pp. 73, 76, 181, 210.)

22 April 1384. The executors of Roger Cloune (archd. of Sarum, cir. 1361—80) delivered certain ornaments for the chantry of B. Mary Magdalen. (*Deed in Muniment Room.*)

28 Sept. 1394. Roger Ferrour was presented to the perpetual

arabic numeral 2) above the left hand of the celebrant, it is conceivable that there may have been a corresponding altar of All Hallows visible (where I have put the arabic numeral 7) to his right hand as he faced the altar.

¹ The double accommodation may have been provided either to supply priests celebrating simultaneously at St Peter's and St Stephen's altars, or (perhaps more probably) to keep the ablutions of the sacred vessels apart from the ablutio manuum at the *lavabo*.

² So Mr Malden finds from his epitaph in *Machon Reg.* p. 238. Andrew Holes was Archd. of York and Wells, King's Proctor at the Court of Rome. Afterwards Keeper of the Privy Seal for about three years, and then he returned into residence at Salisbury.

Chantry for the Soul of Bp Giles de Bridport, by Dr J. Turks, at the altar of St Mary Magdalen.

1 Sept. 1452. Thomas Circestre, canon residentiary, increases the chaplain's stipend for the Bridport chantry 'ad altare sancte et gloriose Marie Magdalene ex parte australi chori, versus Sacristiam in dicta ecclesia Cathedrali Sarum.' (*Muniment Room*, press 3, cupboard 1, box 'Vicars Choral'.)

Dr Milner in his *Dissertation on the Modern Style of altering ancient Cathedrals*, ed. 1811, p. 8 n. (wrongly, I believe) calls the place of this altar the 'Chapel of St John,' on the authority of notes in a copy of Godwin de *Præsulibus*. (See above, pp. 219, 221.)

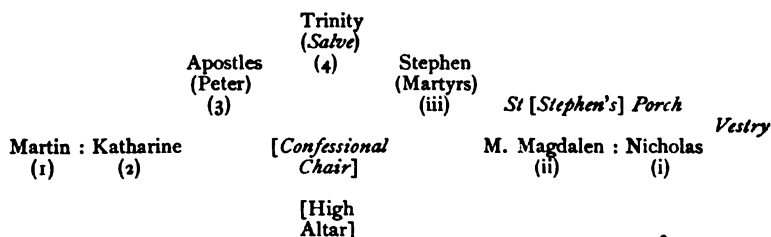
THE VESTRY.

It will be remembered that the altar of St Nicholas was the place where holy water had been blessed for this ceremony of washing the altars (see p. 73, above) *privatim*. Some student of our MS. has glossed this in the margin by the words 'in Vestibulo,' which may possibly be the record of a tradition at Salisbury that St Nicholas' altar stood in the vestry there. However, I think the gloss is merely the result of a comparison of the MS. with the parallel passage in the printed *Processionale* p. 59,—“Ad altaria abluenda...*Imprimis benedicatur aqua more dominicali extra chorum privatim, scilicet in vestibulo ante altare.*” (The sacristy is mentioned by J. M. Cavalieri iv. p. 250 b., as a suitable place for preparing holy-water, and those who used the printed Sarum processional in our parish churches may have found it so. There can, I think, be little doubt that *vestibulum* in that rubric means the sacristy, although it sometimes means a porch¹, and a porch² existed on the S.E. of Salisbury Cathedral in the Palace garden, i.e. south of the Lady Chapel, with a verger's house near it until comparatively recent times. This porch appears in the plan of 1733 (Chambers), but not in Coney's map (?1830) in the *Monasticon* of 1846. It was not on the same side as St Peter's altar. The vestry at Lincoln certainly contained an altar, which is almost a *sine qua non* in a sacristy, and on it stood two tabernacles and the socket for holding a processional crucifix when not in use. (See my *Lincoln Inventories*, pp. 4, 7, 8, 18.) And the room was sometimes used for reciting their divine office by canons who were not quite well enough to attend in choir. The sacristy ('vestiarium') at Evesham had an altar with a specific dedication (St Peter's) previous to 1229. (*Liber Evesham*, col. 28, p. 161, ed. Wilson.) It is therefore not in itself

¹ *Vestiarium* is the word used for the vestry in *Brev. Sarum* III. p. 975, and for that at Old Sarum, *Osmund Reg.* II. 136, cf. 134, and at Lincoln *revestiarium* was the usual form. *Vestibulum* doubtless sometimes means a porch, as where Leland says 'the *Vestibulum* on the North side of the Body of the church,' *Itin.* fo. 66=III. p. 81. But in the Westminster Abbey Inventory of 1388, title, it clearly means the sacristy (ed. J. Wickham Legg, p. 19 n.). So in the printed *Processionale Sarum*, pp. 26, 59, 63, 72.

² 'St Peter's Porch' is mentioned in *Brown's Guide*, p. 28. What is the ancient authority for this name of the S.E. porch now removed? The porch, and the Verger's house now destroyed, eastward of the Vestry, may be seen represented in old views of Salisbury. Mr Francis Price's MS. (printed as an appendix to 'A Description of that Admirable Structure, the Cathedral Church of Salisbury, &c.' Lond. 4to. 1774, p. 137) says that 'this southern door' was 'called by tradition Peter's Porch, doubtless because it led to an altar so distinguished.' However, we have already mentioned that it is more natural to identify the porch which once stood here and gave easy access to altar no. 8 with that which was called more correctly in the time of Q. Elizabeth 'St Stephen's Porch.'

impossible that the altar of St Nicholas was in the vestry at Salisbury. However, I rather think that such a notion has arisen from a misunderstanding of the marginal comment in the MS. processional at Salisbury, and symmetry seems to require us to place the altar of St Nicholas by the side of that of St Mary Magdalene (no. 9) in the S.E. transept itself, and not in the octagonal vestry. I base this opinion not only on the list in the MS. in its original form, but upon a similar passage in the Breviary rubric for Censing the Altars at *Magnificat* on certain festivals Brev. i. pp. clxvii—viii¹. The celebrant and the next personage in seniority attended by two boys (after the Bishop has been censed in his seat) go round to cense the altars round the presbytery in the following order. Instead of going round together (as in washing the altars) they divide the duty: the senior preceded by the Sacrist with his verge, and attended by a cerofer and the hebdomadary boy as his thurifer, goes out of the choir by the north door of the presbytery to (1) St Martin's altar, (2) St Katharine's, (3) the Apostle's [St Peter's], and (4) the Holy Trinity altar, which is called *Salve*, or, as it is expressed in copies of Sarum Customs 'ultimo ad altare *omnium Sanctorum* quod dicitur *Salve*,' pursuing, that is, our order (nos. 3—6). Meanwhile the second with his attendants (having, with his lordship's chaplain, censed the Bishop, if present) takes his course through the south door of the presbytery to the altars of (i) St Nicholas, (ii) St Mary Magdalen, and (iii) St Stephen, thus effecting a meeting with the principal celebrant at the S.E. of the Lady Chapel. The latter put fresh incense on both thuribles; and, returning by the south door into the choir, the two canons together cense the Bishop. From this it seems pretty clear that the arrangement of altars in the presbytery (before St Osmund's and All Hallows' altars were introduced in the latter part of the 15th century) was this



There is a parallel passage in the Consuetudinary, cap. 54 (*Osmund Reg.* i. p. 92), but I think the text, as printed, is corrupt. There is some confusion at all events between 'orientalem' and 'australem.'

There is a double piscina in the south wall to the south of St Nicholas' altar.

In the north-west side of the octagonal sacristy there are three large aumbries still in use. Mr Freemantle tells me that there is also a recess in the western wall (hidden at present by an oaken press). The recess is about 2 ft. square and 1½ ft. in depth. The chamber above (now containing the muniments of the Dean and Chapter) was formerly a Treasury. (At Lincoln the old treasure-chamber is beneath the vestry in a crypt.)

At Salisbury the Muniment-room and the Vestry are sometimes called the "superior" and "inferior" Treasury.

¹ See *Sarum Customs*, § 23. De modo turificandi altare (corresponding with the section or chapter LII. al. 54 of the Consuetudinary 'De chori turificatione et altarium ecclesie ad primas vespervas diei natalis Domini,' &c.).

11. The Altar of St Margaret. (See above, pp. 77, 211.)

An altar dedicated in honour of St Margaret is merely mentioned for the procession at first evensong of the feast of this Virgin Martyr (19—20 July) in the printed *Processionale* p. 151. So *Brev. Sarum* III. p. 501. No image is mentioned. When her festival falls on Sunday (lit. Dom. E.) the procession is to visit her altar before going before the Rood. *id.* I. p. mxcvii.

The obit of Ri. Mitford (buried in 1407, in the chapel of St Margaret, see p. 211) is given on 5 May; but ? 3 May in a note after the Kalendar, fo. 7, in the old Ordinale at Salisbury, ms. 175.

The first complaint laid at Bp Beauchamp's Visitation in Sept. 1468 was, that £50, bequeathed by T. Knyght *alias* Towke, for the express purpose of finding a priest for the Altar of St Margaret, remained in the hands of J. Cranborne, not employed according to the will of the testator. (*Machon Reg.*)

24 Sept. 1474. W. Stapull died and was buried in the cathedral church, 'ante hostium capelle sancte Margarete.' (*id.* p. 241.)

In the accounts of the Clerk of the Works 1530—31, and again 1539—40, Mr Malden finds a payment entered for the vicar celebrating mass at the chapel of St Margaret for the soul of Walter Bennet, on his obit, kept in those years on July 29th. Likewise in the same years for the vicar celebrating mass at the altar of St Margaret for the soul of William Teyntrell.

The guide-books place the altar of St Margaret as the middle one of three in the S.W. transept. But, following our manuscript, we should rather assign it an end place¹.

There is not now any return-wall to the north, nor any trace of an aumbry for these three chapels. (For the piscinas, see no. 13, below.)

12. The Altar of St Lawrence. (See above, pp. 77, 211. Cf. p. 295.)

It was directed in the printed book that there should be a procession to this altar at first evensong of St Lawrence (9—10 Aug.). *Processionale* p. 153, (*Brev.* III. p. 646, says 'his altar, if there is one,' for parish churches, &c.).

In 1464 the Clerk of the Works' account contains a payment under the name of Hugh Lokyer, 'pro emendatione serure, et clauie noua, pro ostio capelle sancti Laurentii.'

2 Dec. 1468. A sum of money, 'in auro noue monete precipue nuncupate *Ryalls*,' was given to increase the stipend (*exhibitio*) of the chantry-priest at the Altar of St Lawrence the Deacon (*Leuite*), on the south side of the cathedral church, long since established. (*Machon Reg.* fo. xii^b.)

13. St Michael's Altar. (See above, pp. 77, 211.)

The procession was to visit St Michael's altar at first evensong of Michaelmas (28th—29th Sept.). There is a double piscina in the south wall to the south of this altar. In our procession book it is directed (p. 77) that the Altar of St Michael in Salisbury Cathedral Church be washed after that of St Lawrence, and next before that of St Andrew the Apostle.

¹ Dr J. Milner placed the chapel of St Margaret on the north side, at no. 19, and called no. 11 the chapel of St Mary Magdalen. (See above, p. 219.) But his authority can hardly be right here, as the altar of St Mary Magdalen on the south was *versus sacristiam* in 1452.

14. The Altar of St Andrew the Apostle, or the Altar of the Holy Ghost. (See above, pp. 77, 211.)

I am inclined to think that this altar was situated in the nave. There is some difficulty in deciding whether it was on the north or on the south, but Mr Malden, after considering the evidence, has given it as his opinion that it was on the south.

At Bp Beauchamp's Visitation in 1468 W. Mayow served the altar of *St Andrew*, and a charge was brought against him as 'Willelmus Mayowe, qui deservit Altari in parte australi navis ecclesie cathedralis' because he neglected his duty and serving East Harnham; i.e. probably as a chaplain of St John's on the bridge, attached to St Nicholas' Hospital.

The printed *processionale* (p. 136, ed. Henderson) directs that the procession at first evensong of St Andrew (Nov. 28th—29th) shall go to his altar, if there be one in the church, and our MS. makes it plain that there was one with this dedication in the cathedral church at Salisbury. (See p. 77.) The breviary rubric on proses at Christmas (i. p. clxxvi.) expressly mentions certain holy days which had proses appointed to be sung, and altars belonging to them, in Salisbury cathedral. These were St Stephen's, St John the Evangelist's, *St Andrew's*, St Nicholas', the Invention of the Holy Cross (with altar of the Rood), St Thomas of Canterbury, and possibly Holy Innocents'. But the phrase "*in hebdomada Natiuitatis Domini*" is obscure, and though there is a prose for Childermas (*Brev. Sar.* i. p. ccxxix.) the rubric probably implies that the *Salve* altar (no. 6) was the one here used.

The "*Ordinatio cantarie ad altare beati Andree*, per Ro. de Hertford decanum" (see p. 211) was dated in his life-time, Thursday, 30th March, 1256. The name of the altar is stated only in the heading. It will be observed that the date of this ordinance for Dean Hertford's (or Woodford's) chantry is a year or two earlier than the *dedication* of altars by Abp Boniface, which took place at Michaelmas, 1258.

Bp J. Milner's authority (whether derived from the MS. *Fasti* or not) seems right here in placing the altar of "the Holy Ghost" directly opposite to the (or rather *an*) altar "*de Missa Matutinali*." (Dissertation on the *Modern Style of altering Ancient Cathedrals*, ed. 2, 1811.)

19 June 1345 James de Groundewell and J. de Tyryngham endowed two chaplains to celebrate two masses daily (*de die, et de Requie vel de B. Virg.* respectively) for King Edward II. and his almoner H. de Bluntesdon (Archd. of Dorset, ob. 27 Sept. 1316) and William de Groundewelle 'ad altare beati Andree.' *Corffe Reg.* p. 45. It was, however, kept at the altar of St Thomas (no. 17, q.v.) in 1348, *Corffe Reg.* p. 11; and likewise in 1430 (*Harding Reg.* fo. c.). Possibly this may have arisen from the fact that there were two chaplains on the foundation. They had a Chantry-House to the west of the church.

9 Jan. 1349. Rob. de Weremynstre is mentioned (*Corffe Reg.* p. 43) as late perpetual chaplain of the chantry of King Edward II. and of his former almoner Henry de Bluntesdon (Archd. of Dorset) and W. Groundewelle *ad altare sancti Andree*. T. Knyght was chaplain of this chantry 12 Oct. 1430 (*Harding Reg.* fo. c.), and W. Borde was appointed 23 Aug. 1449 (*Burgh. Reg.* p. 50).

28th April 1394. 'Jo. Chaundeler, laicus, senior, ciuis ciuitatis Sarum,' founded a Chantry at St Andrew's altar, and on the day following (April 29th) presented J. Brent to the Dean and Chapter as his first chaplain (*Dunham Reg.* p. 278). Mr Malden suggests that this founder may have been father of J. Chandler, then canon and afterwards bishop.

3 Aug. 1420. J. Morys was nominated to the Dean and Chapter by George Louthorp, canon, to be perpetual chantry priest for the soul

of J. Waltham, late Bp (*ob.* 17 Sept. 1395), and was instituted two days later. (*Harding Reg.* fo. xi.)

In the Clerk of the Works' account, 1539—40, there is a payment 'Vicariis Sarum, orantibus pro anima dicti Johannis Waltham, in *navi ecclesie*.'

13 Dec. 1443. The Dean and Chapter grant to J. Symondesburgh a place of sepulture 'ad *ymaginem sancti Christofori* recte in angulo viciniore *altaris sci Andree* sive *sci Spiritus* tendente ad introitum claustrum eiusdem ecclesie, et quod ipse poterit similiter figere in pariete supra tumbam suam vnam Laminam deauratam sculptam cum *ymagine Saluatoris*.' (*Hutchins Reg.* fo. xxxiii^b. p. 70.) There is an incised parallelogram close to the angle of the wall, which, as Mr Malden suggests, may be the matrix of the 'lamina deaurata,' and remains of the bolts which supported the image of St Christopher may be detected.

In 1468 (Sept.), at Bp Beauchamp's Visitation, the articles of *Detecta* nos. 9, 10, 26, refer to the Altar of St Andrew, to which allusion is apparently made as '*altare in parte Australi navis eccl.* Cath.' Four masses were due for celebration there, immediately after the conclusion '*prime misse matutinalis summo mane*' (Machon Reg.). So we may at least infer that this altar was on the southern side of the nave at Salisbury.

THE MORNING ALTAR.

The position of the *Morning Altar*, or Morrow-Mass Altar, now requires to be considered.

30 Aug. 1406. The Dean, J. Chaundeler, had reported that J. Chaundeler the elder, citizen of New Sarum (very possibly his father), would provide two torches to burn every day at the first mass at the *Morning Altar*, and had provided for a hundred years at the rate of 6s. 8d. per annum. (*Draper Reg.* p. 56.)

The account of the Clerk of the Works in 1464 contains a note of several oblations "ad altare matut. : et ostium occident," viz. on the Festival of the Dedication and Octave (30 Sept.—7 Oct.) 4s. 8d.

Depositio S. Osmundi (4 Dec.) 3s. 7½d.

Whitsun Week, 6l. 12s. 10½d. (pentecostal oblations.)

Corpus Christi, 5s. 2½d.

Feast of Relics (in July), 22½d.

In the Machon Register (fo. xxiii^b) out of the goods bequeathed by Thomas Syll, priest, 7 Aug. 1470, certain ornaments were assigned to *altare misse matutinalis*, viz. a silver chalice parcel-gilt, two cruets, and a pax of copper parcel-gilt, with the Salutation of Blessed Mary in ivory.

In the Clerk of the Works' account for 1480, is a payment to eight Vicars staying in the Church until morning, on each of the three last nights before Easter, at the Morning Altar, at 2d. each per night, 4s.

Item paid to W. Huntington of the City [of Salisbury] for 2 wax tapers bought of him for the Morning Altar against the feast of St Osmund, 6d.

We have given our reasons for thinking that in Bp Beauchamp's time the altar of St Andrew was on the south side of the nave. It appears to be described as being "towards the way to the Cloisters." And further considerations have been brought forward which make it appear probable that it was on the *south* side of the nave, and that it was identical with the "Altar of the Holy Ghost."

Mr Malden tells me (13 Aug. 1897) that "according to the Hutchins Register, fo. xxxii., p. 67, under date of 20 Oct. 1443, the Dean and Chapter 'concesserunt quod dictus Johannes [Caryter]'

¹ John Carter or Caryter was prebendary of Stratford St Lawrence in the Church of Sarum at the time of his death in 1443.

confrater eorum poterat habere locum sue sepulture in dicta ecclesia Cathedrali ex parte boreali cantarie domini de Hungerford. Et insuper dictus Johannes Cariter promisit paviare cum marmoreo *borealem partem navis ecclesie* incipiendo a capite altaris *matutinalis usque ad portam que vocatur speciosa.* The chantry of Walter lord Hungerford was where his tomb now is, in the 2nd arch westward from the N.W. grand leg of the tower. There is some old pavement of a distinctive pattern which runs from exactly opposite the Hungerford tomb to the North Porch (here connected with the Gate Beautiful), at the eastern end of the north aisle of the nave. The pavement is nearly complete on the north side of the aisle, and a good deal remains on the south. Mr Bindley, the Clerk of the Works, tells me that it is probably the oldest existing pavement in the Cathedral and may well be 450 years old. Therefore I think the *Morning Altar* was in the north aisle of the nave, *opposite* the 2nd arch from the N.W. 'Grand leg.' Bp de la Corner (or 'Comer,' as his name was written in a list inserted in the *Melford Register* in Bp Ayscough's time) was buried between the *Morning Altar* and the *Altar of the Holy Ghost*. This would put the Altar of the Holy Ghost (which I identify with St Andrew's altar) in the 2nd arch on the south side." (A. R. MALDEN.)

18 Oct. 1539, when Geo. Flowre was appointed altarist of the chantry of Edm. Audley, he was admitted 'in ecclesia Cathedrali beate Marie Sarum, coram altare beate Marie, vulgariter dict. *the morow masse aulter.*' Hence we see that at that date the (or a) morrow-mass altar had the dedication as 'St Mary's altar.'

Lest we should suppose that this was only another name for the altar in the *Salve* or Lady Chapel, we must observe that the two are clearly distinguished, not only in the list of altarists in 1387 to which we referred above, but also in the record of Bp Beauchamp's Visitation in 1468, where it was explained that the only altars for which funds to provide torches for mass were available were these :

masses of the High Altar,
masses at the Trinity Altar in the chapel which is commonly called
St Mary the Virgin's,
and the morrow masses. (*Machon R.g.*).

The MS. *Constitutiones* collected in the 17th century, speaking of the burial places of bishops, tells us (when rightly deciphered) that Bp "Rogerus," the first of that name, who died about 4 Dec. 1139 (his obit being kept at Lincoln and Salisbury on the 11th) was buried "in 3^o arcu ab altari matutini."

Now if we place the Morning altar at the N.E. extremity of the nave and on the north side of it we shall, I think, satisfy the requirements of the case. When Mr Fisher was engaged on repairs, he opened the tomb "*in tertio arcu ab altari matutinali,*" i.e. the tomb behind the choir seats on the north, and saw a chalice and paten therein. Roger de Mortival would doubtless have been buried with these symbols: but Mr Malden questions whether they would have been placed in the *second* burial place of Roger Ist, when his body was brought from Old Sarum. It is difficult to pronounce with any confidence upon the burial place of these namesake bishops.

The plan of 1733 reproduced by Mr J. D. Chambers, the Recorder of Sarum, as a frontispiece to his *Divine Worship*, Chapter as *XIIth and XIVth Centuries*, &c., marks 'Bp Roger' suggests that the wall N.W. of the present Gorges' monument, near canon and St Peter and the Apostles' Altar. But it has been suggested that the plain stone with a cross, and the site thus marked in the plan, belonged really to the *second* Bp Roger (de Mortival), who died 14th March, 1330. This, however, involves a different interpretation

tion of the phrase 'in boreali parte [? 'pariete' A.R.M.] chori' from that which Price adopted.

The third arch (westward) will be the place where the twelfth-century bishops' tombs still remain, and they have been supposed by many to be those of *Roger* and *Joceline*.

Two other considerations favour this hypothesis.

Bishop W. de la Corner (or Comer), as we have stated already, was buried, according to the best authorities now accessible¹, 'in the nave of the church, betwixt the morning altar and that of the Holy Ghost,' in 1291. This would (on our theory) make Corner's burial place the middle of the nave, and this may have been what Seth Ward intended to say when he wrote 'in medio chori.' Price went a step further and gave 'local colouring' by naming 'the Eagle.'

The *Altar of the Holy Spirit* is mentioned in 1443 (*Hutchins Reg.* fo. xxxiii^b, p. 70) along with the altar of *St Andrew* (no. 14, above) and apparently as *identical with that altar*, which on independent considerations I had placed at the south-east of the nave, near or against the S.W. leg of the central steeple. It was near to an image of St Christopher, and on the way to the cloisters by the great south transept.

Such a position in the eastern portion of the nave would make the altar of the Holy Ghost convenient for such occasions as a Synod or an Ordination.

Coney's map (drawn I suppose about 1830) and printed in the *Monasticon* (ed. 1846) shews a "*Morning Prayer Chapel*," with an altar-table, in the north part of the north-east transept (no. 3, above). But this name, as I conjecture, had no connexion with the mediæval Morrow Mass, but related to some comparatively modern arrangement for mattins on week days out of choir, as was the case with the "*Morning Chapel*" at Lincoln in the 17th and 18th centuries, and (after the interval of one generation) at the present day.

15. The Altar of St George and St Denys. (See above, pp. 77, 78.)

Also, Altar of St Denys and St Lawrence.

An altar of St Denys had been founded in the nave not many years before our procession-book was written.

John Chitterne, Canon of Salisbury, Archdeacon of Wilts and Sarum, and Warden of the College *de Valle Scholarium* ('de Vaux College'), died about 1419. The ordinance for his obit, with that of his parents Robert and Matilda Chitterne, and Sir Bernard Brocas the elder, knight, is dated 30th April, 1420, and is entered in the Harding Register, fo. xi.

There was already an altar of St Lawrence (no. 12, pp. 77, 211) and as this joint altar of "St Denys and St Lawrence" is expressly said to have been dedicated "between the columns *in the nave*," and I had independently concluded that the altar of "St George and St Denys"

¹ Mr Malden writes to me (13 Aug. 1897): "Bp de la Corner was said to be buried 'in the middle of the *choir* nearly under the eagle.' *Choir* I think is a mistake, and is corrected to *nave* by one authority. When there was a pulpit appear south side of the nave, and service was regularly held there, the was identical one was at the north side, where the Hungerford Chantry was;

Mr Malden's eagle should be placed opposite the throne is not, I think, *Hutchins Reg.* would then stand over Bishop de la Corner's grave, between the Dean and altar and the altar of the Holy Ghost." Of these altars Mr Malden's former in the north aisle of the nave opposite from the second arch

¹ John N.W. 'grand leg' of the tower; and he places the altar of the Holy Christ in the second arch on the south side. See above, pp. 211 (no. 12), 224 n.

mentioned in our MS. procession-book (p. 77) was on the north side of the nave, near the choir screen, I see no reason to doubt that the "altar of St Denys and St Lawrence" (so called in 1420), was known as the "altar of St George and St Denys" in 1450, St George being at that time a popular saint in Salisbury, and St Lawrence having already another altar to himself¹. (See pp. 77, 211, 291.)

16. The Altar of St Cross², which is called the Altar of the Fabrick. (See above, pp. 78, 212.) And possibly the 'parish' or 'morning altar.' (See no. xxiv. below.)

We have seen that in the earlier Cathedral Church at Old Sarum there had been an Altar of the Holy Rood at which Herbert, Canon of Bedwyn, had provided a light to burn by night (*mortarium*)³. Mr Malden has found evidence quite recently (Feb. 1901) that the "*lumen Sancte Crucis*" at Salisbury itself in later days was on the north side of the Cathedral.

About 1265, Nicholas of St Quintin gave an annual rent-charge of 5 marcs for the maintenance of a chaplain to celebrate for the workmen, &c. 'missam ab operarijs dicte fabrice et eciam alijs ibidem convenientibus audiendam in honore Dei et virginis prefate ad altare sancte Crucis dicte fabrice assignatum cotidie mane celebrantis in perpetuum.' (*Muniment Room*, press 4, cupboard 6.)

In the rubric of the Sarum Breviary, treating of proses sung at evensong on sundry festivals, *connected wherewith there be altars in the Church of Sarum* (i. p. clxxvi), the feast of the Invention of the Holy Cross (and therefore, by implication, an altar of Holy Cross at Salisbury) is among those which are expressly named.

According to the printed *Processionale*, pp. 2—6, after holy water has been prepared in choir after prime and chapter, but before terce, on Sundays (or apart—*privatim*—out of choir if it be a Double Feast, and after terce or sext) the high altar is sprinkled; then the assistants, then the rest of the clergy who pass up to the choir step for the purpose, then the laity on either side of the presbytery are sprinkled. The procession then moves from the choir step by the north door and goes round the presbytery outside the choir (as we have seen in the altar-washing, p. 74).

Then they pass 'from the south part of the church past the font to the cross, the boy with holy water and the boy with the processional cross who are leading next after the verger or vergers, halting at the step before the Rood.' (p. 6, cf. *Consuet. in Osmund Reg.* i. pp. 118, 134, where the font is mentioned apparently on the south, and i. p. 120.)⁴

¹ Two images of St Lawrence were privileged by indulgences in the diocese of Ely (Gibbons, *Records*, p. 410) in 1456.

² The Rood no doubt was a crucifix, with figures of the B. Virgin and St John. There were crosses in the Church, one over the high altar, with two curtains. There were likewise "two curtains at the cross towards the new doorway on the south." *Osmund Reg.* ii. p. 134, in 1222. In his account of Altars at Evesham *Libro Evesham*, p. 161, Mr H. A. Wilson mentions two altars of St Cross in that Abbey Church, one erected about 1231 'in navi ecclesie, perhaps the altar before the Rood-loft': the other on the south of the nave, in 1522. There were likewise two Altars of the Cross at Wells, *Early History*, C. M. Church, pp. 419—20. The plan given by Mr H. E. Reynolds shows three of this dedication.

³ "A 'mortar' was a wide bowl of iron or metal; it rested upon a stand or branch, and was filled either with fine oil or wax [sometimes perfumed] which was kept burning by means of a broad wick." Rock, *Ch. of our F.* iii. 89 n.

⁴ The meaning in such passages may be, that the procession was to go on the south side of the font, to pass round it, and so return eastward, leaving it on the right hand. 'The Font' is marked by the letter 'V' in the plan of 1733

I am inclined to think that the altar of the rood was not on the floor of the church but on the western ambo, *pulpitum*, or rood-loft of the choir, where the epistle and gospel were intoned at mass, in a position like the organ-gallery of King's College Chapel, Westminster Abbey or Lincoln Cathedral. To have a church open from end to end was not considered an important object in olden days. And to have an altar approached even by a winding staircase was no uncommon thing. See Rock's important note on altars in chantry chapels and oratories, at Oxford Cathedral and elsewhere, *Ch. of our F.* III. p. 112 n, and on the 'altare S. Crucis' at Canterbury described by Gervase (Twysden, ii. p. 1293) as on the *pulpitum*, and on the midst of it on the part nearest the nave, *ibid.* iv. p. 211.

THE ALTAR OF THE FABRIC.

Among the bequests of Ro. de Karevill, Treasurer 1267, was a sum 'ad depingendam fabricam circa crucem eleuatam.' *Sarum Charters*, p. 344.

It was called the Fabric Altar, possibly because masses were here said for the souls of benefactors to the building and repair funds of the Cathedral Church, as was the case with the Works Chantry for Founders and Benefactors at St Anne's Altar, Lincoln. But most suitably the 'Workman's Service' was celebrated here in the 13th century.

In the accounts of the Clerk of the Works, 1464, there is a small entry of 3½d. 'de oblacione ad crucem die parasceues (*i.e.*, I suppose, the Ceremony of Creeping to the Cross) ad idem altare.'

17. Altar of St Thomas the Martyr. (See above, pp. 78, 181, 212.)

Abp Thomas Becket was murdered at Canterbury 29 Dec. 1170, and canonized in 1173.

The mass *Laetabitur* was said in 1472—3, I suppose¹ for the weekly commemoration of St Thomas (which had been instituted as the '*secunda commemoratio*,' for Tuesdays as a rule, by a provincial constitution under Roger Walden, Abp Arundel being in exile, in 1398). (Wilkins *Conc.* iii. 235. Johnson's *Canons* ii. § 49, 'from the Oxford copy'). A payment to Lawrence Man, the vicar celebrating the mass '*Letabitur iustus ad altare sancti Thome*' is in the Clerk of the Works' account for 1539—40.

The mass *Cibavit* for a weekly commemoration *de Corpore Christi* was likewise appointed here, as one of the *missae currentes* in 1472—3. (*Misc. et Stat.* fo. 12^b, cf. *Missale*, p. 746*.) Thus again, 'Rogerio Skynner, vicario celebranti missam *Cibavit*, ad altare predictum' [*i.e.* S. Thomae] occurs in Clerk of Works' account, 1539—40.

A special prose was sung at this altar after second evensong of Holy Innocents, as an introduction to the festival of St Thomas, which was on Dec. 29th. And his Image is mentioned. *Brev.* i. pp. ccxlv—vi, cf. clxxvi. *Processionale*, p. 20.

Mr Freemantle tells me that he can descry traces of a double

reproduced by Chambers as in the middle of the nave near the west door, just east of the second bay from the west door. See our diagram, at p. 72.

¹ I do not feel confident about this. His *proper* mass in the *Missale* pp. 71, 805, is *Gaudeamus omnes in Domino*. Dickinson mentions in his Introduction p. xlv. that the Missals of 1512 and 1520 contain the 'Commemoration of St Thomas' near the end, but I do not find that he has given his readers the benefit of the text thereof. The former of these editions may be seen at Christ's College, the latter at the University Library or at Emmanuel.

aumbry in the north wall here, where Wyatt filled it in and smoothed it over.

Here one of the masses of Henry Blondesdon (and K. Edward II.) was celebrated in 1348 (*Corffe Reg.* p. 11) and likewise 1430 (*Harding Reg.* fo. C.). See above no. 14 (Altar of St Andrew, on the south). There was a Chantry-House assigned to the Chaplains of the Blondesdon Chantry opposite the west door of the Church. The implements of the house belonged to the Chantry. (*Hutchins Reg.* fo. 76.)

28 Mar. 1357. There was a Chantry for John Nuggs (obit 10 July) at the altar of St Thomas Martyr. (Muniment room, press 3, cupboard 1, box 'Vicars Choral'.)

10 Nov. 1450. Ethelyngton's Chantry in the Chapel of St Thomas is mentioned. (*Burgh Reg.* p. 24.) See above, p. 186.

It appears from the fifth article of complaint at Bp Beauchamp's Visitation in 1468 that the last mass, which ought to be celebrated at the altar of St Thomas, was wrongfully delayed till after the elevation of the Sacrament at the High Altar. Also in art. 28 it was represented that Robertus God, who ought to celebrate daily at the altar of St Thomas, went off to say mass before Mr Andrew Holes (the Chancellor of Sarum) in his private chapel.¹ (*Machon Reg.*)

In 1473 Walter Maschall, senior altarist of St Thomas, died in the Close and was buried 'prope ostium paruum boreale.' He is described as having celebrated in the Chapel of St Thomas the Martyr 'infra proximum introitum partis borealis ecclesie cathedralis Sarum sita.' (*Machon Reg.* p. 239.) There can be no doubt therefore that this chapel was at the extreme north of the great north-west transept.

In 1474 (May 15th), Thomas Yong, vicar choral, died, and was buried on the morrow in the Cathedral burial yard 'ante partem orientalem crucis, vocate vulgariter *St Thomas of Canterbury Crosse*, inibi situate.' (*Machon Reg.* p. 241.)

7 July, 1220, the remains of Thomas Becket were solemnly translated at Canterbury by the Abp of Rheims in presence of K. Henry III. and almost all the English bishops. Richard Poore, however, was the only bishop who accompanied Stephen Langton and the Prior when Thomas à Becket's tomb was opened preparatory to the Translation. On 7 July, 1221, Abp Stephen Langton preached the first anniversary sermon in memory of the Translation of St Thomas, at Canterbury.

Mr Malden has extracted from *Dunham Reg.* fo. 55^b, p. 110, a curious list of *Ornaments of the Altar of St Thomas*, 18 Oct. 1389.

In primis xiiij. paria integra vestimentorum, cum xiiij. corporalibus; quorum primum vestimentum melius de panno aureo coloris albi.

item secundum melius de panno serico cum volucris intextat¹.

Item tertium vestimentum melius coloris rubei cum volucris intextat¹ aureis.

¹ My Brother-in-law Canon E. T. Leeke of Lincoln, who resides in the Chancery, or Chancellor's house, to the S.E. of Lincoln Minster, has restored the antient chapel in that house, the old oak screen, piscina and aumbry, remaining. It was re-dedicated by Bp Edward King on Easter Even, April 14th, 1900, the following form being inserted in the usual Office in use after a restoration:—

AND to this Family, O Lord, and to all the Members of it, present or absent, and to all others who rejoice with them in the restoration of their Chapel, vouchsafe, of Thy mercy, grace and perseverance in Faith, Hope and Charity, a holy life, a peaceful death, rest in Paradise, a joyful Resurrection, a merciful Judgement, and the perpetual vision of Thy Countenance in Thy perfect Glory; for the Love of Thy dear Son our Lord, to Whom, with Thee and the Holy Ghost, be all praise and thanksgiving now and for evermore. Amen.

- Item .iiij. vestimentum melius de serico cum folijs vitis. 18 Oct.
 Item .v. vestimentum de albo serico stragulato. 1389.
 Item .vj.^{tam} vestimentum, pro angelis, coloris albi poudrat'.
 Item .vij.^m vestimentum cum tunicis et dalmaticis coloris rubei.
 Item .viij. vestimentum coloris viridis.
 Item .ix. vestimentum coloris glauci, pro confessoribus.
 Item .x. vestimentum stragulatum, pro diebus dominicis.
 Item .xj.^m vestimentum album, pro commemoracionibus beate Marie.
 Item .xij. vestimentum, pro ferialibus diebus, poudrat' coloris steynat'.
 Item .xij. vestimentum, pro ferialibus in xl^{ma}.
 Item .vj. tualia cum frontell' bouis.
 Item .v. supratualia bona.
 Item in pecunia numerata in stauro, xiiij^h, viij^d.
 Item vnam obligacionem Magistri Will'i Syde, de xij^h, quas recepit
 ex mutuo, et adhuc altari debet predicto. (*add.* 'quietum est'.)
 Item vnum missale bonum.
 Item .ij. calices, quorum melior est deaurat': et secundus pertinens
 et honestus.
 Item vna legenda bona.
 .ij. deosculatoria vitrea.
 tabule quedam ⁊ manuales; quarum prima cum tribus folijs plicatis,
 et alia cum duobus.
 Item duo psalteria catenata, et
 vnus liber matutinalis, siue legenda, catenatus.
 Item duo libri (?) coniunctim catenati, de vita et epistolis sancti
 Thome martyris.
 Item quinque phiole de pewdre.
 Item .ij. olle de pewdre, quarum vtraque de vno pynto pro aqua.
 .ij. candelabra enea parua.
 Item liber paruus cum .viij. psalmis et letania, catenatus.
 Item .vij. olle vitree magne, pro pane conseruando.
 Item .j. ymago beate Marie de alabastro.
 Item .j. pecten eburneum.
 Item .j. speculum magnum.
 Item .j. tapetum magnum sub pedibus sacerdotis ante altare, cum
 vno longo coster et .ij. Bankquers.
 Item .iiij. corporalia bona, preter xiiij corporalia secunda.
 Item .j. cista magna ad sinistrum, et alia cista minor ad dextrum
 cornu altaris, pro vestimentis conseruandis.
 Item .j. cofre longum cum .ij. seruris, cum cartis et munimentis
 cantarie eiusdem altaris inclusis in eodem, et vna cathedra duplicata.

There is an earlier list of ornaments provided for this altar in 1222
 before it was consecrated, in the Osmund Register fo. 86^b.

Haec sunt ornamenta tradita ab A[brahamo] thesaurario ad deserui- A.D. 1222.
 endum...ad altare beati Thomae martiris.

- Tualliae .v. unde .iiij. sunt benedictae.
 Item pallium vnum coram altari.
 Item pannus vnus lineus incisus.
 Item vestimenta .ij. plenaria et parata, et praeterea
 alba vna cum amictu.
 Item .iiij. paria corporalium.
 Item missale vnum, et
 gradale vnum,
 epistolarium vnum.
 Item crux vna de esmali.
 Item puluinarium vnum de serico.
 Item candelabra .ij. creta.

- A.D. 1222. Item pelues .ij.
 Item lectricum vnum.
 Item fialae .ij. stagnee, et
 pixis vna.
 Item archa vna, et
 cathedra vna.

18. The Altar of St Edmund the Confessor. (See above, pp. 78, 212.)

Edmund Rich of Abingdon was Treasurer of Sarum at the time when the first altars were dedicated, and probably from 1222 to 1234. He held the prebend of Calne annexed to his dignity. In 1234 he was consecrated Abp of Canterbury, and died 16 Nov. 1240. He was canonized in 1246, as 'St Edmund of Canterbury.' (Wilkins, *Concilia* i. pp. 694—6.)

A procession to his Altar, and the censing of it and of his Image, are ordered in the printed *Processionale* (p. 160) at first evensong of his festival (15—16 Nov.). The Breviary (iii. p. 1053), providing for parish churches, &c., says, his altar, 'if there be one.'

29 July, 1448. 'Cantaria dñi Walteri Scamell fundata in capella s̄ci Edmundi.' (*Burgh Reg.* p. 5.) Was this merely the "Benefactors' Chantry" founded by him, or one for the repose of his own soul? He had died in 1286. The position of St Edmund the Confessor's altar, (cf. *Sarum Charters*, p. 350) as the middle altar in the great north transept, is pronounced certain in Brown's *Illustrated Guide to Salisbury Cathedral*, 1885, p. 33.

19. The Relicks Altar, dedicated in honour of St John Baptist. (See above, pp. 78—9, 212.)

According to the general directions of the printed service-book,

On the Vigil of St John Bapt. (23 June) after evensong a procession was made to the altar of this Saint. His altar was censed, and his Image likewise. *Processionale* p. 148. The Breviary, providing for the requirements of parish churches &c., says simply, his altar, 'if one there be.' *Brev.* i. pp. mxxvi.—vii. At iii. p. 339 it mentions the altar without reservation, but says nothing there of his Image, which existed no doubt in the Cathedral Church. (There was once, I suppose, a return wall here to the south, with a piscina, to serve for the triad of altars, 17—19.)

Here was the chantry of Rob. Karevill or Carvyle, Treasurer, who died 2 Sept. 1267. See *Liber Evid.* C fo. 1 no. i. for his will, and *ib.* fo. 4276^b, no. 566, for his chantry ordinance, Jones *Fasti* p. 334. *Sarum Charters*, p. 342. He left £7 to buy fourteen silver phials or cruets, so that each of the seven altars might have two; he likewise bequeathed his vestment chalice and *bacinus minores* to the altar of Relicks, and his chest to keep the ornaments. *Charters*, p. 344.

The next Treasurer, Walter Scammel, became Dean and at last Bishop, and died in 1286. It is said that he was buried 'ex opposito capelle *Salve*, ante altare Reliquiarum' (MSS. 17th cent. 'Constitutiones' and 18th cent. 'Fasti'¹). Also, that he founded a chantry for a daily

¹ So Bp J. Milner says Bp Walter Scammel was buried 'in the middle of the Lady Chapel in the front of the altar of Relics.' *Modern Style of altering Antient Cathedrals*. Price says Bp Scammel was buried 'near the North-West grand leg [of the tower] under the present seating.' This would tally with our own suggestion that the Relicks Altar was the most southerly altar in the great north transept, and consequently near the tower. But it is some distance from 'Salve.'

mass for the Dead, 'in altari sancti Edmundi confessoris.' (Jones *Fasti* pp. 90, 312. See *Sarum Charters*, p. 350.) This last Canon Jones places as no. 10 in his plan in the middle of the great North Transept. Elsewhere Canon Jones (p. 91) expresses his opinion that Bp Scammel's burial place, (opposite *Salve* chapel, before the Relicks' altar) "would seem to have been on the north side of the Presbytery, near the spot where now stands the 'Audley Chapel'." (It will be remembered that his masses were celebrated in 1472 at St Katherine's altar, no. 4 above, in N.E. transept.)

A note by Canon Jones, in Brown's *Illustrated Guide to Salisbury Cathedral* 1885, p. 75, suggests that Bp Scammel's tomb is to the N.E. in the margin of the choir, and fronting the opening of the N.E. transept.

On the other hand we are told that in Patent 15 Edw. IV. (A.D. 1475) patent 3, membrane 7, is a grant *Pro cantariu ad altare Reliquiarum, vocatu* 'Kymer's Chantry.' See Wilts *Archæol. Mag.* xii. 372. Browne Willis says that Dean Kymer, who died in 1463, "willed to be buried in the Cathedral in the South Wall." Jones *Fasti*, p. 217. (But it was in the north wall—*boreali*—that he had permission to build a tomb. Cf. p. 228.)

10 Dec. 1462. Permission was given to the Dean Gilbert Kymer to build himself a tomb 'in muro boreali contigua capelle sanctarum reliquiarum infra eandem ecclesiam.' (*Newton Reg.* p. 50.) For Dean Keymer's soul, David Ragor, a stipendiary priest, was bound to celebrate at the *Relics Altar* in 1468. (Bp Beauchamp's Visitation, *Machon Reg.* fo. lxxxix.)

An inscription in memory of Dean Keymer is mentioned in the descriptions of Salisbury Cathedral in the 18th century, previous to Wyatt's alterations, next after Bp. Seth Ward's monument "against the West wall of the South Cross ile" and a little before that of Bp. J. Davenant "on the north wall." It was in a window "under the figure of a person in a gown":—

"In† imaginem¹ Doctoris Keymer medici, quondam Cancellarii Oxon., et postea Decani Sarum.

O Sancti medici, medico mihi ferte iuamen,
Vt summus Medicus mentis mihi det medicamen:
Quo, sine fine, salute poli post perfruar. Amen."

(*Description of that Admirable Structure, the Cathedral Church of Salisbury*, 4to. 1774, p. 90. Cf. [Rawlinson's] *History and Antiquities* of the same, 8vo. 1723.)

However, 'Ethelyngton's Chantry' founded in the chapel of *St Thomas* (see above no. 17) is mentioned in *Burgh Reg.* p. 24, 10 Nov. 1450. The altar of Relicks appears to have been the last altar visited in the 15th century *ablucio altarium*². Consequently the Respond sung here was not one of those nine from the 'history' *In monte Oliveti*, borrowed from the mattins or *tenebræ* of Maundy Thursday (*Brev.* i. pp. dcclxxv—dcclxxxi), which were taken in turn, and begun again when necessary, for the other altars, but it was the Respond *Circumdederunt me viri mendaces*, used at evensong in the Passion season, i. pp. dccxiii, dccxlix, and at the procession. *Proc.* pp. 42, 63 *Missale*, p. 309 n.

Bp Scamell was buried 'ex opposito capellæ *Salve* [no. 6], ante altare Reliquiarum.' MS. Statute Book in the Cathedral Muniment

¹ Read, perhaps, 'En imaginem.'

² This circumstance in itself might have left us free to place the Relicks altar nearer no. 6 (*Salve*), or anywhere else that seems more likely. Only unfortunately it would leave the great N.W. transept with only two altars instead of three. We can hardly place the Becket altar elsewhere than where we have put it, at no. 17.

Room. The '*Burgh*' Register (p. 6) A.D. 1448, mentions the chantry of Walter Scamell founded '*in capella sancti Edmundi*' (no. 18).

10 Oct. 1393. Roger Neton was admitted to the chantry of Robert de Herford, and received the books and ornaments belonging to the said chantry, '*ad altare reliquiarum.*' (*Dunham Reg.* p. 252.) See however no. 14 above.

25 Aug. 1461. Twenty marcs to be paid by the Abbat and Convent of Abbotsbury for two *misse currentes*, and the obit of two bishops, and the stipend of an altarist at the *Altar of Relicks*: the residue to be applied to keep the ornaments in repair. (*Newton Reg.* p. 13.)

THE SUPERALTAR.

If Dean Keymer built himself a tomb in the place for which permission was given, the tomb commonly called that of Bp Widville is Keymer's. (One authority, '*Constitutiones*,' says, indeed, that Bp Widville was buried, not at Salisbury, but at Beaufort¹.)

It should be observed that in parish churches the altar-washing finishes up '*ad superaltare in vestibulo*' (printed *Processionale*, p. 63).

'Salisbury cathedral once owned a magnificent super-altar, set in gold,' as Dr Rock observes *Ch. of our Fathers* i. p. 256, where he gives drawings of one which belonged to Cicognara. It probably contained some relics between the slab and the setting, and it was usually kept in 1222 in 'an iron-girt ark or chest' under the charge of the Treasurer. See *Osmund Reg.* II. 136.

THE RELICKS.

There were relics no doubt in or about the high altar where they were censed (*Osmund Reg.* I. p. 152). But the collection mentioned as belonging to the Church in another portion of our MS. (fo. 15^b 19^b) in the middle of the 15th century was enormous. Besides our Lord and the Blessed Virgin, 14 Disciples and two of the Holy Innocents were said to have their relics preserved at Salisbury, and out of the other Saints (Martyrs, Confessors, and Virgins) which made up a total of 331 no less than 207 had reputed relics there. In 1538 Bp Shaxton ordered his clergy to send all the relics, with any writings attesting them, to Ramsbury to be examined, so that any which were vain, paltry, or counterfeit, might be eliminated. In 1536 no less than twelve with relics had been entered in the Treasurer's list. (Benson and Hatcher, *Hist. Salisbury*, p. 239. Burnet *Hist. Ref.* Records to Bk. III. no. 59. Injunction 21.)

A Memoria or Suffrage *de Reliquiis* is mentioned in Brev. I. pp. ix, mclxxxiv, II. p. 284, III. pp. 465—6.

An iron-bound chest with relics stood near the principal altar at Old Sarum in 1222. *Osmund Reg.* II. p. 136. About A.D. 1220—25 Roger de Brinkworth gave an endowment for a candle to burn before the relics on festivals (*id.* I. p. 234.)

Relicks were carried in procession on Palm Sunday, and the casket (*capsula*) was raised aloft at the west door of the church for the procession to enter under it. *Osm. Reg.* I. pp. 120, 122. The Feast of Relicks at Salisbury was changed from some date not recorded to what was then considered to be a more convenient date, 17th Sept., cir. 1165. Again in 1319 it was finally transferred to a Sunday in July,—that nearest after July 7th. See *Brev. Sarum* III. p. 452. *Osmund Reg.* I. p. 227. *Sarum Statutes* (Dayman and Jones) p. 68. *Crede Michi* § 157, in Maydestone's Tracts, p. 72.

¹ Leland, *Collect.* v. 212, says that Bp Woodville was Stephen Gardiner's father.

17 Kal. Octob. (=Sept. 15th) was fixed for the Feast of Relicks in the time of Bp Joceline and Abp T. Becket cir. 1162—70 *Lib. Evid.* c. § 104.

Bp Milner says that the *Altar of the Holy Relicks* adjoined the tomb of St Osmund at Salisbury in the Lady Chapel "on each side of which [altar] were the chapels of *St Stephen* and of the *Salve*." This statement appears to have been derived (through an annotated copy of Godwin *De Praesulibus*) from the MS. *Fasti*. See above, pp. 219—22.

It remains to state such evidence as we can find for the existence of a few altars at Salisbury in addition to those mentioned in Maundy Thursday procession in 1445

It may be convenient to distinguish these less certain instances by the use of *roman numerals*.

(xx) Altar of St John the Evangelist.

It is not quite clear whether or not at the time when the Sarum rubrics were compiled there was an altar of St John the Evangelist in the Cathedral Church at Salisbury, for at the procession and prose on the first evensong of his festival the priests were directed to go *ad altare Apostolorum* commonly called 'St Peter's altar' (no. 5 above). But there was an *Image* of St John there, which was censed. *Brev.* i. pp. ccxiii, ccxiv. *Proc.* p. 16.

It appears, however, that an altar of St John the Apostle and Evangelist was at one period introduced, although it is not mentioned in our MS. of 1445. At least Canon Jones tells us that an 'altarist of St John Evang.' is mentioned in *Dunham Reg.* 7 as having existed in 1387. It seems worth considering whether the 'St John's altar' mentioned in the account of the burial place of William of York in 1256 ("*ad altare S. Johannis coram altari apostolorum*") may have been an altar not of John the Baptist but of the Apostle. But in any case it is difficult to believe the statement (Jones *Fasti* p. 89) that it was 'on the south side of the choir,' as the Apostles' altar, mentioned in the context as being near St John's altar, was on the north, as was that of St John the Baptist likewise.

John Beer, Canon of Sarum, by his will in 1402, desired to be buried before the altar of St John. (*Browne Willis*, cited by Jones, *Fasti*, p. 372 n.) Altarists were appointed to the altar of St John Evang. 1 June, 1472. (*Machon Reg.* fo. xlvii^b.)

There is, moreover, one rubric in the Sarum Breviary, the rubric concerning proses, i. p. clxxvi, which certainly seems to imply that the Prose of St John the Evangelist was one of those "*de quibus altaria habentur in Ecclesia Sarum*."

D^r Milner in his *Dissertation on the Modern Style of altering Ancient Cathedrals* places 'the Chapel of St John' at no. 9, where I think we must rather place that of St Mary Magdalene. See above, p. 221.

(xxi) St Anne's Chapel. (See above, pp. 202—3.)

This was probably in the Cathedral "*Pro cantaria ex fundatione Joannis Chambre precentoris in capella Sce Anne*." Pat. 28 Edw. III. (A.D. 1354), pat. 1, membr. 6. Also Pat. 29, Edw. III. p. 1, m. 18, and Pat. 30 Edw. III. p. 1, m. 20. At first sight it might appear that the Chapel of St Anne might be that which is over the S.E. gateway of the close.

M^r Malden, however, is convinced that the application of St Anne's name to the chapel over the eastern gate of the close is comparatively modern, and is derived from the street being in modern times called "St Anne's Street" by a corruption from "Tanner street," by the

inverse process of that which has made "tawdry" from "St Audrey's fair" at Ely.—In the *Waltham Register*, part iii. fo. 13, the chapel above the close gate at Salisbury is mentioned (cir. 14—) as being dedicated in honour of the B. V. Mary. But in Elizabethan times (*Blacker Reg.*, 93) it has begun to be known as "*capella S. Anne*" in 1580.

(xxii) St Edward, King and Confessor. (See above, p. 203.)

At Bp Beauchamp's Visitation in 1468 (art. 27; *Machon Reg.*) it was reported, 'quod ad Altare sancti Edwardi, Cantaria ibidem, ex collacione prioris ecclesie Ederosi¹, occupatur per dom. Ric. Whitby iuniorem presbiterum; que ab antiquo per vnum vicariorum chori occupata fuit, ut debent occupari.' And

16 Nov. 1335. The Dean and Chapter owed £108 to the estate of the late Walter Hervey Archd. of Sarum. His executors, by indenture of this date, remitted the debt in consideration of his Obit being celebrated for 50 years, tertio nonas Julij (5 Jul.) vel proximo die ad hoc apto. The prior of Ivychurch to have a priest to celebrate for the said Walter Hervey's soul at the altar of St *Edmund* the King, in the Church of Sarum, daily 'post missam matutinalem,' at the said prior's expense. (*Muniment Room*, press 3, cupboard 1, box 'Vicars Choral.')

In 1348 (Feb. 23), as appears above in the list of Chantry Masses (p. 227), the mass "pro anima T. de Bokton" was to be celebrated by W. Chermynstre, chaplain, "*ad altare S. Edwardi*."

(xxiii) Chantry Chapel of the Annunciation. (See above, p. 205.)

The (Walter) Hungerford Chantry was, and Walter Lord Hungerford's tomb is, in the second arch westwards from the north-west "grand leg" of the tower, i.e. in the third arch westward, as M^r Malden explains it, from the tomb of Bp Roger [de Mortivall † 14 Mar. 1329], assuming that he was buried in the place marked as his grave on the plan in Gough's *Sepulchral Monuments*, i.e. the first arch of the choir on the left-hand side when entering the choir from the west.

Two chaplains celebrating 'ad altare Annunciationis Beate Marie' were mentioned at Bp Beauchamp's Visitation in 1468 (*Machon Reg.* fo. lxxxiv).

(vi^b) Altar of the Holy Innocents. (See above, pp. 203—4.)

I have said (p. 203) that it may be doubted whether there was a special altar of the Holy Innocents at Salisbury.

However, the rubric in the *Sarum Breviary* (l. p. clxxvi) respecting 'Proses' at evensong certainly seems to imply that there *was* an altar of Holy Innocents *at Salisbury*, at which the prose was said 'pro voluntate puerorum.' But this is hardly decisive.

(xxiv) The Parish Altar. (See above, p. 204.)

It has been no uncommon thing for an old parish church to be advanced to cathedral rank when a bishop's see has been erected in a city, the parishioners in the old limits within the deanery of Christianity still retaining their right to come to the old spot for baptism, marriage, and other sacraments and sacramentals of the Church. Such was the case with the parishioners of St Mary Magdalene at Lincoln until Bp Oliver Sutton built them a new parish church hard by, so as to

¹ Ivychurch, 3 miles S.E. of Salisbury, where was St Mary's priory of Austin Canons, called also West Church or Wich-reche. See *Osmund Register*, i. 220, 236. '*Monasterium Ederosum*.'

avoid the inconvenience of their requiring access to the nave of the minster at uncertain or conflicting times. Conversely, the collegiate services of Peterhouse, Cambridge, were found incompatible with the parochial services, when they were joint tenants of the church of St Mary the Less, at Cambridge. At the present day at Truro St Mary's, and elsewhere, we have examples of a parochial altar maintaining time-honoured rights and offices after the erection of a see. These, at Truro, are now attached to a side-altar at the south-east, where a bay of the earlier (Marian) building has been re-erected. At Lincoln, the *altare parochiale* was in the *nave*: so also at Ottery St Mary's in 1342; and certain masses for the Dead, said there in the nave, were allowed to count as a capitular mass.

Among the chaplains named at the Visitation of Bp Beauchamp in Sept. 1468 (*Machon Reg.* fo. lxxxix) one of two stipendiary priests celebrating *ad Altare Sancte Crucis* is "Ds. Tho. Sutton presbiter missam priorem summo mane celebrans quotidie, alias nuncupatus *presbiter matutinalis*, siue *capellanus parochialis* in ipsa ecclesia cathedrali." See the '*Rood Altar*,' no. 16. And cf. 'Morrow Mass Altar of St Mary,' no. (xxv).

An interesting entry bearing upon the subject of the Parish Altar occurs in the *Machon Register* p. 75.

26 Nov. 1471. 'Memorandum quod in crastina S. Katherine virginis et martyris, In ecclesia cathedrali Sarum, Anno Domini antedicto, Venerabilis vir M. Ricardus Whitby, Locum tenens prefatus, cuidam domino Johanni Tutyn presbytero, nato (vt asseritur) in parochia de Sandal, Eboracensis dioceseos, commisit curam omnium animarum parochianorum, tam ministrorum, quam aliorum, inhabitantium Clausum Ecclesie Cathedralis Sarum, et eundem D. Johannem in capellam parochialem dicte ecclesie Cathedralis instituit, et realiter ac corporaliter admisit, prout fuit, et est, moris ibidem ab antiquo laudabiliter vsitati, atque rite.'

(xxv) The Morning Altar, Morrow-Mass Altar, or Altar of St Mary.

This appears to have been in the nave, probably on the north side, opposite to the altar of St Andrew and the Holy Ghost. See no. 14 above.

(xxvi) Altar of the Eleven Thousand Virgins.

This altar was in the 'north aisle' of the Church.'

21 Oct. 1449. In Ecclesia Cathedrali Sarum in tempore celebrationis misse xj. milia virginum et martirum solempniter celebrate coram altare earundem virginum in ala dicte ecclesie boreali situato.' *Burgh. Reg.* p. 76.

The mass of the 11,000 Virgins of Cologne (the companions of St Ursula) is mentioned in the accounts of the Clerk of the Works A.D. 1464, 1474; and in the Obit Kalendar in the MS. *Consuetudines* their festival is entered (21 Octob.) as an occasion for a special allowance 'per Communarium,' though (as we have mentioned on p. 240, n.) the entry appears in the 17th century transcript in a corrupt form, 'Missa in mane in festo † Marie virginis.† But in the earlier MS. it is correctly written.

(xxvii) "Altare quod vocatur *Jesiañ*."

In the account of Bp Beauchamp's Visitation in 1461 (Newton *Reg.* fo. vii) Mr Malden observes this reference to an altar of "our Lady in Gesem", or "Gesina." I have no doubt that it was frequented by "the wymmen that ben in our Lady bondis," for whom prayer was offered at the Bidding of the Bedes. See the *Festivall*, printed by

Caxton, 1483, cited in H. O. C[oxe]'s book on *Bidding Prayers* p. 34. Dr Rock has a note on "Gesem, or Gesina," *Ch. of our Fathers* iii. p. 268; and he found the term in the "Salisbury cathedral Accmpts, the manuscript of which is now in Jesus College Library, Oxford," as well as in other authorities.

Whether it was identical with the Altar of St Mary and St Denys, or with the altar in the chapel of the Annunciation in the Hungerford Chantry in the nave, and whether or not these were themselves identical, or again (what seems *à priori* like enough), whether the altar called 'Jesianum' was in some corner of the nave or other place apart, or again whether it was possibly in the Chapel of St Anne, I have no evidence to prove or to disprove any of these alternatives.

As to the etymology of the word *gesem*, Dr Joseph Wright, in his *English Dialect Dictionary* (under the word "Gizzen" substantive, *obsolete*, written also 'gyzen' or 'jizzen'), cites the French '*gesine*, a lying in child-bed' from Cotgrave,—'to lie in jizzen,' North Scotland, Jameson's Dict., Forbes, *Dominie* (Buchan), 1785,—'jizzen-bed,' Ross, *Helenore* (Aberdeen), 1768. Napier, *Folk-lore of West Scotland*, 1879. —'gyzen-clout', Tennant, *Papistry* (Fife), 1827.

The form 'altare Jesianum', seems to me to indicate that in England the word has come to be connected in thought with the Most Holy Name. A 'Jesus altar' was at Durham, Norwich, etc. A 'Jesus Mass,' or 'Jesus Service' at Lincoln, at St Peter's, Marlborough, at St Mary's in the same town, and in many other places.

In an earlier record at Salisbury (18 March, 1341, in the *Hemingsby Register*, p. 83) Mr Malden finds the word spelt after the older fashion. There was then a difference between the Chapter and the Treasurer (Walter de Wyvill) 'super percepcione cere ad imaginem beate Marie, que dicitur *Gysine*, et ad alteram imaginem eiusdem ad portam occidentalem, que est extra, ex deuocione fidelium oblate.'

DEMOLITION OF THE ALTARS.

The Privy Council of K. Edward VI. gave instructions, about Nov. 19—20, 1550, to Bp Capon of Salisbury and all his episcopal brethren "that all the altars...be taken away, and instead of them a table to be set up in some convenient part of the chancel." (Cardwell *Docum. Annals*, p. 89 n. ed. 1839, = p. 101, ed. 1844.) Bp Ridley had taken order against "bye-alters" in the Diocese of London, earlier in the same year (*ibid.* p. 83 = p. 94). They were restored in the reign of Q. Mary; but after the accession of Q. Elizabeth the demolition of stone altars was again undertaken, and at Salisbury this was done in the latter part of her 1st year. Mr Malden finds in the accounts of the clerk of the works, 15 Aug. 1559, an entry of payments "for taking down of aulters." At this date there was no Bishop of Salisbury surviving, Capon having died in 1557, and his successor Cardinal Pole having declined the office. Francis Mallet, who had been Dean of Lincoln, had never received the spiritualities.

In October in the same year the altar-stones, removed from their places, were laid down in the pavement. At that date Jewel had been elected Bishop, but he was not consecrated until the following January.

The plan of Salisbury Cathedral drawn by J. Coney for an edition of Dugdale's *Monasticon*, about 1817—30, shows two holy Tables in the Cathedral Church, one in the "Morning Prayer Chapel" (the northern chantry in the N.E. transept), and the other at the extreme east, in the Lady Chapel, apparently serving as the principal altar.

In the Churchwardens' accounts at Stanford in the Vale of White Horse, Berks, for the year beginning 8 Apr. 1553, when Stanford was in the Diocese of Salisbury, there is an entry after the accession of

Q. Mary, "For caryeng ij loadis of yarth and one of stone, *iiijd.*—Item to y^e mason for setting vppe y^e highe altar, *ijs.*" Also after 1 April 1554, "For gatheryng stoons ij days, *iiijd.*—Item for fatching .v. looddis of stoons for to make y^e altars in y^e churche, and churche yard mounddis, *xd.*—Item to Coggis for dygging yathe, *iiijd.*—Item for caryeng .x. looddis of yathe for y^e altars, churche moundis, and mending the churche floore, *xd.*—Item to a mason for ij days worke uppon the churche yarde mounddis, with mayte and drynke, *xiiijd.*—Item for serueng the mason y^e sayde ij days, with mayte, drynke, and waagis, *viiijd.*—Item to J. Smythe y^e mason, for makyng an altar, *viiijd.*—Item for serueng him y^e same tyme, *iiijd.*—Item for serueng y^e masone when he made an other altar y^e Thomas Whithorne of Goze payde for, *iiijd.*

In the accounts of the same parish we find in early Elizabethan times:—

In the year beginning 13 April, 1561.

'For a paper of the Tenne Commaundementis and a calendar boke to say seruis by in y^e churche, *xviij.*—Item to y^e Arche dyacons apparetor for a boke of y^e byshop of Cantorburys injunctions and for y^e Receyt a byll to sertefi the Archdyacon of the pulling downe of the Rode lofte, *viiij.*—Item to the byshope of Sarums apparytor, *ijs.*—Item for pulling downe the Rode looffe and caryeng a way the Altars, *viiij.*

The pulling down of the rood-loft was done in 1561 in a half-hearted manner, for again in 1571 we find, 'Item for helpe to pull downe y^e Rode lofte, *6d.* after Byshop Juells visytacyon holden at Redyng.'

In the accounts of St Edmund's Salisbury (Wilts Record Soc. 1896) we find among the Churchwardens' receipts in 1550—51

'Of master Shorte for ij tables that stode at the Hygh Alter, and the other that was for the deacon and subdeacon, *xij.*—More of master Shorte the vij day of March in Redy money *iiij.*—Item sold to Christofer Tucker, a skobbe, *xxd.*...for the table that the Rode dyd hange on, *ijs.* *viiij.*—the table of the Hyghe Alter, *iiij.* *vjs.* *viiij.*—the fyrstmas alter, and the secondmas alter, *xvis.*' (p. 91). Also payments, 'to Fyve laborers for pullyng downe of the Awters, *xiijs.* *viiij.*—ij masons and one laborer for caryeng out of the stones of the Avter and for lyme to [whyte lyme] the wallys and to paynt] our lady avter, *vs.* *ij.*...for the taske to masons for pullyng downe of the hyghe Avter, *xs.* *iiij.*—a glasse to serve the comunyon, *jd.*—makyng of the tables for the comunyon, *ijs.*—the leggyng of a Forme to serve for people when the do Receyue the comunyon, *jd.*' 'Saw yng of the sydes for the comunyon borde, *vjd.*' (p. 92). Again early in May, 1553 (p. 99) 'for pullyng down the awter in the vestry, and for makyng cleane of the churche, *vjd.*' A few months later in August (soon after Q. Mary's accession) we find on the same page, 'Settyng vp of the Awter, *iijs.* *iiij.*—makyng of the awter, *ixs.* *iiij.*...*iiij.* peces of tymber to make the Forst masse awtre, *xviij.*—workemanship of the same Avter, *iijs.* *iiij.*—paynt yng of the same, *xij.*...Nayles for the High Avter, *jd.*...Thomas Heth, for a here [hair cloth] for the hyghe Awter, *iijs.* *xjd.*

In 1560—61 there is a payment (p. 105) apparently to the clerk for taking the latin service books to Bp Jewell, soon after his visitation, 'John Atkyns for carryeng off the latyn bookes to our lady churche, *ij.*—a booke of the homyles, *vjd.*' (A 'comvnion booke' had been bought for 4s. shortly before the bishop's enthronisation.)

In 1561—2 the account is torn (p. 106), but the old endorsement says, 'Pullinge downe the Roode Lofte.'

In 1567—8 (p. 111) along with banners and ornaments of latten 'a gret marbell stone' was sold for 9s.

In 1572—3 (p. 119) 'Joyner, for makyng of the table over the Altar, *xij.*

The Commemoration of the Founders, Benefactors and Worthies of the Cathedral Church of the Blessed Virgin Mary of Salisbury. By Authority.

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Prayers used at Visitations, Meetings of the Chapter, &c.

ALMIGHTY and Everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers which we offer before Thee for all estates of men in Thy Holy Church, *especially in this Cathedral Church of Salisbury*, that every member of the same in his vocation and ministry may truly and godly serve Thee: through our Lord and Saviour Jesus Christ. *Amen.*

O HEAVENLY FATHER, strengthen us, we beseech Thee, in love one to another by drawing us to an increasing love of Thyself; keep us from all envy and jealousy in little things or in great, and teach us to rejoice in seeing Thy work done by others as much as by ourselves; and finally, we pray Thee grant us grace so faithfully to serve Thee, with one heart and soul, in this life, that the brotherhood which has begun on earth may be perfected in heaven through Our set up in Saviour Jesus Christ. *Amen.*

Annals, p. 89. order against "by GOD, give us grace to do the work to which Thou same year (*ibid.* p. 83) with reverence and godly fear, not with eye-Q. Mary; but after the aen, but in singleness of heart as in Thy sight, stone altars was again underthoughts, words, and deeds with the help the latter part of her 1st year. ay set Thy will ever before us, and turn the clerk of the works, 15 Aug. 157d give ourselves wholly unto Thee to down of aulters." At this date there as Thou shalt think fit to call us, living, Capon having died in 1557, and Saviour. *Amen.* having declined the office. Francis M. Lincoln, had never received the spiritual

unto Thine Apostles, Peace I In October in the same year the altar-nto you, regard not our sins, places, were laid down in the pavement. At that peace and unity which elected Bishop, but he was not consecrated untst and reignest with the east, in the Lady Chapel, apparently serving as the princ^{se} who have

The plan of Salisbury Cathedral drawn by J and ever. *Amen.* of Dugdale's *Monasticon*, about 1817—30, shows-uls in life, we beseech the Cathedral Church, one in the "Morning Pr^{ch}urch in Paradise northern chantry in the N.E. transept), and the other avenly comfort; example

In the Churchwardens' accounts at Stanford in the Vale^s and Bene-Horse, Berks, for the year beginning 8 Apr. 1553, when Stand^d enter in the Diocese of Salisbury, there is an entry after the accessth enter

The Commemoration.

Appointed to be holden on the Tuesday after All Saints' Day, and first celebrated on the fifth day of November, in the year of Our Lord 1889.

* * * *Note that the service shall be the same with the usual office for holy days except where it is in this office otherwise appointed.*

I. AT MATTINS.

¶ *The Members of the Cathedral Body will meet in the Chapter House a quarter of an hour before the time fixed for the beginning of Morning Prayer, and proceed through the Cloisters to the Chancellor's Door, and after entering the Church will pass along the south aisle of the nave across the transepts and along the south aisle of the Choir through the Lady Chapel, then along the north aisle of the Choir which they will enter finally through the western screen. Parishioners of the Close and other Citizens who desire to take part in the Service are invited to follow the procession after its entrance into the Church and to join in the hymn which will be sung¹.*

¶ *Morning Prayer shall begin with these sentences.*

The merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children.
Ps. ciii. 17.

O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name. Ps. cxix. 132.

O visit me with thy salvation, that I may see the felicity of thy chosen and rejoice with thine inheritance. Ps. cvi. 4, 5.

¶ *Instead of Venite Exultemus and the Psalms for the Day shall be sung the following :—*

Antiphon. Praise the Lord ye house of Israel : Praise the Lord ye house of Aaron : Praise the Lord ye house of Levi : ye that fear the Lord praise the Lord.

PSALM lxxxiv. *Quam dilecta.*

Antiphon. I heard a voice from heaven saying ; blessed are the dead which die in the Lord.

PSALM cxii. *Beatus vir.*

Antiphon. We have a strong city : salvation will God appoint for walls and bulwarks. Trust ye in the Lord for ever : for in the Lord Jehovah is everlasting strength.

PSALM cxlvii. *Laudate Dominum.*

¹ The Hymn "Hark the sound of Holy Voices" (by Chr. Wordsworth, late Bp of Lincoln) was sung in procession.

The first Lesson. Ecclus. xlv. to verse 16.

The Hymn. *Te Deum Laudamus.*

The Second Lesson. Heb. xii. 18—24.

The Canticle Benedictus Dominus with the Antiphon,

Lord, who shall dwell in thy tabernacle or who shall rest upon thy holy hill? Even he that leadeth an uncorrupt life and doeth the thing that is right and speaketh the truth from his heart.

¶ *After the versicles and responses shall follow immediately:—*

V. The righteous shall be had in everlasting remembrance :

R. And they shall fear no evil report.

V. The souls of the righteous are in the hand of the Lord :

R. And there shall no torment touch them.

V. One day with the Lord is as a thousand years :

R. And a thousand years as one day.

V. One generation shall praise thy works unto another :

R. And declare thy power.

¶ *Instead of the Collect for the day shall be said the three Collects specially appointed for the Communion Service.*

1. O Lord God, Almighty, Maker of all things. (p. 316.)

2. O Almighty God, who hast built thy Church.

3. O Almighty God, who hast knit together.

The Collect for Peace. The Collect for Grace.

¶ *Here followeth the Anthem.*

¶ *Before the General Thanksgiving shall be said the following Special Thanksgiving:*

O Eternal and Everlasting God, the Life and Resurrection of all that believe in thee, trust in thee, and serve thee, Thou that art alway to be praised as well for the dead as for such as be still alive : We give thee most hearty thanks for thy servants the Founders and Benefactors of this Cathedral Church and especially for Osmund and Richard Poore sometime Bishops of this Diocese.

We bless thee for the memory and good example of those who have ruled and taught within this Holy House : for the Bishops, Deans, Archdeacons, Canons, and other officers of this Church who have nurtured the souls committed to them with the sincere milk of the word, and for all who have preached the Everlasting Gospel of Peace and have ministered the Sacraments within these walls.

We thank thee for the Kings and Queens, the Princes and Rulers, the Statesmen, Scholars, Soldiers, and Sailors, the Physicians and Lawyers, the Merchants and Citizens, who have learned here thy Word, and have loved thy House ; and for the men of renown, of whatsoever art or calling, who have been moved by thy HOLY SPIRIT to adorn thy Sanctuary and the Place where thine Honour dwelleth.

For these and for all others, our fathers and brethren, whose bodies are buried in peace and whose souls are resting with thee, we praise and magnify thy name, beseeching thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort : and to grant that we who are alive this day may follow the steps of those who have served and loved thee here, and

have gone before us in the confession of thy holy Name, that with them we may at length enter into thine unending joy : Through Jesus Christ our only Mediator and Advocate. *Amen.*

¶ *Before the Sermon (which will follow at the close of Morning Prayer) the following Bidding Prayer and Commemoration of Benefactors will be made:—*

[Cf. p. 22,

Let us pray for Christ's Holy Catholic Church that God may keep above.]
it in good estate,

And especially for our Mother Church of England, this Church of Salisbury, and for all others in Christendom ;

For the [King]'s most excellent Majesty and all the Royal Family,
For all Archbishops and Bishops, particularly the Archbishop of this Province of Canterbury and the Bishop of this diocese, for the Dean, the canons, vicars, priests, and clerks, and all other ministers that serve this church ;

For the Holy Land, that God may deliver it out of unchristian hands ;

For the Lords of [his] Majesty's Privy Council, and all that have this land to govern ; for the magistrates, especially of this City, and for all the commonalty of this Realm, that all in their respective stations may live in the faith, fear, and love of God, in dutiful obedience to the [King], and in brotherly charity one towards another.

For the peace of these lands, England and France, that God may make perpetual peace betwixt them, and with all other countries of Europe.

For all this Church's Friends our Brethren and Sisters, especially [p. 23, those of this Cathedral Close and City, and all our Parishioners, with above.] all that do any good to this church and all true Christian people.

For the foundations of this city, particularly for the hospital of St Nicholas, for the College of Matrons, for the Theological College, for the Training School, the Choristers' School, the Bishop's School, and the other schools of this city, and for all the works of piety and mercy that are within it.

Finally, let us praise God for all his servants departed this life in the faith and fear of our Lord Jesus Christ ; for the Patriarchs and Prophets, Apostles, Evangelists, Pastors, Doctors, Virgins, Martyrs and Confessors, whom he has bestowed upon his church to shine as lights in their generation from the beginning of the world,

And especially for the Founders, Benefactors, and Worthies of this Cathedral Church, for whose memory, benefits, and good example we give humble and hearty thanks this day :

Especially for the Bishops of this diocese and for other members of this body, such as were

ST BIRINUS, Apostle of the West Saxons. † 3 Dec., 650.

ST ALDHELM, first Bishop of Sherborne, planter of the Tree of Life in many places, and a translator of the Psalms. † 25 May, 709.

HEREWALD Bishop, giver to his people of Creed and prayer in their own tongue.

ASSER Bishop, beloved of King Alfred. † 909.

AELFRIC, Bishop of Ramsbury, writer of the homilies. † 16 Nov., 1005.

HERMAN, first Bishop of Old Sarum.

ST OSMUND Bishop, builder of the Cathedral Church of Old Sarum, founder of the Cathedral Chapter, and giving lustre to the Church by the "Use of Sarum." † 3 Dec., 1099.

- [Cf. p. 24, above.] ROGER Bishop, builder of many churches. † 4 Dec., 1139.
- JOCELIN Bishop. † 1184. PETER OF BLOIS, Canon. † 1200.
- HERBERT POORE Bishop, resister of injustice. † 6 Feb., 1217.
- RICHARD POORE Bishop, afterwards of Durham, founder of the City of New Sarum and of this Cathedral Church. † 15 Ap., 1237.
- EDMUND RICH Archbishop of Canterbury, Treasurer and Prebendary of Calne, commonly called St Edmund. † 16 Nov., 1240.
- ROBERT GROSSTESTE, sometime Canon and Archdeacon of Wilts, afterwards Bishop of Lincoln. † 10 Oct., 1253.
- ROBERT BINGHAM Bishop, founder of the Hospital of St Nicholas and builder of Harnham Bridge. † 2 Nov., 1246.
- WILLIAM OF YORK Bishop. † 31 Jan., 1256.
- GILES OF BRIDPORT Bishop, consecrator of this Church and founder of the College of Vaux. † 13 Dec., 1262.
- WALTER DE LA WYLE Bishop, founder of the Church and College of St Edmund. † 3 Jan., 1271.
- WALTER DE MERTON, Prebendary of Charminster, Bishop of Rochester, founder of Merton College, Oxford. † 27 Oct., 1277.
- ROBERT WYKEHAMPTON, Dean and Bishop, benefactor of the Deanery of this Cathedral Church. † 24 Ap., 1284.
- WALTER SCAMMEL Bishop. † [20 Sep.] 1286.
- HENRY DE BRAUNDESTON Bishop. † 18 Jan., 1288.
- WILLIAM DE LA CORNER Bishop. † 14 Aug., 1291.
- NICHOLAS LONGESPÉE Bishop. † 18 May, 1297.
- SIMON OF GHENT Bishop. † 3 March, 1315.
- ROGER DE MORTIVAL Bishop. † 14 March, 1329.
- ROBERT WYVILL Bishop, finisher of the Cloisters and of the wall of the Close. † 4 Sept., 1375.
- WILLIAM OF EDINGDON Canon, Bishop of Winchester and founder of the Church of all Saints, Edingdon. † 7 Oct., 1366.
- JOHN WALTHAM Bishop. † 1395.
- WILLIAM OF WYKEHAM, Prebendary of Yetminster Prima, Fordington, and Bedminster, Bishop of Winchester and founder of the two St Mary Winton Colleges. † 27 Sept., 1404.
- RICHARD MITFORD Bishop. † 1407.
- THOMAS ARUNDELL, Archbishop of Canterbury. † 19 Feb., 1414.
- NICHOLAS BUBWITH Bishop, afterwards of Bath. † 27 Oct., 1424.
- ROBERT HALLAM Bishop, representative of the Church of England at the Councils of Pisa and Constance. † 4 Sept., 1416.
- JOHN CHANDLER Dean, Treasurer and Bishop. 16 July, 1426.
- HENRY CHICHELEY, Archdeacon of Sarum, Archbishop of Canterbury and founder of All Souls College, Oxford. † 12 April, 1443.
- HENRY BEAUFORT, Prebendary of Horton, Bishop of Winchester and Cardinal of Rome. † 11 April [14 June?], 1447.
- WILLIAM AYSCOUGH Bishop. † 29 Jan., 1450.
- THOMAS CYRCETUR, Prebendary of Lyme and Canon Residentiary, a special benefactor to the Library.

- RICHARD BEAUCHAMP Bishop, Chancellor of the Order of the Garter, [Cf. pp. 25—6, above.] founder of the Beauchamp Chapel. † 1481.
- THOMAS LANGTON Bishop, afterwards of Winton. † 27 Jan., 1501.
- JOHN BLYTHE Bishop. † 23 Aug., 1499.
- JOHN ALCOCK, Prebendary of Alton Boreal, Bp of Rochester, Worcester, and Ely, founder of Jesus College, Cambridge. † 1 Oct., 1500.
- HENRY SYER or DEANE Bishop and Abp of Canterbury. † 15 Feb., 1503.
- JOHN COLET, Prebendary of Durnford, Dean of St Paul's, and founder of St Paul's School in London. † 16 Sept., 1519.
- EDMUND AUDLEY Bishop. 23 Aug., 1524.
- RICHARD FOX, Prebendary of Bishopstone and South Grantham, Bishop in succession of Exeter, Bath, Durham and Winchester, and Founder of Corpus Christi Coll., Oxford. † 14 Sept., 1528.
- JOHN JEWELL Bishop, Apologist of the Church of England, a patron of poor scholars, and an unwearied preacher of the Word of God, † 23 Sept., 1571.
- EDMUND GHEAST Bishop. † 28 Feb., 1577.
- RICHARD HOOKER, Subdean and Prebendary of Netheravon, author of the treatise "Of the Laws of Ecclesiastical Polity." † 2 Nov., 1600.
- JOHN DAVENANT Bishop. † 20 April, 1641.
- THOMAS FULLER, Prebendary of Netherbury in Ecclesia, the Church Historian. † 16 Aug., 1661.
- BRIAN DUPPA Bishop, author of "Holy Rules and Helps to Devotion," a confessor in troublous times. † 26 Mar., 1662.
- JOHN EARLES, Chancellor and Bishop. † 17 Nov., 1665.
- RICHARD BAYLIE, Dean, a benefactor to the Library. † 1667.
- ISAAC BARROW, Prebendary of Yetminster Prima, Master of Trinity College, Cambridge. † 4 May, 1677.
- JOHN PEARSON, Prebendary of Netheravon, Lady Margaret Professor and Master of Trinity College, Cambridge, and Bishop of Chester, a chief Doctor of Anglican theology and a scholar of high renown. † 16 July, 1686.
- JOHN TOWNSON, Prebendary of Highworth for fifty years, who paved the choir. † 1687.
- SETH WARD Bishop, founder of the College of Matrons. † 6 Jan., 1688.
- ROBERT FRAMPTON, Prebendary of Torleton, and Bishop of Gloucester. † 25 May, 1708.
- GILBERT BURNET Bishop, author of the "Pastoral Care." † 17 Mar., 1715.
- JOHN BAMPTON, Prebendary of Minor Pars Altaris and Canon Residentiary, founder of the Bampton Lectures in the University of Oxford. † 2 June, 1751.
- JOSEPH BUTLER, Prebendary of Yetminster Prima, Bishop of Bristol and Durham, author of the "Analogy of Religion Natural and Revealed to the Constitution and Course of Nature." † 16 June, 1752.

RICHARD HELE, Prebendary of Chardstock, Master of the Choristers' School, author of "Select Offices of Private Devotion." † 25 July, 1756.

THOMAS SHERLOCK Bishop, afterwards of London, a defender of revealed Truth. † 18 July, 1761.

JOHN HUME Bishop, first of Oxford. † 26 June, 1782.

JOHN DOUGLAS Bishop, first of Carlisle. 18 May, 1807.

THOMAS SHUTE BARRINGTON Bishop, afterwards of Durham¹. † 25 March, 1826.

THOMAS BURGESS Bishop, founder of St David's College, Lampeter, and of the "Church Union Society" in this Diocese. † 19 Feb., 1837.

EDWARD DENISON Bishop, restorer of the Cloisters, and founder of the Training School for Mistresses. † 6 March, 1854.

WALTER KERR HAMILTON, Treasurer, Precentor and Bishop, founder of the Theological College. † 1 Aug. 1869.

HENRY PARR HAMILTON, Dean, promoter of the Restoration of this Church, and a benefactor to its Library. † 7 Feb., 1880.

WILLIAM PALMER, Prebendary of Highworth, author of "Origines Liturgicæ," and of "A Treatise on the Church of Christ." † 8 Sept., 1885.

GEORGE MOBERLY Bishop, founder of the Synod of Clergy and Laity. † 6 July, 1885.

HENRY PARRY LIDDON, Prebendary of Major Pars Altaris, afterwards Canon of St Paul's. † 9 Sept., 1890.

[Cf. p. 27, above.] Also for the Kings and Queens of England who have been patrons and Benefactors of this Church, and have worshipped here and learnt the Word of God, such as were William Rowse, Harry the first, Stephen, Harry the second, Richard the first, John, Harry the third, Edward the first, Edward the second, Edward the third, Edward Prince of Wales, which gave much good to the table of the high altar, Richard the Second, Harry the fourth, Harry the fifth, Harry the sixth, Edward the fourth, Henry the seventh, Henry the eighth, Edward the sixth, Mary the first, Charles the second, George the third, giver of the Organ now in St Thomas' Church.

[p. 29, above.] Also for William Longespée Earl of Sarum and Ela his wife, for James Lord of Audeley, for John Lord Lovel, for Thomas Montagu Earl of Sarum; Thomas Hungerford, Knight, Hubert of Burgh, Walter Lord Hungerford, Alys Brewer, Dame Katherine Hungerford; for Sir Robert Lord Hungerford and Dame Margaret his wife; for Sir Humfrey Stafford, Knight, Sir John Cheyny, Knight, Sir Francis Cheyny, Knight, and for Dame Katherine Chidiok, John Milborne; [p. 30, above.] Walter Shirley, Joane his wife and Richard their son; for Nicholas Harding and Agnes his wife; Nicholas Barbour and Joane his wife; William Charling and Alice his wife, William Swayne and Christian his wife; for Thomas Norton of Wilton, and for Simon Bedell; Thomas Mappyll of Winton and Alice his wife; Nicholas Legge and John Andrew and Felice his wife; for Master John Sparwell, Henry Langshaw and Emme his wife; Richard Gilpurne and Alice his wife; for Nicolas Porpasse; for William Horne and Margaret his wife, John Raynger and Alice his wife, Master William Raynger, Agnes Barow, Margery Mesurer and their children, William Lamberd, Roger Girie,

¹ Bp T. Shute Barrington was a benefactor to St Nicholas' Hospital, Salisbury.

and Sir John Horne; for Master Thomas Cooke, Merchant and special benefactor to this Church, and Master John Stone. For all who in later days have been benefactors to this Church and the offices thereof, such as were Robert Hyde, John Bramstone, John Lowe, James Hyde, and John Sellick, who gave the ornaments of the holy table and the holy vessels, Jacob second Earl of Radnor, Sir George Michell, a general officer in the army. For Isabella Mary Lear, giver of the font, Francis Attwood, founder of St Paul's Home, Fisherton, Frederick sixth Earl Beauchamp, giver of the reredos, Julia Elizabeth Chafyn-Grove, giver of the organ, Thomas Luck Kingsbury, [added in 1900.] Prebendary of Uffculme and giver of books to the Cathedral Library, and to other libraries in this Diocese, and others who in our own time have joined together to restore and adorn this Church with loving care and bounty.

For these and all others known and unknown to us, but all known to Thee, whose bodies now rest in peace and whose souls are in Thy holy keeping, we praise and magnify Thy name, and beseech Thee that we may direct our lives after their godly pattern and that after this life we and they may dwell with Thee in life everlasting, through Jesus Christ our Lord, who has taught us thus to pray:—

Our Father, &c.

II. AT THE COMMUNION.

The Introit.

Antiphon. Let thy priests, O Lord, be clothed with righteousness and let thy saints sing with joyfulness. For thy servant David's sake turn not away the presence of thine anointed.

PSALM cxxxii. *Memento, Domine.*

1. Lord, remember David : and all his trouble ;
2. How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;
3. I will not come within the tabernacle of mine house : nor climb up into my bed ;
4. I will not suffer mine eyes to sleep, nor mine eyelids to slumber : neither the temples of my head to take any rest ;
5. Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.
6. Lo, we heard of the same at Ephrata : and found it in the wood.
7. We will go into his tabernacle : and fall low on our knees before his footstool.
8. Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.
9. Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.
10. For thy servant David's sake : turn not away the presence of thine Anointed.
11. The Lord hath made a faithful oath unto David : and he shall not shrink from it ;
12. Of the fruit of thy body : shall I set upon thy seat.
13. If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14. For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15. This shall be my rest for ever : here will I dwell, for I have a delight therein.

16. I will bless her victuals with increase : and will satisfy her poor with bread.

17. I will deck her priests with health : and her saints shall rejoice and sing.

18. There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19. As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

Glory be to the Father, &c.

The Collects.

O Lord God Almighty, Maker of all things and Giver of all good gifts, Who didst put into the heart of thy servant Richard Poore to lay the foundation stones of this Church, not for his own glory, but to the glory and praise of our Incarnate Lord, and in honour of the Blessed Virgin Mary his Mother, for the worship of thy glorious Majesty, the preaching of thy Holy Word, the ministration of thy Holy Sacraments, and the edification of faithful souls : We thank thee for the abundant Blessing which thou hast granted in this place, and we beseech thee, O Heavenly Father, to continue the same blessings to us and to our children's children for all generations yet to come, that this Church may ever remain separate from all profane and unhallowed uses, and may continually stand a witness to the people of thy truth and of thy loving kindness, which thou hast shewn unto us in the Person of the same thy Son our Lord Jesus Christ. *Amen.*

O Almighty God who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone : Grant us so to be joined together in unity of spirit by their doctrine, that we may be an holy temple acceptable unto thee ; through Jesus Christ our Lord. *Amen.*

O Almighty God, who hast knit together thine elect in one Communion and fellowship, in the mystical body of thy Son Christ our Lord : Grant us grace so to follow the blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee ; through Jesus Christ our Lord. *Amen.*

Epistle. Hebrews iii. 1—6.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our Profession, Christ Jesus ; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man ; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after ; but Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

The Gospel. St John x. 22—30.

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then

came the Jews round about him and said unto him, How long dost thou make us to doubt? If thou be the Christ tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hands. I and my Father are one.

This Collect shall be said before the Blessing.

O God of our fathers, who hast given us grace to meet together this day to commemorate the mercies which thou hast shown forth in this thy house from generation to generation: hearken we beseech thee to the supplications of thy servants; and grant that all who in the coming year shall enter this house to seek a blessing from thee may feel with joy that thou hast heard their prayers and granted their requests, according to thy perfect love and wisdom, through Jesus Christ our Lord. *Amen.*

Recessional Psalm.

Antiphon. We wait for thy loving-kindness O¹ God in the midst of thy temple. 1 'the loving-kindness of' *edd.*
2, 3.

PSALM xvi. *Conserva me, Domine.*

1. Preserve me, O God: for in Thee have I put my trust.
 2. O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.
 3. All my delight is upon the saints, that are in the earth: and upon such as excel in virtue.
 4. But they that run after another God: shall have great trouble.
 5. Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.
 6. The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.
 7. The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.
 8. I will thank the Lord for giving me warning: my reins also chasten me in the night-season.
 9. I have set God always before me: for he is on my right hand, therefore I shall not fall.
 10. Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.
 11. For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy Holy One to see corruption.
 12. Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.
- Glory be to the Father, &c.

III. AT EVENSONG.

¶ *The Special Sentences, Versicles, Collects, and Thanksgiving appointed for Morning Prayer may be repeated at Evening Prayer, together with the following Special Psalms and Lessons.*

Antiphon. The Lord is loving unto every man, and his mercy is

over all his works. All thy works praise thee, O Lord : and thy saints give thanks unto thee.

PSALM cxlv. *Exaltabo te, Deus.*

Antiphon. O death where is thy sting? O grave where is thy victory?

PSALM cxlvi. *Lauda, anima mea.*

Antiphon. O ye spirits and souls of the righteous bless ye the Lord, praise Him and magnify him for ever.

PSALM cxlix. *Cantate Domino.*

First Lesson. Ezekiel xlvii. to verse 13.

¶ The Canticle *Magnificat.* St Luke i.

Second Lesson. Ephes. iv. to verse 17.

¶ Nunc Dimittis *with the following Antiphon.*

The first man is of the earth earthy : the second man is the Lord from heaven : as is the earthy such are they that are earthy, and as is the heavenly such are they also that are heavenly.

FOR THE DAILY PSALTER.

Daily to be recited by Prebendaries in the Cathedral Church of the Blessed Virgin Mary of Lincoln for the health and rest of their Benefactors.

The Psalms as prescribed in the Tablets over the several Stalls.

To be said by each Canon after his Psalms.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father &c. And lead us not into temptation. But deliver us from evil. Amen.

Save, thy servants and handmaids:

Which put their trust in Thee, O Lord, my God.

May the souls of thy servants and handmaidens rest in peace.

Lord, hear my prayer:

And let my crying come unto Thee.

The Lord be with you:

And with thy spirit.

Let us pray.

THE COLLECT.

(Omnipotens, sempiterna Deus, qui viuorum.)

ALMIGHTY, EVERLASTING GOD, Who art Lord both of the living and of the dead, and pitiest all those whom Thou dost foreknow to be Thine by faith and works: we humbly beseech Thee that those for whom we have determined to offer our prayers, both those whom this world yet holdeth in the flesh, and those already unclothed of the body, whom the world to come hath received, may by Thy goodness and mercy be counted worthy to attain pardon of all their sins, and eternal joys, through our Lord Jesus Christ, who liveth and reigneth with Thee, in the Unity of the Holy Ghost, One God, world without end. Amen.

The Lord be with you:

And with thy spirit.

Bless we the Lord.

Thanks be to God.

May the souls of the faithful, through the mercy of God, rest in peace¹. Amen.

Among prayers sanctioned by the then Abp of Canterbury for use in St Martin's Church, Canterbury, on the Anniversary service on July 3rd, 1897, were the following:

¶ *Anthem.* Hosanna. Alleluia. For Thy mercy's sake O Lord, we pray Thee turn away thine anger from this city, and from Thy holy house: for we have sinned. Alleluia².

¹ See *Lincoln Cathedral Statutes: The Black Book*, pp. 300, 301. *Missale Sarum* (1883), pp. 777^a, 812^a. Abp Benson's *Prayers* (1899) pp. 222-3.

² Cf. Baedae, *Ecccl. Hist.* i. 25. (The Music by F. H. Hichens, M.A., Hon. Canon of Canterbury Cathedral.) Several prayers on pp. 320-22, &c. were compiled by the editor of this present volume.

ALMIGHTY GOD, Who by Thy Son Jesus Christ, didst give to Thy holy Apostles many excellent gifts, and commandedst them earnestly to feed Thy flock, and Who after His Ascension into Heaven didst send forth into the world Thy prophets, evangelists, pastors and teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the Body of Christ; We give Thee hearty thanks, that by the preaching of Thy blessed servant AUGUSTINE (especially in this holy house, in which we are gathered together in Thy Name) Thou didst bring home the truth of the gospel to our English forefathers, and didst call them out of darkness into Thy marvellous light: And humbly we beseech Thee now to grant, that we may continue to show ourselves thankful unto Thee for these Thine inestimable benefits, and may in like manner spread the glad tidings of Thy glorious Son throughout the world, and ever abide in the perfect truth of Thy most holy word; Through the Same Jesus Christ our Lord. *Amen.*¹

ALMIGHTY GOD, Whom truly to know is everlasting life; We give Thee humble thanks for that Thou didst vouchsafe to call Thy servant ETHELBERT to the knowledge of Thy grace and faith in Thee; and in this hallowed place didst incorporate him by Baptism into Thy Holy Church: Mercifully grant, O Lord, that with him, and Thine handmaid Bertha, and all who confess the faith of Christ crucified, we may receive the crown of righteousness, and may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; Through Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD, Who didst endue Thy faithful soldier and servant MARTIN with singular gifts and graces of the Holy Ghost, and didst enable him to endure hardness, to love mercy, to fight the good fight of faith, and to refuse no service in the Name of Christ; Grant unto those whom Thou hast called to fight under our Saviour's banner, a single heart to spend and to be spent for Thee and for Thy little ones; Through the Same Jesus Christ our Lord, Who liveth and reigneth with Thee in the Unity of the Same Spirit, One God, world without end. *Amen.*

The following were among the Prayers used at St Mary's Church, Weymouth, on the occasion of the Opening of the Wordsworth Home of Rest, on Tuesday, 15th Oct. 1895.

ALMIGHTY and Everlasting God, Who by Thy Dearly Beloved Son Jesus Christ didst sanctify the house of Martha at Bethany to be a home of loving hospitality and meek devotion; Regard, we beseech Thee, the supplication of Thy servants and handmaidens; Sanctify and bless the House of Rest which we bless in Thy Name this day; and grant to all who hereafter shall be admitted there, that they may receive refreshment in body, mind, and spirit, in this life present, and may at the last be gathered to Thy Rest in Heaven, through Him Who is the Resurrection and the Life, Who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. *Amen.*

ALMIGHTY GOD, with Whom do live the spirits of them that depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give Thee hearty thanks that it hath pleased Thee to

¹ For the Service used at St Paul's, London, see the *Guardian*, 9 June, 1897, p. 902.

deliver Thy handmaid our sister, Susan Esther Wordsworth, out of the miseries of this sinful world; We thank Thee for her bright example of active sympathy, of joyous readiness, and of patient submission to Thy will; and humbly we beseech Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom: that we, with all those who have departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

Collect for All Saints' Day.

Collect for St Michael and All Angels. And these: For the House of Rest:

O LORD JESU CHRIST, the Great Physician of our souls and bodies, Who for our sake didst call Thy Disciples apart into a quiet place to rest awhile: O Lord, who didst know weariness, and didst vouchsafe to receive refreshment from the ministry of Angels, and from the women who followed Thee from Galilee; We beseech Thee mercifully to look upon the Home of Rest, and on all who shall be therein received; that they may feel the lovingkindness of the Lord in the relief of pain and weariness, and in the restoration of health and strength. Enable them to serve Thee with renewed vigour and alacrity, to remember all holy vows and resolutions made in time of trouble, and to praise Thee joyfully in the courts of Thy Church on earth, and finally to rejoice in Thy Heavenly Home, through Thy merits, Who with the Father and the Holy Ghost livest and reignest One God, world without end. *Amen.*

O LORD, Most Gracious Saviour, Who in the time of Thine earthly Ministry didst say (even upon a day of Rest), My Father worketh hitherto, and I am working; Bless all who work for Thee, and for Thine handmaids in this place: Grant that we may do all our work heartily, as in Thy sight, Who seest us; and that we may find refreshment in Thy gifts according to our needs, and may enter into Thy labour here, and into Thy bliss and rest hereafter, where Thou hast done the will of Him that sent Thee and hast finished His work: To Whom be glory and dominion now and for evermore. *Amen.*

ALMIGHTY GOD, from Whom cometh every good and perfect gift, We pray Thee to send Thy blessing upon all Thy servants, who either here or elsewhere have now given, or may hereafter give to Thee of their substance, for the preparing and maintaining of the House of Rest; Strengthen, support, and sanctify them: Hear them in the day of trouble; Comfort them, if they shall lie sick upon their bed, yea make Thou all their bed in their sickness; and raise them up, we beseech Thee, at the last, with bodies glorified and meet for the inheritance of the Saints in light, through Jesus Christ our Lord. *Amen.*

These prayers are among those which are in use at St Nicholas' Hospital, Salisbury.

¶ On Monday: *Collect for Whitsunday.*

¶ On Tuesday: *Collect for the Nativity of St John the Baptist;*

Or this:

O GOD Who didst distinguish Thine holy bishop NICHOLAS with singular gifts and graces of the Holy Ghost, leave us not we

beseech Thee in our manifold infirmities, but strengthen us with Thy heavenly aid, Through Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the same Spirit, one God world without end.
Amen.

[On the second Wednesday in May, and the second Wednesday in November; and upon the sixth day of December (*being Saint Nicholas' Day*), *these verses will be first said:*

The Righteous shall be had in everlasting remembrance:

Answer. And they shall fear no evil report.

The Souls of the Righteous are in the Hand of God:

Answer. And no torment shall touch them.]

The Collect.

¶ On WEDNESDAY:

O ETERNAL LORD GOD, Who art the Resurrection and the Life of them that believe, and Who art alway to be praised as well for the dead as for them that be alive; we give Thee most hearty thanks for *Richard Poore* sometime bishop of Sarum, *Ela* countess of Salisbury, *Robert Bingham* bishop, *William Herbert* earl of Pembroke, *Geoffrey Bigge*, *Matthew Nicholas* and *Edward Emily* formerly masters of Saint Nicholas, and for *Shute Barrington* sometime bishop of Salisbury, as for all other our Benefactors, by whose liberality we have food and raiment and a quiet home; Humbly beseeching Thee to grant that we, well using these Thy blessings to the praise and honour of Thy Holy Name, may at length with them be brought unto the immortal glory of the Resurrection, through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost one God world without end. *Amen.*

¶ On THURSDAY: *Collect for the Fifth Sunday after Trinity;*
Or, the 2nd Collect for Good Friday.

¶ On FRIDAY: *The 1st Collect for Good Friday; Or, the Collect for the Sunday before Easter.*

¶ On SATURDAY: *Collect for the Annunciation; Or, "O Eternal Lord God," as on p. 308, above.*

A DAILY PRAYER.

Let it be Thy good pleasure, O Lord: That love and brotherly kindness may dwell in our lot.

ALMIGHTY GOD, Who art the Father of all the families of the earth, graciously behold Thy servants, whom Thou hast gathered together in this place. Make us to live together in love, and harmony, and sobriety, bearing one another's burthens, seeking each other's welfare, rejoicing in each other's joys; Grant us a prudent and a watchful spirit, that we may live daily to Thy glory; And when the time of our earthly pilgrimage is over, grant that we may lie down in peace, and at last be awakened together and called to sit down together at the Marriage Supper of the Lamb, Through His merits Who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. *Amen.*

At St Boniface's Missionary College, Warminster (5th—12th June).

V. The Lord knoweth them that are His:

R. And their inheritance shall endure for ever.

GRANT, we beseech Thee, Almighty God, that we who commemorate Thy holy Bishop and Martyr, Saint BONIFACE, may have our share in the Communion of Saints, through Jesus Christ our Saviour, who liveth and reigneth with Thee, in the Unity of the Holy Ghost, One God for ever and ever. *Amen.*

A Series of Supplementary Collects has been published by the Lord Bishop of Salisbury in "*The Form of Prayer and Order of Ceremonies in use in the Diocese of Salisbury*" appended to his Lecture on "the Rite of Consecration of Churches" issued under the direction of the Tract Committee, S.P.C.K., for the Church Historical Society, no. 52, in 1899, pp. 55—7.

Collects which may be used on certain days.

ST PATRICK, Apostle of Ireland, 17th March.

[? A.D. 465.]

O GOD, Who didst teach Thy servant PATRICK to love the land of his captivity and willingly to spend and be spent that he might bring its people unto Thee: grant that in all our troubles we may hear Thy voice, and gladly learn what Thou wouldest have us to do, through Jesus Christ our Lord. *Amen.*

ST GEORGE, 23rd April.

[A.D. 303.]

O LORD God of hosts, Who didst give grace to Thy servant GEORGE to lay aside the fear of man and to confess Thee even unto death, grant that we, and all our countrymen who bear office in the world, may think lightly of earthly place and honour, and seek rather to please the Captain of our salvation, who hath chosen us to be His soldiers, to whom with Thee and the Holy Ghost be thanks and praise from all the armies of Thy Saints now and for evermore. *Amen.*

ST ALDHELM, first Bishop of Sherborne, 25th May.

[A.D. 709.]

O GOD, Who hast made man's lips to praise Thee, and givest skill to his hands, we thank Thee for Thy servant ALDHELM, whom Thou didst instruct to be a teacher of Thy people in this Diocese; and we pray Thee to continue a full supply of faithful and learned men for Thy service in every age, through Jesus Christ our Lord. *Amen.*

ST AUGUSTINE, first Archbishop of Canterbury, 26th May.

[A.D. 605.]

O LORD, Who hast taught us in Thy holy word that Kings shall be the nursing fathers of Thy Church and their Queens her nursing mothers, we thank Thee for the preaching of Thy servant AUGUSTINE, by whose zeal and devotion the Kingdom of England received the Gospel, whereby we have been brought out of darkness and error to the clear light and true knowledge of Thee and of Thy Son: to Whom with Thee and the Holy Ghost be all glory, praise and thanksgiving now and for ever. *Amen.*

ST BONIFACE, 5th June.

[A.D. 755.]

O LORD JESU CHRIST, Who callest to Thee whom Thou wilt, and sendest them whither Thou dost choose; We thank Thee for calling Thy servant BONIFACE from our own West-Saxon land, and for sending him to be the Apostle of Germany, and to die for the faith in Frisia: and we humbly pray Thee to raise up among us faithful men in this our day to go forth to destroy the strongholds of idolatry, and to build up Thy Church in heathen lands: Who livest and reignest with the Father and the Holy Spirit One God world without end. *Amen.*

ST ALBAN, first Martyr in Britain, 17th or 22nd June.

[A.D. 303.]

O MERCIFUL SAVIOUR, Who didst teach us that those who receive Thy ministers have the blessing of receiving Thee, we thank Thee for the example of Thy martyr Saint ALBAN, to whom Thou didst reveal Thyself in days of persecution; and we pray Thee that Thy clergy and people may ever be ready to bear witness together unto death: Who with the Father and the Holy Spirit art One God for evermore. *Amen.*

ST MARY MAGDALEN, 22nd July.

MERCIFUL FATHER, give us grace, that we never presume to sin through the example of any creature, but if it shall chance us at any time to offend Thy divine majesty, that then we may truly repent, and lament the same, after the example of MARY MAGDALENE, and by lively faith obtain remission of all our sins: through the merits¹ of Thy Son our Saviour Christ. *Amen.*

THE TRANSFIGURATION OF OUR LORD, 6th August.

O GOD, Who didst call the Saints of the old Covenant² to bear witness to THY SON'S TRANSFIGURATION, and by a voice from the cloud of light didst bid us hearken unto Him: grant that as we have found Him in deed the only perfect Teacher of the Truth, so we may one day behold Him face to face in glory: Who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. *Amen.*

ST CYPRIAN, Bishop of Carthage, 14th or 26th September³.

[A.D. 258.]

O GOD, Who didst give grace to Thy Bishop CYPRIAN to consecrate all his powers to the service of Thy Church in Africa, and to build and guard it in troublous times: grant to all those who bear rule in Thy house to think ever of its glory, its purity, and its beauty, and to welcome death with thanksgiving whensoever Thou shalt send it; through Jesus Christ our Lord. *Amen.*

¹ 'the only merits,' *Common Prayer*, 1549.

² Cf. the Latin Collect 'Deus qui hodierna die Unigenitum' (*Missale Sarum*, p. 842; *Brev. Sarum*, iii. 613). There is another form in the *American Book of Common Prayer*.

³ St Cyprian of Carthage suffered on Sept. 14th. In very many Kalendars his name was removed to the 16th. How it came to be placed on the 26th in the *Book of Common Prayer* Abp Benson has shown in his *Cyprian, his Life, &c.* 1897, pp. 610—20.

ST MARTIN, Bishop of Tours in France, 11th November.

[A.D. 397.]

O LORD, Who didst teach Thy servant Saint MARTIN to follow Thee as a boy, and to serve Thee unweariedly through length of days; Grant to Thy Pastors to be like him in discerning the tokens of Thy presence, in showing zeal for Thy glory, and gentleness towards those who have gone astray, that they may draw the nations closer to Thyself; Who with the Father and the Holy Ghost livest and reignest One God world without end. *Amen.*

ST HUGH, Bishop of Lincoln, 17th November.

[A.D. 1200.]

O MERCIFUL FATHER, Who didst endow Thy servant HUGH of Lincoln with a wise and cheerful boldness, and didst teach him how to commend the discipline of holy life to Kings and Princes: Give us grace not only to be bold, but to have just cause for boldness, even the fear and love of Thyself alone. Grant this, O Father, for the sake of Thy dear Son, our Lord and Saviour Jesus Christ. *Amen.*¹

ST CLEMENT, Bishop of Rome, 23rd November.

[A.D. 100.]

O LORD, Who in every age dost write names in Thy book of life, and dost lead the meek of the earth to be followers of the Lamb of God: Raise up to us teachers, like Thy servant CLEMENT, the disciple of Thy first Apostles, who by their writings may instruct the Church without thought of self, and open to us healing fountains of repentance, peace and love: through the same Jesus Christ our Lord. *Amen.*

¹ A suffrage in commemoration of St Hugh appears among Abp Benson's *Prayers, Public and Private*, 1899.

**A Commemoration of the faithful departed which may be
said on Easter Even after Evening Prayer.**

I HEARD a voice from heaven, saying unto me, Write: From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

LORD, in thy holy presence, we commemorate those of our brothers and sisters in this place whom thou hast chosen to depart from this world, whose souls are in thy holy keeping, especially those who have been removed from among us during the past year:—

¶ Then after a short pause shall be said:—

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, In earth as it is in heaven. Give us this day our daily bread, And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Thou art the King of Glory, O Christ:

Thou art the everlasting Son of the Father.

We believe that thou shalt come to be our Judge:

We therefore pray thee help thy servants whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints:

In glory everlasting.

O ye spirits and souls of the righteous bless ye the Lord:

Praise Him and magnify Him for ever.

O MERCIFUL Father, who dost not willingly afflict the children of men, but chastenest them for their profit: have pity on all thy bereaved and sorrowing servants who either here or elsewhere call upon thy name, and as thou dost sanctify human love and fellowship here upon earth, so grant us a happy reunion with those whom we love in thy eternal peace and joy, through Jesus Christ our Lord. Amen.

If I climb up into heaven thou art there:

If I go down into the Grave thou art there also.

O MERCIFUL Father, by whose appointment the Saviour of the world descended in spirit into the lower parts of the earth, that he might fill all things, wherein he also, with fulness of mercy, went and preached to the spirits in prison, that he might be the Lord both of dead and living; grant that his kingdom may be perfected throughout all thy universe visible and invisible, and that we may do our part to leave no place however dark in this world unvisited by his presence and his message of hope: through the same Jesus Christ our Lord. Amen.

He that dwelleth in the secret place of the most High :
Shall abide under the shadow of the Almighty.

O GOD, whose dearly beloved Son Jesus Christ abode awhile, as on this day, with the spirits of the just in Paradise, visit, we pray thee, thy saints at rest with the fuller brightness of his presence, and with a continual increase of hope and joy; and of thy great mercy grant that we may so pass the time of our sojourning here, that when we go hence we may be united to them in peace; through the same Jesus Christ our Lord. *Amen.*

I must work the works of Him that sent me while it is day :
The night cometh when no man can work.

GRANT, O Lord, that we may all use this time of work while it is called to-day, remembering gladly and thankfully those who have gone before, who have stood by us and helped us in past days, who have cheered us by their sympathy and strengthened us by their example; that, when the time of our departure hence shall come, we may have a good hope of rest with them in Paradise, and look forward with them to a glorious resurrection to eternal life, in that time of perfect fulness and liberty, which thou hast promised to thy children; through Jesus Christ in whose life we live. *Amen.*

Lord, grant to all Thy faithful servants to rest in peace :
And to rise in glory. Amen.

[Hymn A. & M. 481, 'Now the busy work is done,'
 124, 'Resting from His work to-day,'
 235, 'Oh! what the joy,'
 or some other appropriate Hymn may be sung.]

By permission of the Bishop, Lent, 1899.

A LIST
OF
PRINTED COPIES
OF

- I. PROCESSIONALE SARUM . . . 1502—1558 (Reprint, 1882).
 II. PROCESSIONALE EBOR . . . 1530—1555 (Reprint, 1875).
 III. GRADUALE SARUM . . . 1527—1532 (MS. facsimile, 1894).
 IV. MANUALE AD USUM SARUM circ. 1497—1555 (by Collation, 1875).
 V. SACRA INSTITUTIO BAPTIZANDI, &c. 1604.
 VI. MANUALE SACERDOTUM . . . 1610—1686.
 VII. ORDO BAPTIZANDI, &c. . . 1626.

I. PROCESSIONALE SARUM.

Date	Size	Leaves	Place	Printer	Merchant	Owners
1502 ¹ 12 Nov.		173 + 3	London	Ri. Pynson	[vellum]	St John's Coll. Oxon. b. 1. 19
1508 ² 14 July			Rouen	Martin Morin	Jehan Richard	Bamburgh Castle
1517 14 Aug.	4°	168	Rouen	Martin Morin	Jehan Caillard	Queen's Coll. Oxon., 79 c.
1519 ³ 28 Oct.	4°	175	Paris	Wolfg. Hopyl	Fr. Byrckman, of Köln, London	Oxford, Bodleian, Gough Missals, 75
1523 ³ 6 Aug.— 15 Oct.	4°	175 + 1	Antwerp	Chr. Endoviensis	P. Kaetz, London	Oxford, Bodleian, 4°, W. 59. Th.
1523-4 16 Mar.	4°	175 + 1	Antwerp	Chr. Endoviensis	Fr. Byrckman, of Köln, London	British Museum, C. 35. f. 8 (wants 7 leaves)
1525-6 ³ 6 Feb.	4°	175	Antwerp	Chr. Endo- viensis (Rure- mundensis)	P. Kaetz, London	Oxford, Bodleian, Gough Missals, 137
1528 ³	4°	164	[Ant- werp]	Chr. Rure- mundensis	[Shield, 3 fleurs de lys in chief: monogram "C. E."]	British Museum, C. 35. f. 10 (MS. music)
"	"	"	"	"	"	St Paul's Cath. Lon- don, 38 F. 23 b.
"	"	"	"	"	? Endoviensis]	Queen's Coll. Oxon., 79 cc.
1530 ³ (“1525” in border)	4°	174	Paris	Fr. Regnault	F. Regnault	Oxford, Bodleian, A. 8. 3. Linc.

¹ The edition of 1502 has 12 roughly drawn woodcuts of stations in processions.

² These editions have woodcuts nos. 1, 3—13 (pp. 18, 60—99).

³ These editions have the woodcuts of 1502 more elaborately sketched, as regards vestments, in the style shown in woodcut no. 2, at p. 49. (The editions of 1517 and 1554-7 have no diagrams.)

Date	Size	Leaves	Place	Printer	Merchant	Owners
1530 ¹	4°	164	Paris	Nic. Prevost	F. Byrckman, junior	Oxford, Bodleian, Gough Missals, 139
1530 30 Dec.	4°	209 + 3	Paris	Nic. Prevost	F. Byrckman	Camb. Univ. B*. 5. 56
"	"	"	"	"	"	St John's Coll. Cambridge, T. 8. 32
cir. 1530	4°	211 + 5	[? Antwerp]	[C. Endovien.]		British Museum, C. 35. f. 9 (wants title and all after fo. 207)
1532	4°	211 + 5	[? Antwerp]	[? C. Ruremund]	[Maskell (Royal arms on title)]	British Museum, C. 35. f. 12 (wants all after fo. 208)
1544 ¹	4°	211 + 5	[Antwerp]	vidua C. Ruremund	J. Raynes [Maskell]	British Museum, C. 35. f. 13
"	"	"	"	"	"	Oxford, Bodleian, 4°, P. 29. Th. Seld.
"	"	"	"	"	"	York Minster
"	"	"	"	"	"	Wells Cathedral
"	"	"	"	"	"	Sir H. Hoare, Bart.
1545 ¹	4°	211 + 5	[Antwerp]	vidua C. Ruremund		British Museum, C. 35. f. 14
"	"	"	"	"		Oxford, Bodleian, Douce BB. 197
"	"	"	"	"		Queen's Coll. Oxon.
"	"	"	"	"		York Minster
1554	4°	193 + 3	London	[J. Kingston & H. Sutton]		British Museum, C. 35. f. 15
"	"	"	"	"		Durham, Bp Cosin's Library
"	"	"	"	"		St Edmund's Coll. Herts.
"	"	"	"	"		Earl Crawford and Balcarres
"	"	"	"	"		Lord Stafford, Cossey Hall
1555	4°	149 + 3	London			British Museum, C. 35. f. 18
"	"	"	"			Oxford, Bodleian, Gough Missals, 103
"	"	"	"			do. do., 107
"	"	"	"			do. do., 110
1555	4°	149 + 2 + 2 (153 is blank)	London	T. R[aynold]		British Museum, C. 35. f. 16
"	"	"	"	"		Oxford, Bodleian, Gough Missals, 133
"	"	"	"	"		do., Douce BB. 236
"	"	"	"	"		Cambridge Univ. Lib. B*. 5. 53
"	"	"	"	"	[wants fo. i]	Exeter Coll. Oxon.
"	"	"	"	"		Westminster Abbey

¹ These editions have the woodcuts of 1502 more elaborately sketched, as regards vestments, in the style shown in woodcut no. 2 at p. 49.

Date	Size	Leaves	Place	Printer	Merchant	Owners
1555	4°	149 + 2 + 2 (153 is blank)	London	T. R[aynold]		Lincoln Cathedral, Rr. 4. 27
"	"	"	"	"		Hereford Cathedral, N. II. 10 (wants leaves 137, 138, 149—153)
"	"	"	"	"		Stonyhurst College
"	"	"	"	"		Manchester, J. Rylands' Library
"	"	"	"	"	[purchased 1873, bound in brown morocco by W. Pratt]	Mrs Horner, Mells Rectory, Frome ¹
"	"	"	"	"		Sir H. Hoare, Bart.
1555 18 Oct.	4°	162	Rouen	Ri. Hamilion	Ro. Valentin	Oxford, Bodleian, Gough Missals, 130 do., Douce B. subt. 86
"	"	"	"	"	"	Earl Beauchamp
"	"	"	"	"	"	Earl Strathmore, Glamis Castle
1555	4°	193 + 2 + 1	London		[? Maskell]	British Museum. C. 35. f. 17
"	"	"	"		[wants f. 193 & c.	Oxford, Bodleian, Gough Missals, 115 do. do., 100
"	"	"	"		[wants f. 192 & c.	
"	"	"	"		[Has T. R[aynold]'s monogram ? from another ed.]	Charles Louis de Bourbon, Comte de Villefranca
{ 1555 1557 15 Oct.	4°	162	Rouen	Ri. Hamilion	Ro. Valentin	Oxford, Bodleian, Gough Missals, 168
{ 1557 15 Oct.	4°	? 160	Rouen	Ri. Hamilion	Ro. Valentin	do. do., 166
"	"	"	"	"	"	St John's Coll. Cambridge, T. 8. 29
1558 ² " 1158" 23 June	4°	188	Antwerp	Chr. Ruremund	Melchior Endovien. (motto: "Mors ianua uite.")	Oxford, Bodleian, Gough Missals, 127
"	"	"	"	"		New Coll. Oxon.
1558 ² 23 June	4°	188	Antwerp	Chr. Ruremund	Melchior Endovien. apud Gul. Simon. (motto: "Dulcia mixta malis.")	New Coll. Oxon. V. 18. 17
"	"	"	"	"		St John's Coll. Oxon. b. 1. 20
"	"	"	"	"		Trinity Coll. Dublin
1882	8°	pp. xxiii + 175	Leeds	M ^c Corquodale	For Rev. H. G. Henderson	British Museum, 2206 d. 1. Oxford, Bodleian, 1394 e. 1, &c., &c.

¹ In this edition there is a 9-leaf quire inserted 'in die S. Thome.' The others are 8's. 'fo. xv' is repeated.

² These editions have the woodcuts of 1502 more elaborately sketched, as regards vestments, in the style shown in woodcut no. 2 at p. 49.

II. PROCESSIONALE EBOR.

Date	Size	Leaves	Place	Printer	Merchant	Owners
1530	8 ^{vo}	96	Rouen	P. Olivier	J. Gachet al's de France, York	British Museum, C. 35. c. 8.
1530	8 ^{vo}	[96]	?	?	imp. J. Gachet (York)	Oxford, Bodleian, 8 ^o , P. 220. Th.
"	"	"	?	?	" [wants colophon	Lincoln Cathedral, Rr. 4. 25
"	"	"	?	?	" [wants 2 leaves at end	St Cuthbert's, Ushaw
"	"	"	"	"	" [no colo- phon	Ripon Minster
1555	4 ^o	[80]	London	J. Kyngston & H. Sutton		Oxford, Bodleian, Gough Missals, 113
"	"	"	"	"		do., 4 ^o , P. 37. Th. Seld.
"	"	"	"	"		St John's Coll. Cam., T. 9. 17
"	"	"	"	"		Late Rev. J. Marriott
1875	8 ^{vo}	(pp. 133 to 204)	Leeds	M ^c Corquodale & Co.	(For the Surtees Society)	(Supplementary to the 'York Manual.') British Museum, Ac. 8045/51.

III. GRADUALE SARUM.

Date	Size	Leaves	Place	Printer	Merchant	Owners
1527 title: 17 Kal. Jan. col: Kal. Jan.	folio	300	Paris	Nic. Prevost	W. de Worde, J. Renis. Lud. Suethon	Oxford, Bodleian, Gough Missals, 35
"	"	"	"	"	"	Christ Church, Oxon. H. 3. 1. 7
1528 title: 16 Kal. Jul. col: 6 Kal. Jul.	folio	300	Paris	Nic. Prevost	F. Byrckman of Köln, sold by him in St Paul's Ch. Yd. London	Camb. Univ. E. 1. 18
"	"	"	"	"	"	Camb. Univ. G. 16
"	"	"	"	"	"	Salisbury Cathedral, Glazed case
"	"	"	"	"	"	Sir W. Turner's Hos- pital, Kirkleatham, Redcar
1523 6 Kal. Jul.	folio	334	Paris	Nic. Prevost	F. Regnault, Paris; Ro. Redman, London	British Museum, C. 35. l. 5
"	"	"	"	"	"	Oxford, Bodleian, Gough Missal, 34

Mr F. H. Dickinson (in C. J. Stewart's list, in 1850) mentioned a copy of the last edition, belonging to the Earl of Shrewsbury.

In 1894, the Rev. W. H. Frere edited for the Plainsong and Mediæval Music Society a reproduction in facsimile of a xiiiith century MS. Sarum Gradual. A copy is in the British Museum, M. H. 1.

IV. MANUALE AD USUM SARUM.

Date	Size	Leaves	Place	Printer	Merchant	Owners
c. 1497	4°	163	[Paris]	B. Rembolt	[wants colophon	Caius Coll. Camb., H. 2
c. 1500	4°	'177' + 1 (? 168)	Paris	Ant. Verard	[imperf. at end	St Mary's, Marl- borough, P. 1
1501	4°	163	Rouen	P. Olivier, J. Loraine	J. Richard	Oxford, Bodleian, Douce 152
1504			London			Queen's Coll. Oxon.
1506	fo.	121 (really 122)	London	R. Pynson	[vellum, wants 6 leaves	British Museum, C. 52. g. 2
"	"	"	"	"	[vellum, wants 15 leaves	Corpus Christi Coll. Camb. F. 7. 1 (for- merly '3' in Ahp. Parker's library)
"	"	"	"	"	[vellum	Stonyhurst
1509						Stonyhurst
1510	fo.	144	Rouen	? ?	[wants fo. 1—8	Oxford, Bodleian, 4° Z. 12. Th. Seld.
1515	fo.		Paris		F. Byrkman	Formerly at Oxtou Hall, Notts.
1515 ult. Mar.	4°		Rouen	M. Morin	Caillard	Jesus Coll. Camb. B. 4. 8
"	"	"	"	"	"	Late D. Rock, D.D.
1516 10 Dec.	4°	164	Rouen	P. Olivier	Ja. Cousin	British Museum, C. 52. f. 4
c. 1520	4°	163 + n	Rouen	P. Olivier	[P. Coste] [wants 4 leaves	British Museum, C. 35. g. 9
1522 24 Dec.	4°	206	Rouen		J. Caillard	Oxford, Bodleian, Douce BB. 219
1523 11 Jul.	fo.	136	Antwerp	Chr. Endoviensis	P. Kaetz, London	British Museum, C. 35. h. 5
? 1524	fo.	136	Antwerp	Chr. Endoviensis	[imperf.	Oxford, Bodleian, S. Selden. d. 30
1526 11 Oct.	fo.	142	Paris	Desid. Maheu.		British Museum, C. 35. h. 6
"	"	"	"	"		? Col. North, Wroxton Abbey
1529	4°	.	Paris	F. Regnault		Lincoln Chapter Li- brary, Rr. 4. 31
1530 (1529, 17 Dec. colo- phon)	4°	166	Paris	F. Regnault		Oxford, Bodleian, Gough Missals, 167 do. Gough Missals, 187
1537 14 Jul.	4°	166	Paris		Ja. Cousin, Rouen	St John's Coll. Camb. T. 8. 23
1537 17 Oct.	4°	208	Paris	F. Regnault		Oxford, Bodleian, Gough Missals, 119
"	"	"	"	"		? Card. Vaughan (olim M. A. Tierney)
1542-43 (Jan.)	4°	200	Antwerp	vidua Chr. Ruremund	[imperf.	Oxford, Bodleian, Gough Missals, 138

Date	Size	Leaves	Place	Printer	Merchant	Owners
? 1542	4°	? 200	Antwerp	vidua Chr. Ruremund		St Cuthbert's Coll. Ushaw
1542-43 (Jan.)	"	"	"	"		Cambridge Univ. Library, A°. 6. 25
"	"	"	"	"		Oxford, Bodleian, Gough Missals, 106
"	"	"	"	"		Balliol Coll. Oxford
"	"	"	"	"		Earl of Kinnoull, Dupplin Castle, Perth
"	"	"	"	"	Vide Ames vi. p. 488	Mendham, Law Library, Chancery Lane (this copy has more red ink in its impression)
1543	4°		Antwerp			Caius Coll. Camb. F. 53. 22
1543-43	4°	168	Rouen	Nic. Rufus	[Maskell]	British Museum, C. 35. g. 14
"	"	"	"	"		Oxford, Bodleian, Douce BB. 160
"	"	"	"	"		do. 4°, P. 27. Th. Seld.
"	"	"	"	"		Bamburgh Castle
1554	4°	168	Rouen		Ro. Valentin	British Museum, C. 35. g. 17
"	"	"	"			Oxford, Bodleian, Gough Missals, 170
"	"	"	"		[wants fo. 1, 2]	do. Gough Missals, 181
"	"	"	"		[wants fo. 68]	do. Douce BB. 167
"	"	"	"			Lambeth Library, 78. I. 12
"	"	"	"			Dean and Chapter of Westminster
"	"	"	"			St John's Coll. Camb. T. 8. 26
"	"	"	"			Cosin Library, Durham
"	"	"	"			Manchester, Rylands
"	"	"	"			St Cuthbert's, Ushaw
"	"	"	"			Trinity Coll. Camb., given by Mr S. Sandars
1554	4°	129 (really 130, fo. 128 being repeated)	London	[R. Caly (late R. Grafton)]		British Museum, C. 35. g. 15
"	"	"	"	"	[wants fo. 1]	do. C. 35. g. 16
"	"	"	"	"	[formerly Bp. Barlow's ?]	Queen's Coll. Oxon. 283. C. 12
"	"	"	"	"		Hereford Cathedral, N. ii. 13
1554	4°	168	London	[? J. Wayland, late Whitchurch ² , or J. Kingston & H. Sutton 'recenter impressu']		British Museum, C. 12. h. 3 (Royal Libr.)
"	"	"	"			Oxford, Bodleian, Gough Missals, 183
"	"	"	"			Cambridge Univ. Library, G. 3.

¹ *i.e.* with date m.d.xliij. both in title and colophon.² *So* H. Br.

Date	Size	Leaves	Place	Printer	Merchant	Owners
1554	4°	168	London	[? Wayland or K. & S.]		Law Library London, Chancery Lane (Mendham)
"	"	"	"	"		Oxford, Bodleian, M. 1. Th. Seld.
"	"	"	"	"		do. Gough Missals, 207
1554	4°	168	London	[? J. Kingston & H. Sutton]	[Maskell]	British Museum, C. 35. h. 16
"	"	"	"	'nouiter Im- pressum'		Oxford, Bodleian, Gough Missals, 156
"	"	"	"	"		do. Gough Missals, 157
"	"	"	"	"		St John's Coll. Oxon.
"	"	"	"	"		St John's Coll. Camb. T. 8. 40
"	"	"	"	"		Oscott Coll. Birming- ham
"	"	"	"	"	[wants title page]	Dean and Chapter of Windsor
"	"	"	"	"		Mrs Horner, Mells
1554	4°	168	London	J. Kingston & H. Sutton	[Maskell]	British Museum, C. 35. h. 17
"	"	"	"	'recēter im- pressum'		Oxford, Bodleian, Douce BB. 182
"	"	"	"	"		Christ Church, Oxon. W. M. 5. 17
"	"	"	"	"		Hon. & Rev. S. W. Lawley
"	"	"	"	"		St John's Coll. Oxon.
"	"	"	"	"		Newark Church
1554	4°	129	[Lond.]	[? Jugge & Cawoode]		Charles Louis de Bour- bon, Comte de Ville- franca
"	"	"	"	"		? Mrs Horner, Mells
1555	4°	130	London			Exeter Coll. Oxon., 'Manuale ad tse- cundum' (colophon)
"	"	"	"			Bodleian, Gough Mis- sals, 159. 'Manuale secundum'
"	"	"	"			Cambridge Univ. Li- brary, B*. 5. 33
"	"	"	"			Dean & Chapter of Westminster, Gal. G. 123
"	"	"	"			Queen's Coll. Oxon. 283. c. 16
1555	4°	168 + 1	Rouen		Ro. Valentin	British Museum, C. 35. g. 18
"	"	"	"			Oxford, Bodleian, Gough Missal, 136
"	"	"	"			Magdalene Coll. Cam- bridge, A*. 5. 29
"	"	"	"			Mrs Horner, Mells
"	"	"	"			Rev. G. O. Fenwicke, Blaston

V. SACRA INSTITUTIO BAPTIZANDI, &c.

Date	Size	Leaves	Place	Printer	Merchant	Owners
1604 (5 July)	4°	168 + 18	Douai	Laur. Kelham		Oxford, Bodleian, Gough Missals, 102
"	"	"	"	"	[imperf.	British Museum, 3395. b. 20
"	"	"	"	"	[imperf.	do. <u>472. a. 7</u>
"	"	"	"	"		³ Cambridge Univ. Lib.
"	"	"	"	"		St John's Coll. Camb. T. 9. 10
"	"	"	"	"		Exeter Coll. Oxon.
"	"	"	"	"		Queen's Coll. Oxon.
"	"	"	"	"		T. M. Fallow, Esq., Coatham, Redcar
"	"	"	"	"		E. F. W. Fortescue, Esq., Alveston Manor, Stratford- on-Avon
"	"	"	"	"		Dr J. Wickham Legg
1875	8 ^{vo}	110*	Leeds	M ^c Corquodale & Co.	(For the Surtees Society)	[Appendix to <i>Manuale et Processionale E-</i> <i>bor.</i>]

VI. MANUALE SACERDOTUM...

'iuxta vsum insignis Ecclesiae Sarisbiriensis.'

Date	Size	Leaves	Place	Printer	Merchant	Owners
1610 (9 Feb. 1611)	8 ^{vo}	298	Douai	Laur. Kelham		British Museum, C. 35. c. 25
"	"	"	"	"		Oxford, Bodleian, Gough Missals, 123
"	"	"	"	"		Oscott Coll., Birming- ham
"	"	"	"	"		St Peter's Priory, Hinckley
"	"	"	"	"		Mrs Horner, Mells
1623	4 ^o					Late T. Lathbury
1632	16 ^o					Sion College, London
"	"					St Peter's Priory, Hinckley
1686	12 ^o	156	London	H. Hills		British Museum, 844. c. 7
"	"	"	"	"		British Museum, G. 19961

In 1615 were issued in 4^o, "*Missae aliquot pro Sacerdotibus itinerantibus in Anglia, ex missali Romano Reformato*," probably from an Antwerp press, pp. xxiiij + 152. A copy is in the British Museum, 3356 aa. 14, and another at Sion College. This supplanted the Sarum book, and was then succeeded by the Antwerp book of 1626 (licensed '18 Feb. 1621') mentioned overleaf, which had a semblance of regard to the Sarum manual.

VII. ORDO BAPTIZANDI, &c.

(An Appendix to '*Missale Parvum pro Itinerantibus in Anglia*,' &c., pp. 271 + 48 + 16.)
Licensed by the Bp of Antwerp, 18 Feb. 1621.

Date	Size	Leaves	Place	Printer	Merchant	Owners
1626	4°	48	[Antwerp]		[p. 16 has the English troth plighting ' <i>Ex Manual.† Sarum</i> '] ¹	British Museum, 472. a. 7 4
"	"	"	"			Oxford, Bodleian, Gough Missal
"	"	"	"			Queen's Coll., Oxon.
"	"	"	"			Abp Marsh's Library, Dublin
"	"	"	"			St Mary's, Marl- borough, P. 3
"	"	"	"			Salisbury Cathedral, K. 2. 10
"	"	"	"			Manchester, J. Ry- lands Library
"	"	"	"			Mrs Fenwicke, Blaston
"	"	"	"			Mrs Horner, Mells
"	"	"	"			Rev. Chr. Wordsworth

¹ Cf. *Conc. Trident.* Sess. xxiv. cap. 1, *De Reform. Matrim.* "iuxta receptum vniuscuiusque provinciae ritum." In 1636 an *Ordo baptizandi* was issued at Paris 32°, pp. 135, 'pro Anglia' &c. (Brit. Mus. 3366. a. 36). In ?1648 ('m. dc. xlviii.†) another, 16°, pp. 113, 'pro Hibernia, Anglia' &c. (Brit. Mus. 4326. a; Lambeth, 104. L. 29). And in 1657, another, at Paris, 16°, pp. 143, per Lud. de la Fosse, 'pro Anglia' &c. (Brit. Mus. 1018. a. 7; and, I believe, Trin. Coll. Dublin). At a later period the words "*nonnullis adjectis ex antiquo Rituali Anglicano*" were placed on the title pages of the '*Ordo administrandi Sacramenta...in Missione Anglicana*.' In the British Museum there are copies dated 1759, 1812 (London) and 1846 (Prior Park College Press, Bath). I have another, 12°, pp. 230 + 5, printed by Coghlan, London, 1788, with authority dated 1789.

(I.) INDEX OF SALISBURY CATHEDRAL ALTARS,
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- Andrew, no. 14. pp. 34, 77, 98, 162, 185, 198, 201, 211, 213, 218, 228, 292.
- Anne, no. (xxi.). pp. 40, 164, 186, 203, 230, 261, 303.
- Annunciation, no. (xxiii.). pp. 102, 205, 228, 304.
- Apostles, *see* St 'Peter.'
- Assumption of B. Mary, *see* 'High Altar.'
- Audley Chapel, *see* 'Assumption.' pp. 185, 199 *n.*, 202, 206, 281.
- Beauchamp Chantry, no. 6 *b.* pp. 202, 287.
- Benefactors, alias 'Defunctorum,' *see* 'Mary.'
- Blaise, his *Image*, *see* p. 280; *cf.* 35.
- Blyth's *tomb*, no. 6 *c.* p. 287.
- campanile, *see* p. 151; *see* plan, p. 72.
- Chapter Masses, *see* no. 5.
- Cheyney's Chapel, *see* no. 6 *b.*
- Chitterne's Altar, *see* no. 15.
- CHRIST and B.V. Mary, no. 6 *a.* Their Images and pictures, *see* p. 280.
- Christopher, his *Image* &c., *see* pp. 280, 283; *cf.* 35.
- Cibavit* (mass), *see* St 'Thomas.'
- Corpus Christi Commemoration, *see* St 'Thomas.'
- Cross, *see* 'Rood.'
- Cross of St Thomas* of Canterbury in the Cathedral yard. pp. 215, 298.
- Defunctorum, *see* 'Benefactors.'
- Denys (Dionysius), *see* 'George,' and 'Lawrence.' pp. 35, 77, 164.
- Edmund the Confessor, Abp, no. 18. pp. 78, 186, 197, 202, 212, 219, 221, 300; *cf.* 28, 39.
- Edmund, K. M., no. (xxii.). pp. 203, 213, 220, 223 *n.*
- Edward, K. C., no. (xxii.). pp. 203, 225, 227, 228, 304.
- Edward II., king, *see* nos. 14 (xxiii.). p. 305.
- Eleven Thousand Virgins, no. (xxvi.). p. 305.
- Fabrick, *see* 'Rood.' p. 297.
- George and Denys, no. 15. pp. 77, 211, 295.

Gesem, our Lady in, no. (xxvii.). p. 305.

High Altar of the Assumption, no. 1. pp. 74, 128, 185, 195, 206, 213, 278.

HOLY GHOST, The, no. (xxix.), cf. no. 14.

Hungerford (Robert) Chantry, no. 6 a. pp. 185, 202, 285.

Hungerford (Walter) Chantry, see no. (xxiv.). pp. 185, 202, 205.

Innocents, Holy, no. (vi. b). pp. 203, 304; cf. pp. 34, 37, 52.

James, his *Image*, see p. 280.

JESUS CHRIST, and B.V. Mary, no. 6 a. Their *Images*, see p. 280.

Jesaianum, see 'Gesem.'

John the Baptist, see 'Relicks.'

John the Evangelist, no. (xx.). pp. 219, 221, 303; cf. 34, 98.

Katharine, no. 4. pp. 75, 194, 208, 213, 224, 225, 283; cf. 34 n., 40, 160, 162, 170.

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Laetabitur (mass), see St 'Thomas.'

Lawrence, see no. 12; and cf. no. 15, Lawrence and Denys, pp. 77, 201, 211, 224, 291, 295; cf. 34, 163 f.

Margaret, no. 11. pp. 77, 194, 201, 211, 213, 219, 220, 224, 228, 291.

Martin, no. 3. pp. 74, 194, 200, 207, 225, 227, 281; cf. 37, 121, 163, 175.

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Mary, B.V. pp. 224, 226, 228, 284. See 'Annunciation,' 'Assumption,' 'Salve,' 'JESUS,' and 'Morning Altar.' Her *Images*, see pp. 160, 228 n., 280.

Mary Magdalen, no. 9. pp. 76, 181, 185, 186, 192, 197, 200, 210, 213, 218, 219, 220, 227, 228; cf. 39, 40.

Michael, no. 13. pp. 77, 201, 211, 291; cf. 167.

Morning Altar (*matutinale*), no. (xxv.). pp. 204, 220, 222, 292, 305.

'Morning Prayer Chapel,' see no. 3.

'Morrow Mass,' or St Mary's altar, see no. (xxviii.). pp. 222, 228.

Nicholas, no. 10. pp. 73, 76, 181, 192, 197, 200, 201, 210, 213, 288; cf. 37.

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Osmund, no. (ii.). His *shrine*, see pp. 23, 32, 242; pp. 74, 200, 203, 219, 280; cf. 37, 103, 160, 173, 175, 177, 183, 230.

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Peter and Apostles, no. 5. pp. 75, 179, 186, 192, 205, 224, 283; cf. 33, 34, 162.

Relicks Altar of St John Bapt., no. 19. pp. 78, 186, 193, 196, 202, 212, 218, 221, 225, 228, 300, 302; cf. 33, 160, 249.

Relicks Altar (*quære*, another). cf. p. 302.

Roche, his *Image*, see p. 280.

Rood, the, no. 16. pp. 78, 195-6, 201, 212, 228, 296; cf. 34 n., 103.

Salve, mass and chapel, see 'TRINITY.'

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Stephen and Martyrs, no. 8. pp. 76, 180, 192, 197, 200, 209, 218, 219, 221, 224, 287.

Thomas of Canterbury, M. no. 17. (His *Cross*, see pp. 215, 298.) pp. 78, 181, 192-3, 212, 218, 224, 227, 228, 297.

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vestibulum, see no. 10*f.* p. 289.

Works (*Fabricae*), see 'Rood.'

(II.) INDEX TO THE SARUM BEAD-ROLL, AND
OBIT-KALENDAR

(with references to donors noted in the Inventory of 1536
and to *Leland's* extracts from the Old Martyrology
Book, *Itin.* iii. 92; iv. 176.)

The *Bead-Roll* in the MS. Processional (No. 148, still at Salisbury) was written originally about A.D. 1445, and insertions were added from time to time until 1558.

The *Obit List* is derived from a mediæval Kalendar of Sarum Obits, of which there is an early seventeenth century transcript in the MS. called "Constitutiones etc." in the 2nd Press, 3rd upper cupboard, in the Muniment Room. I have distinguished the extracts from this Obit-Kalendar by the mark Ø.

Those entries which are expressly said, in any old document, to have had a *Chantry* are marked with the sign ☙.

- Aelfric, Bp of Ramsbury, 16 Nov. 1005. p. 311.
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 Argam (*see* Ergham).
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 ☙ Audeley, Edmund, Bp, d. 23 Aug. 1524. pp. 26, 185, 199 n., 202, 206, 281, 313.
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 Barowe, Agnes. pp. 31, 314.
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- Barton, Piers de, preb., d. 1403. p. 27.
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 Bedwynde, Herbert. Ø. 4 Sept. cir. 1245. pp. 186, 208, 209, 211,
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¹ Does this designation point to expected succession of the Queen of Scots?

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"Petrus cum Paulo, Iacobus cum Bartholomeo,
Thomas, Andraeas, pariter cum Symone Judas,
Vt ieiunemus nos admonet, atque Mathaeus."

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(IV.) INDEX OF LITURGICAL FORMS IN THE SARUM PROCESSIONALE.

* * As some old editions of the *Sarum Processionale* contain a "*Tabula*" or Index at the end, and as this was not printed by Dr Henderson who took an early edition for his text in 1882, I have thought that it may be useful to students if I include in my index not only the items which are found in our Salisbury MS. and in the body of the present volume, but also those which are omitted in the MS. These are *printed in italics*, and marked "H." followed by a reference to Dr Henderson's edition. [A few of the entries in the *tabula* of 1555 have not been found by me in our MS. or in Dr Henderson's reprint.]

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(V.) GENERAL INDEX.

* * This index refers principally to the rubrics of the Processions and to the Inventories, but contains also some other references.

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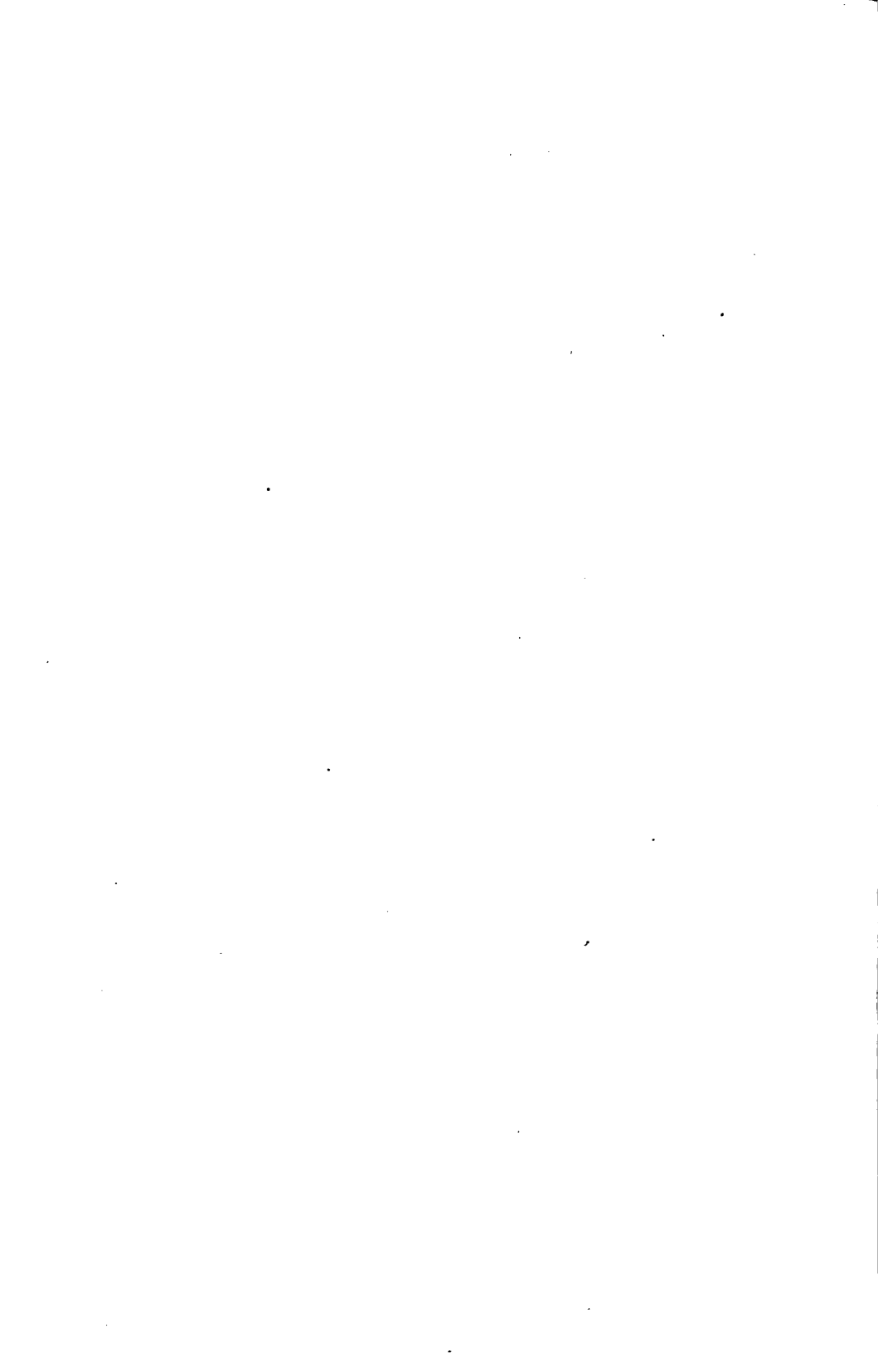
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